

A Poſtill, or  
Exhortation of the Spirit  
of God

This translation was done by  
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Queenes Maiesties Courte of Eschequer,  
 & one of hir highnesse most honorable pri-  
 uie Counsell, Arthur Golding wi-  
 sheth helth & prosperitie, with  
 ful perfection of all Chry-  
 stian knowledge and  
 Godlinesse.

A large, ornate initial letter 'I' decorated with intricate floral and foliate patterns, likely from a medieval manuscript. The letter is rendered in a bold, black, serif font. It is surrounded by a dense, symmetrical arrangement of stylized leaves, vines, and flowers. The design is highly detailed, with many small, delicate lines and patterns. The overall style is characteristic of the late 15th or early 16th century, possibly from a book of hours or a similar devotional text.

**I**t is, and alwayes bath bin the custome of godly and well disposed Wryters too imploy theyr time and tra-uaile too the maintenaunce of vertue and Godlinesse, and too the furtherance of suche as are willing for too learne. Whiche thing appeereth by the many-folde woorkes of suche as in tymes paste, too theyr owne great paynes & our ease, haue searched out, not onely the groundes of those things that naturall reason is able too reache vntoo, but also the misteries of suche mat-ters as haue neede of the light and secret woorking of a higher and more diuine power, than reason is. Whereby they haue lesse vntoo vs, a plaine and pleasaunt pathway. vntoo all knoweledge and vnderstanding: and the neerer that euery of them approcheth vntoo the truthe, the greater commendation doothe hee deserue too haue and the greater profit yeeldeth hee too his Reader. But neyther is

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there any certaintie in mortall mannes woorkes; so long as they speake but of their owne. Neyther is there any assured truthe to bee founde, elsewhere than in the woord of GOD. Wherefore like as Gods woorde is the fountayne of truthe, the keye of knoweledge, and the lanterne of lyghte, or rather the very truthe, knoweledge, and light it selfe: So is cheefe (or rather only) account too be made of their authoritie and doctrine, whiche understanding the same arighte, doo sette it forth purely and sincerely, eyther by preaching or wryting, too the behoofe and commoditie of others. For the scripture accounted him a leude seruant, that hidde his Talent in the grounde, and occupied it not. And certaine it is, that hee hathe the true understanding and sense of the Scripture, whose interpretation beeing alwayes one without varyablenesse, agreeth with the groundes of our sayth, wyth the meaning of the holye Ghoste uttered in the whole bodye of the Byble, and with the uniforme iudgemente and opinion of the Primatiue Churche. Of suche teachers hathe GOD at all times raysted vp some, and in these dayes hathe giuen many too his Church: whiche labouring like good woorkemen in the Lordes Vineyarde, endeuer for too cutte vp the Brambles and Bryers of Ignorance, Errour, Hypocrisie, and Superstition, nowe long time rooted in the hartes of Christians, and in steade of them too plant ageine true knoweledge, feare of GOD, holynesse, and religion, vnto the aduancement of Gods glory and enlarging of Chrystes kingdome, and too the viter overthrowe of Antichryste, and Satrans tyrannie. Suche a one is the author of this presente woorke, Nicholas Heminge a Mynister of Gods woorde in the Uniuersitie of Hafnia in Denmarke, who wrate this Postill in Latine, for the helpe and furtheraunce of his fellowe Mynisters. Wherein hee opening the Gospelles after the manner of our Prophecyinges, setteth forth a Confirmation of the Articles of our beleefe: and confuteth the cheefe errorres, heresies, and abuses wherwith the Church is troubled. Ageine, he teacheth the right vse of Chrystes Gospell and Sacramentes, and sheweth the frute of the miracles and examples of Chryst, and of all holy men.

More



# The Epistle.

Moreover he toucheth the duties of all Estates, from the Magistrate, too the poore afflicted outcast among men, and declareth the right use of things indifferent. Finally hee instructeth the minister, and comprehendeth the whole summe of Christian lyfe and doctrine. And these things doth he, both breefly, playnly, distinctly and orderly, which are great helpes of remembraunce: And also aptly, fully, pithely and learnedly, which are great furtherances too instruction. As for the Doctrine that he teacheth, it is sound and wholsome: in which respecte he deserueth credit and estimation. Besides this, he applyeth himselfe too the capacitie and edifying of the simple and weaker sorte, whome he rather dieterh with sweete milke, than combereth with strong meates. And in this respect, he dooth (as it were) glauce ouer certaine poyntes of deepe mysterie, leauing them too the consideration of suche as are more profounde in knowledge and understanding, and growne too more perfection and ripenesse in Christ. Yet wanteth he not whereby the wyser and stronger sort also may bee furthered. For he hath diuers wordes that cary the effect of whole sentences: and sentences that conteine large matters. By bothe which, he oftentimes giueth incling of more too be gathered, than is openly expressed: and so dooth he bothe shewen the wite, and open the understanding. Therefore at suche times as Lucas Marison and George Bishop Stationers, men well mynded towards godlynesse and true Religion, taking vppon them too Imprint this woork at their proper charges, requested mee too put the same intoo English, I willingly agreed too their godly desire: bothe for that I hoped it might bee a furtherance and helpe too the simple and vnlearned sorte of our ministers in England, (of whom would God the knowledge were as great as is their number): And also for that I thought it a meete occasion whereby I might testifie my dutyfull good will towardes youre honoure, for your great goodnesse extended vntoo mee at the commendation of your decre frende and my speciall well willer Sir Thomas Smith. To whome I thinke my

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*first in many respects greatly beholding: and yet in no one re-  
spect more, than for procuring mee an entrance intoo your hono-  
rable fauour. The continuance whereof (God willing) I  
shall not cease too seeke by all wayes and meanes of  
dutie: of which I beseeche you too accept this  
Booke as a first hanfel, and to suffer this  
my trauell so necessarie & behoof-  
full, too passe forth vnder your  
fauourable protectio, to the  
profit of our comon cou-  
treys, and the glorie  
of G O D.*

*Written at London, the xij. of October.*

*ANNO. 1569.*



# Too all the seruauents of God, and Ministers of Iesu Chryst,

*his deere beloued brethren in Chryste, within the famous  
Realmes of Denmark and Norwey Nicholas He-  
minge Minister of the Gospell in the uni-  
uersitie of Hase, wisheth grace, mer-  
cie and peace from God the Father, and  
from our Lorde Iesu Chryste.*



**T**is very behooue-  
ful (right deere beloued bre-  
thren) to make the conti-  
nuall consent of Chrystes  
Catholike Church, in the  
doctrine and true seruice of  
God: specially in this moste  
great varietie of opinions,  
which maketh many, (and  
those not of the worst sort)  
to be troubled in theyr  
myns, douting with what  
company they may ioyne themselves in felowship. For while  
some boast of one maister and some of another, glorying of  
his wisdom and godlynesse, not without contempt of others,  
whom they outface with their lofty looks: it cometh to passe  
that accordyng as they perceiue any man affectiōe towards  
them to holde with them or against them, so they with blinde  
iudgement commend or discommende his doctrine and Re-  
ligion. Hereupon growe hartburnings, froward suspici-  
ōs, hatred, fallings out, and desire of reuenge: wherthrough  
all things are turned vpside downe. And from hence (to passe  
ouer other things with silence) springeth a double pleasure.  
For both the enemies of the Gospell are boloued in theyr  
stubbornesse and vngodlinesse: and also the weaker and  
shilfuller sort, which earst were more forward in imbracing



**A warning to the ministers**  
 of the truth, are not a litle troubled, wauering and vncertain,  
 to whether part they were best to ioyne themselves. Among  
 whom, not a few (as though nothing certain could be taught  
 or determined of all the whole Religion) begin to doubt, not  
 only of all the partes of it, but also of all maner of Religions.  
 In this case it is our due tie (my deere brethren) to succor the  
 weake bothe with our Prayers and aduertisements, that  
 they stumble not at this huge heape and dunghill of opini-  
 ons, and so fall headlong into certeine destruction. The best  
 remedie for this mischæse, is to marke the continuall con-  
 sent of the Catholike Church, in Doctrine and in the true ser-  
 uice of God. For as there is but one God: so is there also but  
 one euerlasting, needfull, and infallible truth of God, one  
 true religion, one faith: one rule wherby to liue well, and  
 one Church of Christ, which only knoweth the true maner  
 how to serue God aright. He that is not a Citizen of this  
 Church, is faine from grace and saluation, though he boast  
 himselfe to haue neuer so great masters. Contrarywise he  
 that in this Church worshippeth God in spirit and truth, is  
 the heir of grace and saluation, though he had but a Cow-  
 herd to his maister or teacher. For this matter hangeth not  
 vpon the worthinesse or unworthinesse of man, but vpon  
 the maister ship of Christes spirit, whose wil is, that his pure  
 and incorrupt word should be sure rule of life & saluation.  
 In the which word and worshipping taught in the worde,  
 there hath bin a most sound and perfect consent of all the ho-  
 ly Patriarkes before the flood and after the flood: of the Pro-  
 phets and Apostles: yea and of al godly men. Whose doctrine  
 and manner of worshipping if we holde aright, we may  
 lawfully glorie in Christ, that we are Citizens of the  
 Church of Iesus Christ, although the whole world hated  
 us, and abhorred us as Hereticks. I make therefore (bre-  
 thren) to say somewhat concerning this contriuall agree-  
 ment, to the intent we may be assured in our selues, whi-  
 ther we be in that consent of the Catholike Church, or not.

## of Gods worde.

or whether our adversaries bee in it, who making great  
braggs of theyr maysters (whom they call fathers) endeuer  
with sword and fire to stop the course of the doctrine of the  
Prophets & Apostles. In the handling of this matter, many  
things surely do meete, which all come as it were at this one  
marke. For of necessitie it must come here in question, from  
whence true religion hath his beginning, and what assu-  
rance is therof: how great hath bin the consent of the church  
in the same doctrine through all ages: by what sleights Sa-  
than is wont to assault the true religion: and finally what  
advisednesse the Godly ought to vse against the treasons  
and crafts of Satan: least (as our first parents did) wee  
suffer our selues to be led with faire words, from the foun-  
tains of saluation, to the diuels puddles, that is, to mens  
traditions and wilworshippings.

We should not neede to shew from whence true religi-  
on hath his beginning, but that the rage of men and seendes,  
bothe hath bin in olde time, and is at this day so greate, that  
they durst set up newe religions, after the blynd imagina-  
tion of their owne brayn, maynteyning them with sword  
and fyre, and persecuting that Religion, whiche is onely of  
God: that they may fulfil the prophecie whiche was spoken  
of the Serpents seed that should bite the heele of the womans  
seed. But muche more rightly than these, iudged that hea-  
then man Socrates, who being demaunded in Xenophon,  
which was the true religion: answered: It was that whiche  
God himselfe had appointed: For in as muche as the Lord  
sayth playnly by his Prophet, that he abhorreth the doctri-  
nes and worshippings of men: Let vs be out of all doubt,  
that the true and continuall abiding Religion, hath his be-  
ginning from the everlasting God himselfe. Apollo Pithius  
being asked of the Athenians what religions they should  
chiefly follow, answered, those that their auncestors had vsed.  
When they objected ageyn, that the custome of their aunce-  
stors had oftentimes bin changed: he sayde that the best

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was too be folowed. For (as Hesiodus sayeth) the auncient custome is euer best: After the same maner, our aduerfaries in these dayes boast of antiquitie, vtterly suppressing the name of the authoꝝ of true Religion, where as they oughte rather too answer as Socrates did, than as the wicked seend did. For like as Sathan abused the authoritie of antiquitie, to stablsh errors, so do they. True it is in deede, y the auncientest religion is best: so as it haue his beginning from God who is best, and not from the olde serpent, who fro the first beginning brought into the woꝝlde his Religion, fighting full but ageinst the religion of God. Wherefore there is a distinction too be made betweene the two Antiquities. For the one antiquitie is referred too God, and the other too Sathan. The first of these antiquities is the auncientest of all antiquities, as which hath neither beginning, noꝝ shall haue ending. Out of this most ancient antiquitie sprang the truth of God, whereby is taught whiche is the true Religion, for the confirmation whereof, God hath added wonderfull records, which should be as it were certeyne euerlasting and authoꝝised seales of his heauenly truthe. The later antiquitie is such a one as both had beginning and shall haue ende, out of which issued all superstition, and vngodlynesse. Either of these religions hath his furtherers, and as it were certeyne Patriarks whome the men of late yeres haue termed fathers, of whome they gloxie not a litle. The Papists haue alwayes in theyꝝ mouthes, the Fathers, the Fathers: And in all controuerfies concerning the doctrine and seruice of God, they flie to them as too theyꝝ last Anchor holde. We also acknowledge the Fathers, howbeit farre after another maner than they do. For we admytte those for Fathers, who hauing receiued theyꝝ Religion at Gods hande, haue also deliuered the same faithfully too posteritie, as are the Patriarks, holy Kings, Prophets, Chryst himselfe, and the Apostles. These onely too wee reuerence as fathers, and too vary from them in opinion

wee



## of Gods worde.

wee iudge it a falling away from salvation. Of the fathers that folowed the times of the apostles, wee deeme according to the rule of Ambrose. Wee iustly condemne al new things which Chryst hath not taught, because Chryst is the way to the faithfull. Therefore if wee teache any other thing than Chryst hath taught, let us iudge it detestable. And according to this rule of Paules: If any man teach any other gospel, accursed bee hee. But the Papistes to blear the eyes of the simpler sort, doe tell them they must enquire of the auncient wayes, and that they must not passe the olde bounds which our fathers and anceters have stablished: which thing if it be scarce lawfull to doe in the bounds and buttels of fields, howe much lesse shal it be deemed lawfull to be don in the bounds of Religion? Surely we passe not the boundes which God the first founder of religion hath pitched: which the holy Patriarkes and Apostles receiuing by heavenly inspiration, mayntained: from which the holy Martyrs (among whom holy Abel holdeth the first place) with inuincible courage of mynd braxe back the Woies and Wolves: and finally which the son of God hath stablished with his owne precious bloud: but we abyde within the constantly. As for y bounds which the old serpent with his hyde hath pitched, within which is enclosed nothing but mere dñation, wee make no conscience to passe them. Therefore wee sather y true religio vpon God, who is called of Daniell the auncient of dayes. Wherby it wil appere, bothe that the same is the auncientest, and that it representeth the nature and disposition of the first founder of it. Therefore as it is most stedfast euenmore: so it alwaye continueth like it selfe.

But which is that Religion continually stedfaste in it selfe: What is the effecte of it: Which are the partes: Gods worde, and the signe added to the worde appoynteth the true rule of Religion and seruice of God, for God hath alwayes bin wont to utter his will to men by his word, and by some outward signe. For loke what the word putteth

into

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into mens eares too be conueyed vnto the mynde, the same thing both the signe set before the eyes too be sene, to the intent that by them as it were with windowes, a certain light myght be conueyed in vnto the soule, so as the word and the signe might bee a double warrant, audible and visible, the end and dyist of which is all one: Notobrait, so as the interpretation of the signe is to bee fetched alwayes out of the word alone. What maner of things these be, the five times in whiche **G D D** vttered his worde, and gaue signes, will shew most openly: as are the state of man before his fall: the time wherin he was promised reconerie: the time of renewing the promise: the time of Moyses publike weale: and finally the time of the performauce of the promise, by exhibiting Iesus Chryste our Lorde. It is too bee shewed by Gods worde and heauenly signes, that in these five tymes the religion was one selfsame, and alwayes agreeable with it selfe in all poynts.

Before mans fall when Adam was garnished with Gods image, God had deliuered too man bothe the worde and the signe. The worde required the knowledge of God and obedience towards him: It forbad man too attempt any thing against Gods prohibition, vnder a threat of punishment: and it had a promise of immortalitie, which promise Adam embraced by faith. And the tre of life as a visible warrant conueyed the same by the eyes vnto the mynde. All whiche things tended too this end, that Adam representing Gods Image as it were in a glasse, shold continually serue and praise God. Wherby it is manifest, that the true religion before mans fall, was the pure worshipping of God according too Gods word, the rule wherof was the word and the signe. The parts therof were the acknowledging of God, beleeve of the immortalitie that was promised, and obedience too wards God both inward and outward. And the end therof was to represent gods image, & too praise and magnifie him. And in that estate was the seruice of God most perfect, such

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as it shal be after the resurrection, sauing that as then it shal be much fuller, not in substance, but in degrees. This manner of seruing God in such sort as was enioyned to the first man, is required of vs also after his fall. Neither is ther any alteration made in the manner of worshipping: but there followed an horrible mayne in all mankind after the fall of our first Parents, insomuche as no man is able to perform this seruice to the ful, no no, to begin it, vnlesse he haue access to the tree of life, which is Iesus Chryst.

Againe, after that mankind was salne in our first Parents, God effsone vttered his wil by word and signe: whereby is learned with what seruice God would be worshipped after the fall. By the worde he rebuketh the transgression of his commandement: by the worde he made promise of the Messias, who becoming man, should pay the ranfome for Adams guiltinesse, and restore to man the image of God, which he had lost by sinning. And he added a sign to his worde which was as it were a certaine visible sermon concerning the Messias. The signe was the killing and offering up of beastes and fentes of the earth. Whereupon it followeth, that God requireth the selfe same manner of worshipping after the fall, which was befoze the fall, although it haue not the same perfection, in his degrees, which it had befoze the fall. For God requireth here an acknowledging of him: he requireth an acknowledging of our owne sinne: he requireth an acknowledging of Chryst, who is in steade of the tree of life that was in Paradise: he requireth sayth in the Messias: he requireth obedience through faith, to the intent that by little and little Gods Image may be more and more repayed in man by Chryst, that is to say, that in the minde may shine assured knowledge of God: in the soule, holinesse: and in all the powers, obedience to be perfourmed according to the presence of the worde. These things are wisely shewed by worde and signe in the beginning of Genesis. For (that I may vs Platoes worde) the ancient fathers beeing better



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better than we, and dwelling néerer vnto GOD: were better and moze substantially taught by shoyte groundes and outwarde signes, than we bee taughte by long Sermons. For in olde tyme thys manner of teachyng was common and familiar, as well vnto Diuines as Philosophers, that what soeuer they hadde vttered in shoyt groundes, the same thyng they auouched wyth certeine outwarde signes. As soone as man was salne, GOD vttered this grounde with his owne voyce. The womans seede shall breake the heade of the Serpent. The outwarde signe (whiche in a certeyne Image purpozted the same thing) was the offering of Sacrifices commaunded to the Fathers by GOD. Therefore when Abell offered hys Sacrifices, hee hadde an eye alwayes to the firste grounde that had bin vttered, and in offering, hee thoughte of these things. Firste by beholding the deathe of the Sacrifice, hee was putte in mynde of the death whereinto all mankinde was salne throughte sinne: Whereby no doubt but his minde was moued to ryghte great græfe. Ageine, by looking vppon the blood of the Sacrifice, hee was put in remembraunce of the promise concerning the Messias, by whose merite and intercession hee assured himselfe, that Gods wrath was pacified accordyng vnto the promise: whereby there grew bothe comforte in his harte and also fayth, by whiche hee was accepted into Gods fauor throughte Iesus Chryste. Being iustified by this fayth onely, hee minded true holinesse accordyng to Gods word praysing and magnifyng God for his ryghtuousnesse and mercy. And so Abell, hauing after a sort repayed Gods Image in himselfe, performed true service vnto God: which service hee afterwarde confirmed with his death. For when his brother Cain being an Hypocrite, went about to withdraue him from acknoweledging the promised seede, and from the true service of GOD, hee chose to die rather than to consent vnto his brothers wicked purpose, giuing vs to vnderstande by thys his stedfastnesse, that hee onely worshippeth

## of Gods woorde.

Whippeth God aright, which preferreth his obedience to-  
wardes God and the profession of Chryste, befoze all thin-  
ges in the woꝛlde, yea and befoze lyfe it selfe, than whiche  
nothing is wounte to bee dearer vnto man. By this woꝛde  
and signe deliuered to our first parents, after their fall, it  
appæreth, that the Religion after the fall, was all one  
with that whiche was befoze the fall: And although cer-  
teyne outwarde circumstaunces were added in respecte of  
the corruption of Nature, and the promise of the repayre-  
ment of it ageine: Yet the substance or ground of Gods  
service continued all one, and tended to the selfe same  
ende, though muche moze imperfectlye. This pure woꝛ-  
ship of **G D D** endured in the Church (whiche was very  
small) vntill the flood, that is to wit, a thousande five hun-  
dred and five and fiftie yeres. For Cains offspring under-  
standing the promise after a fleshly manner, persecuted the  
true Church: vsurped to themselues the title of the Church:  
and chaunged the true worshipping of **G D D** into Hea-  
thenish Hypocrisie and Superstition. Whereouer, after God  
had punished this Hypocrisie and Superstition and other hor-  
rible crimes, with the flood, he deliuered the true Religion  
ageyne by woꝛd and outwarde signe vnto Noe: not a new  
religion, but euen the very selfesame that he had appoynted  
from the beginning. Wherevnto, when Iaphet by Hypo-  
crisie and Superstition, and Cain by crueltie had put this  
true Religion to flight: It remayned onely in the house  
of the Patriarke Sem. For he vnderstanding the promise  
and the signe thereof aright, worshipped **G D D** through-  
fayth, and obeyed him after the same manner that Abell  
and Noe did. And although that Noe and Sem hilde still  
the same woꝛde and outwarde signe that was deliuered  
to our first fathers: Yet notwithstanding, by reason of a  
newe occasion there was added another newe signe: For  
when God destroyed the wicked woꝛld by the flood, for their  
iniquitie and wickednes, and they were all perished in falling

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falling from the true and pure worshipping of God: he promised Noe and his offspring, that he would no more destroy the world by water: Unto this promise he added a token namely the Raynbow, which was a certaine remembrance of the promise. Wherefore God painted a mark of his word in the Raynbow whiche is wont to appeare in the cloudes, to the intent he might (as it were with a seale) warrant that promise of his to be ratified: whereby he gave assurance not onely that he would bee the God of Noe and his posterity, who had put their selues in his trust, and seruice: but also that he would neuer destroy the world any more with water. Noe and Sem therefore beholding this signe, did after the example of holy Abell, performe true and spirituall seruice vnto God. *And thus we see that God sealed his promise vnto Noe with the Raynbow.*

And so forth vnto Abrahams age vnto the time of Moyses, in which age the same religion is betokened to the Patriarchs, bothe by Gods olde voyce, and by a newe signe. For in as much as the wisdoms that had bin in the forefathers was now decreased: as there was neede of more euident tokens: so was there neede also of a more apparant token. Wherefore was this word offered vnto Abraham: In thy seide shall all kindreds of the earth be blessed: And the sign or token that was added, was the circumcision of the member of generation in the male childre. Then like as by the word he taught and required the true worshipping: so did he likewise by the signe, whiche was the seale of the doctrine and religion. For when he sayth, shall bee blessed in thy seide, he connecteth therein these things most euidently. Whereof the first is a reherfall of the accusation of all mankindes by sinne, and falling away from G. D. For in that he promisseth blessing, he giveth to vnderstand that all men liue in curse, which curse looked into all mankindes with sin. The second is a reherfall of the promise of the newe law of his sonnes, which was spoken to Adam in this forme of words: the woman seede shall breake the serpens head. Which selfe same thing



is exprest here by a more pithe terme of blessing. For by the terme of blessing is meant Gods fauour, attoument, forgiuenesse of sinnes, and rightiounesse for Chrystes sake, according as Paule the inter:preter of Moyses expoundeth it. The thurd thing is a bewaying of our weaknesse, that we can not attayne blessing by our owne power: but that we must obtayne it by fayth in the promysed seede. As this fayth of his, Abraham added obedience in his whole lyfe, according to the commaundement: *Walke thou before me, and be perfect*: which obedience the holy Patriarke shewed by the offering vp of his owne sonne. For hereby it appeereth howe much he regarded his obedience towarde God, that he woulde rather at Gods commaundement offer in sacrifice his onely begotten sonne Isaac, whom he had begotten in his olde age, and to whom so royal promyses were made: than to step backe from his obedience towarde God. Some must the signe that is added to the word, be to his interpretation of the word. For the signe is nothing else but the visible word. This signe therfore letteth three things before our eyes: namely that our fleshy birth is corrupted: againe that there is a seede promysed, whereby nature shall be repaired: and also that by the circumcision of the flesh is signified the circumcision of the hart, whereby is cut of ignorance of God, the filthynesse of affections, and the stubbornesse of hart: that a man may be borne a newie, bearing the image of God in true holynesse and rightiounesse. Beholde, howe fitly these things matche with the former things. The sound of words is altered: but the meaning abideth still. This variety of the words and signe, serueth mans weaknesse, and remoueth our ignorance: but it appoynteth not any newe fashion of learning. For in the fleshy seede of Abraham hath sufficed. For like as Canan had many hypocrites, and reiecting the pure vnderstanding of the word and signe, persecuted Abels the followers of his faith: So the Amalietes picking in the letter of the circumcision, and neglecting the

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spirituall meaning of it, persecuted the true children of Abraham: whereby it came to passe, that the true worshiping remayneth with very fewe. For whyle the fathers sojourned in Egypte, onely the house of Ioseph did after the death of the Patriark Jacob, holde still the true Religion, whiche being after the decease of Ioseph, little better than quite quenched, then was Moyles bozne: In the fourty scooth yere of whole age, being the thre hundred and fiftieth yere after the promise was made vnto Abraham, God renewed ageyne the worde of promise, adding ther vnto many signes: and to the intent the true Religion mighte be preserved, he set vp a kingdom and a presthood. And although he betooke the same word & the same sign to Moyles, which he had betaken afore to the Patriarks: yet notwithstanding he addeth longer sermons & mo signes besides, according as the state of that age required. All which things did leuell at one marke, and deliuered vnto men one selfe same manner of spirituall worshipping God. For in the wilderness (to passe ouer the burning bush, and the pillars of fire & cloude) the Manna, the Rock, & the brazen serpent ther set forth as signes of sacraments of his doctrine & worshipping of God: which thre things signified Christ & was promised long ago. For the Manna, according to the interpretation of Paul, signified spiritual food wherby men being made new by Christ are led in Christs kingdom. The Rock betokened spiritual drink wherewith the beleevers are refreshed. The serpent being hanged vp, did foreshadowe Christ, that should be hanged vp vpon the alter of the crosse for the sinnes of the world: according as Christ himself interpreteth this signe. The looking vpon the brazen serpent was a figure of faith, wherby man being justified & quickened, do walk before God, and take after rightuousnesse. But after that the people was brought in to the land of promise, which was a figure of the heauen: by dwelling place: there were yet no signes, as it were visible sermons deliuered to them: of which I will touche a fewe,

## of Gods woorde.

seme, for my purposes bynesse wil not suffer me for to go through with them all. All their whole common weale be-  
hened the Church: the Priesthood & Princehood did figure  
Christ: who with his Priesthood pacified his fathers wrath  
according to the first promise, and with his soueraintie de-  
stroyeth the Devils kingdome, sinne and death: and with  
his Priesthood and soueraintie together, repayzeth Gods I-  
mage in man, according vnto which, man was created: that  
being so garnished again with Gods Image, he might serue  
him in true obedience, and set forth his prayles.

Many ceremonies were added, of which the ghostly mea-  
ning openeth the first promise, and setteth out the spirituall  
worshipping of God. Howbeit soasmuche as they be ma-  
ny, I wil picke out a few of them (and those of the notablest)  
whiche I wil expounde in few wordes. The furniture of the  
Prieste, the ycerely oblation of the hyghe Priest, the Arke of  
Covenant, the Paschall Lambe, the sprinkling of the blood,  
the washings, and the dayly offerings, hadde a singular sig-  
nification of spirituall things, all whiche do sweetely put vs  
in minde of the conditions of our mediator, and the duetie of  
the godly. The highe Priest wore a plate on his foreheade,  
and cleane garments. The plate of Golde betokened Chry-  
stes Cabbhead, and his cleane garmente betokened his man-  
hod, howbeit pure and cleane from all sinne. The going in  
of the Priest once enery yere, into the holy place, was a fi-  
gure of Christ the high priest, who with one oblation should  
make perfecte all that were to be sanctified. This is shewed  
plainly in the .38. of Ero, where the Lord sayth, that the Lord  
may be wel pleased with him. Ageine, the Priestes rayment  
betokeneth holinesse, wherewith the Lord wil haue his Prie-  
stes to be garnished, according as David the interpreter of  
Moses expoundeth when he sayeth: Let thy Priestes be  
clothed with rightuousnesse, and let thy Sainctes leape for  
ioie. The Arke of couenaunte betokeneth Gods people with  
whom the Lord hath made a couenaunt by expresse wordes.



## A warning to the Ministers

In this Arke were the tables of the lawe, which were couered in the Arke with plate of Golde. Whereby was none other thing signified, than is conteyned in the first promise. The womans seed shall treade downe the Serpentes head, sayng that the outward signe expresth the thyng more pleasauntly. For the Table of the ten commaundements is couered in the Ark with a plate of Golde, which is called the propitiatorie. What is to saye, Chryste, who is the propitiation for our sinnes, doth in his church hide the sinnes of men, against the wrath and horrible iudgement of GOD. I pray you what is this else, than that the womans seed shall tread downe the Serpentes head? Thus doth Paule the interpreter of Peoples, expound this figure in the third vnto the Romanaynes: We are iustified freely by his grace throughe redemption that is in Chryste Iesu, whom God hath set forth to bee a propitiation throughe faith in his blood. For as the high Priest of the Hebrues was wont euery yeare once to embze the propitiatorie with blood, when he entred into the holy of all holyes. So our high Priest Iesus Chryste offered himselfe once by to his father for the sin of the world, and found euerlasting redemption. The paschall Lambe had also a secrete meaning, wherein the first promise was painted oute as it were in liuely coloures: The figure wherof, Paule openeth, when he sayeth: And Chryst was offered by oure Pascheouer. And whereas this Lambe was taken out of the flocke, it signified that Chryst took our fleshe vpon him and bare the infirmities of our flesh, and that he was tempted as we are in all respects, sinne excepted, to the intent he might make vs also heauenly that are earthly, and spirituall which are carnall. And whereas it is sayd of the Lambe: And all the multitude of the Children of Israll, shall offer hym by: it is ment that Chryste dyed not for one or two, but for the whole Church, that is to saye, for the whole coporation of those that are registred in the booke of life. The sprinkling of the blood hath a manifest signification. For it was  
a token

## of Gods woorde.

a token of Chrystes blood shed vpon the alter of the Crosse, wherewith our consciences being sprinkled, are cleansed from dead works, according as the author of the Epistle vnto the Hebrues expoundeth this figure after a godly manner. To the same purpose pertaineth their washings and dayly offerings. For these things in generall, did betoken as well that cleansing, wherewith Chryst washeth and purgeth vs cleane from all iniquitie, as also the true holinesse, wherewith the beleauers are garnished: so as from henceforth they may begin to represente Gods Image to his glorie and praise. These shadowes of the Lawe were conuert interpretations of the firste promise: whiche who so vnderstood with Adam, Abel, Seth, Enoch, Noe, Abraham, &c. Those yelded true and ghostely service vnto GOD, not unlike (as in the respects of the substance of the service) but altogether like and the very selfe same. But what is done here? Like as Caines blood vnderstood the promise carnally, and of the signe that was added, did make a service or worshipping by it selfe: Euen so here the moste part of the Iewes, leauing the spirite, gazed vpon the letter, and determined Gods service in these outward ceremonies without fayth: whiche error the Lord reproveth moste sharply in the Prophete, where hee sayth: What passe I for the multitude of your sacrifices (sayth the Lord:) And anone after: Offer mee no more sacrifices in bayne, your incense is abomination vnto mee. And straight after, he addeth the cause of this matter, when hee sayeth: Your assemblies are wicked, my soule hateth your newe Moones and sollemn feasts. By these words GOD doth vs to vnderstand that hee hath not so ordeyned Ceremonies, as though hee required them as a ghostly worshipping, but that the people should enure themselves in them vnto godlynesse, and strengthen their fayth by them, and keepe themselves more and more in the pure worshipping of God. Howbeit, according to mans superstitious nature, the moste parte are led away by Hypocrisie from the true vse of Ceremonies, and haue grounded

## A warning too the Ministers

the whole weyght of their saluation vpon the obseruation of them. Whose error when the Prophets that were sent did reprove, they were drawen to punishment as blasphemous folke ageinst Gods lawe.

By these things it is manifest, that those godly personnes whiche lyued in Moyles common weale, agreed fully bothe in Doctrine and Religion, with the holy Fathers before the flud and after the flud, vnto the calling of Moyles, and from Moyles euen vnto Chryste. For what is required here but acknowledgement of sinne, belasse in Chryste, inuocation, holinesse, obedience, and other vertues, whiche are required as partes, to the reparation of Gods Image in vs. Now remayneth the last age, wherein the eternall worde according to the propheties, toke vpon him the womans seede, that is to say, mannes nature, that he might tread down the serpentes heade, that is to say (as John expoundeth it) that he might destroy the workes of the Deuill.

This Chryste being interpreter and fulfiller of Moyles & the Prophetes, did by worde and outward signes raise vp againe the same seruice of G D D well neere falne to the ground: commaunding repentance and forgiveness of sinnes to be preached: garnishing the that beloeue in him with his owne righteousness: enduing them with his holy spirit: stirring vp in them newe motions agreeable vnto the Lawe and will of G D D: and to be shorte, repaying Gods Image, according to whiche, the first man was created, bidding vs let our light shine so before men, that our father may be glorified in Heauen. This selfe same seruice comendeth he to his Disciples, whiche they bothe taught by worde and expressed in their life. Notwithstanding, to the intende the Church might keepe this seruice continually, he deliuered them his assured word, & put as it were two outward scales to the word, namely Baptim, and the Lodes Supper. The word interpreteth the first promise more clearly. The sacraments are as it were certaine visible sermons, which proffer the



the same thing to the senses, which the word teacheth. But what is done in this case? Like as in olde time Cains brode, Chams brode, and the falsc Israelites corrupted the worde, and by their fleshly foolishnesse patched mens dreames vpon it: So the hypocrites flouting from the word in this last age of the world, haue defiled the seruice of GOD, so long tyll through the outrage of heretikes and the tyrannye of Antichryst, the sacramentes were partely distayned with mens traditions, and partly mangled, and the doctrine with the true Religion welneere ageyne ouerwhelmed. Notwithstanding, about a fortie yeeres ago, God rayled vp a prophet that blessed Luther, who brought agein the auncient doctrine and religion, which both our first fathers receyued of God, and Chryst deliuered to his disciples. And that this seruice of God whiche our Church holdeth at this daye, is the true and continual seruice of GOD, he shall most clerely vnderstand, which trieth it by the rule of the Patriarks and of the Apostolike Church. But what hapneth vnto vs? Verily the same that hapned to our first fathers, to the folowers of Abraham, and to the Apostolike Church. For the diuell rusheth in with all his force, to destroy the Gospell, and to abolish the true seruice of GOD. And this doth he the moze outragiously in these our dayes, because he knowes he hath but a small tyme to execute his crueltie ageynst Chrystes Church. Now what sleightes, this aduersary of Chrystes vseth to wype out the sincere doctrine and true worshipping of GOD: the matter it selfe at this daye openly declaroth. For firste he hath set vp a kingdome, and that a right large one, namely of the Turks, which openly blasphemeth the name of Chryst. Ageine he hath planted another kingdome, whiche men call the Popedom: whiche though it professe not it selfe openly to be agaynst Chryste, doth neuerthelesse with singuler wyllynnesse and craft, step into Chrysts kingdom, marring the doctrine, defiling the sa-  
cra-

## A warning to the Ministers

craments: and finally ouerthrowing the true seruice of god. For the Pope hauing gotten the primacie vnder colour of the ministerie, hath brought all kinde of superstition and Idolatrie into the worlde, so that since man was created, there was neuer yet a moze vyolent and intollerable tyranny herd of, neyther was there euer any kinde of Idol seruice, whereby was wrought moze spytefull derogation to Gods maiestie, or wherewith Chrystian mennes myndes haue bin moze monstrously bewitched. And now that Sathan perceyueth his sleighthes to be sounde out in this behalfe, he taketh no truce, but calles together the maysters of mischefe, suche as are the Lybertines, Anabaptistes, Seruetians, Antynomians, and other: who with their soule snoutes endeuor to beerys agayne the purged doctrine and Sacramentes. And when he sees he can not by these his practises hinder the course of the Gospel and the pure worshipping of GOD, he goes to it another waye, drawing asunder by inward debates, and setting together by the eares among themselves lyke enimies, those towhome he perceyued to mynde earnestly about others, the restozement of the Church, and of true Religion: Merely least by iopning in endeuor and counsell together, they shoulde with one minde goe throughe with this so excellent a worke. Besides this, from tyme to tyme he chafeth some out of Chrystes campe, who becoming forsakers of their order, do exceeding great harme to the Church: among whom there are that inuent new deuyses whereby to bring the pure doctrine in hatred with the weake and vnskilfull. For they gather together the contrarieties in the sayings of those, whose tranell GOD hath vied to the clenzyng of his Church in this laste olde age of the worlde: when as notwithstanding, they are not able to shewe any true contrarietie in no part of the foundation of the doctrine and worshipping of God, howsoever these

## of Gods woorde.

these Prothēuses transforme themselves into a thousande  
 Snakes. By these practises of Sathan wee see it brought to  
 passe, that the wilful soules are made more stoute in their su-  
 perstition: and the weaker and vntedier soule do so for the most  
 part giue ouer, to the great grief of all the godly: and vnlesse  
 Chryst make hast of his coming, it is to be feared least ma-  
 ny wil be wrapped againe in their former darknesse. What  
 is to be done in this case my brethren I beseeche you: Wee  
 muste beware of Satans wyles: Wee muste haue an eye  
 backe to the examples of our aunceters, Abel, Abraham, the  
 Prophets, Chryst, and his Apostles. Let vs accompany our-  
 selues with them in doctrine, worshipping, and Inuocation.  
 Let vs not be disquieted at the multitude of our enemies.  
 Let vs not be moued at the number of the runnagates. Let  
 vs not be dismayed in harte at the persecution and miseries,  
 whiche the godly are sayne to suffer in this worlde. Let vs  
 not onely haue an eye to the lowlynesse of the church, which  
 in this worlde lyeth vpon the ground despised: but also let vs  
 haue an eye to Chryst triumphing, who wil in time to come  
 reioyce these with the glozy of blisshed immortallitie, whome  
 he maketh like vnto hym selfe in this life, so they continue  
 steadfast to the ende. Let vs beare in minde this most weigh-  
 tie saying of Chrystes: Watche and pray, that ye enter not  
 into temptation. What whiche I say to you (sayth hee) I say  
 to all. The worlde tempteth, the flesh prouoketh: the armies  
 of Heretikes trouble: the stumbling blockes of doctrine and  
 manners offend: the sonde quarrellings of proude persones  
 bere: agensse all these things the surest remedie is to call  
 vppon G O D. For it is not forought, that Salomon say-  
 eth: The name of the Lorde is a mooste strong Towre: the  
 ryghteous man shall see vnto it, and be saued. In oure tal-  
 ling vppon God, let vs haue an eye to the Propheticall and  
 Apostolike church, and let vs arme our myndes agensse the  
 Idoll gablings of Mahomet and the Papistes, and agensse  
 the wzanglings of the Heretikes: Lette vs oftentimes be-  
 thinke



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thinke vs, vppon how sure and vnshakable foundations the  
continuell doctrine of the Church, and the stedfast religion  
of the Catholike Church is grounded. Let vs bathinke vs  
of the heauenly Reuelations, wherby GOD himselfe reue-  
led his will vnto men, when hee spake to the holy Patriar-  
hes and Prophets: whiche wil of his, hee hath confirmed by  
many wonderful miracles, bothe in the olde and new testa-  
ment. Let vs beholde the mosse sweet consent of Moyses, the  
Prophets, Christ, and the Apostles in doctrine and religion.  
Let vs bee stirred vp to the acknowledging of GOD, by the  
example of many Martirs, who (with Abel the firste Mar-  
tir) confirmed the heauenly doctrine with their owne blood.  
Let vs absteyne from sonde disputing, by whiche the bonde  
of peace (whiche is charitie) is broken: and let vs rather ap-  
plye oure selues to godly life, than to subtle and vnprofi-  
table disputations, by meanes of whiche, what euill hath ry-  
sen in the Church, it groweth mee ryght soze at the harte to  
thynke. For although in these realmes (GOD bee thanked)  
there bee a very great calme and a godly agreement in al our  
churches: yet notwithstanding godlinesse would me should bee  
sozr for the miseries of those, whiche at this day are afflicted  
through the vnreasonable strife of certein persons, wherewith  
p mindes of many princes & diuers others are wounded. Who  
beit sith wee are not able to remedy these euils, let vs flee to  
him, who alonly is able to do al things. Pray ye therefore to  
the whole church of Christ, vnto p eternal God the father of  
our Lord Iesu Christ, p he wil gather to himselfe a church in  
this world, & that he wil in p same church mainteine p pure-  
nesse of doctrin, & the true worshipping of him so as wee may  
worship him aright, & for euermore magnifie & praise him.  
Pray him to gouerne w his spirit our most make soueraine  
Lord king Frederike the second of p name, who as he hath suc-  
ceeded his most holy father in p kingdom: so also is hee p very  
right heir of his fathers vertues: & is not only a prince p bea-  
reth special loue to iustice & equitie: but also a singuler fauor

## of Gods woorde.

ter and patrons, or rather a most faithfull foster father of the churches & scholes. I pray to Christ that he wil with his spirite rule the counsellors and nobilitie of the realm, & the gouerners of churches, ciuill offices, scholes, and householdes, giuing them courage to mainteine Gods glorie, true doctrine, and honest discipline, so as wee may leaue a peaceable and quiet lyfe, with all godlynesse and honestie. I pray for all the states of this realm, & all may knit them selues together in swete concoyd, & one relieue an other, so as the superiours may think that their inferiours shal be desirous with them of Gods kingdom: & the inferiours obey their superiours in the Lord, as Paul willeth them: so & all the degrees of this realm being settled in a moste swete tunablenesse, wee may liue peaceably & quietly. I pray against the enemies of the king & this realme. I pray Christ to repress the rage of Sathan, & to graunt vnto his church teachers & shepherds agrailing in true doctrine and godlinesse, which may set forth gods glorie by teaching aright, & by example of goodly life: to the intent that at the length all of vs fully beholding the glorie of the Lord with open face, as it were in a glasse, may be transfomed into the same likenesse, as it were from glorie to glorie, by the spirite of the Lord. So be it.

Now remaineth that I should say somewhat concerning mine own purpose, namely wherfore I haue published these expositions of the gospels vpon 5. sundays. About a fourteen yeres ago, I vttered priuately certein short notes vpon 5. sundays Gospels to my scholers at home at my house, to the intent I might by this my small trauell, further their studies, not thinking at all to haue put them forth. But what folowed? The things that wer ended to a few scholers, were communicated to many. And what I perceived, that diuers sought earnestly after them: I enlarged them somewhat a sixe yeres ago. And neuer at length the entreatance of certeine godly shepherds, compelled me to publish them and put them forth in print. Wherfore seeing that this worke is wholly ordeyned

## A warning to the Ministers.

ordained for the goble ministers of the Gospell, I thought  
it good (right wære brethren) to put forth this my travaile  
vnder your name. If ye shall reape any thing thereby, giue  
GOD the thanks; and commend me to God with your  
Prayers. This one thing haue I earnestly regarded, name-  
ly to set forth purely the doctrine of the Catholike Church,  
whiche bothe the vniuersitie of *Wittenberge* mainteyned a  
fourtie yerres ago, and yet stil mainteineth: And also which  
those most excellent men the students of this vniuersitie,  
D. John Machabeus of the *Alpes*; D. Peter Balladie, D. John  
Sering, and D. Olauus Chrysostomus; (all which doe now rest  
in the Lord, looking for full deliuerance by the coming of  
the Sonne of God) haue taught. In this consent stande we  
also, who haue succeeded them in office in this schoule: and  
we pray God hartly, that we may liue and die in this con-  
sent. For we do not doubt but that this is the continu-  
all consent of Gods Church, as we haue suffici-  
ently shewed before. I beseech God the Father  
of our Lord Iesus Christ, to knit  
us together with his spirit, that  
we may be at vnitie  
him. Fare ye well,  
and God sende ye good lucke in Christ.  
At Hainic the xij. of marche.  
The yeare since Christ  
was borne. 1561.





# The fyrst Sunday in Aduent.

I

The Gospell. Math. xxi.



AND WHEN THEY drevve nigh vntoo Ierusalem, and vvere come vntoo Bethphage vntoo mount Oliuete, then sent IESVS tvvoo of his disciples, saying vntoo them: Go intoo the tovvne that lieth ouer againste you, and anon yee shall finde an Assē bound, and hir colte vvith hir, loofe them and bring them vntoo mee. And if any man saye avvght vntoo you, say yee the Lorde hath neede of them, and straight vvay hee vvill let them go. All this vvas doone, that it might bee fulfilled vvich vvas spoken by the Prophet, saying: Tell yee the daughte of Sion: beholde thy King commeth vntoo thee meeke, sitting vpon an Assē and a colte, the foale of an Assē. vsed vntoo the yoke. The disciples vvnt and did as Iesus commaunded them, and brought the Assē and the colte, and put on their clothes, and sette him thereon. And many of the people spred their garments in the vvay. Other cut dovne braunches from the trees, and stravved them in the vvay. Moreouer the people that vvnt before, and they also that came after, cryed, saying: *Hosanna* too the sonne of Dauid: Blissed is he that commeth in the name of the Lord: *Hosanna* in the highest.

## The exposition of the Text.

FORASMUCH AS this feast (of Aduent or) of the conning of our Lorde, is the first of all in order, vvich is solemnized in the church: It is necessarie that wee bee put in minde vvhat things are too bee considered in euery seuerall feast, least either vvith the wicked and Weather

A.s.

misbe,

## *The fyrst Sunday in Aduent.*

thenish woꝛld we abuse them to the dishonoꝛ of God: oꝛ else solemnize them with lesse deuotion than it becommeth vs, not without the offence of many. In generall, there are thre things to be considered in euery feast. The storie, which is the foundation of the feast: the benefite, whereof the storie maketh mention: and the true and lawfull vse of the feast. For as the storie instructeth the mind: So the benefite of God, (the remembrance wherof the storie stablisheth) dooth nourish and strengthen faith. Out of which faith issueth thankfulness, which praiseth God for the benefite receiued, with mind, with voyce, with confession and with behauior: In which thankfulness the true vse of the Feast is to be seene. These thre things are to be applied vnto all feastes. Wherefoꝛe inasmuch as this feast is instituted concerning the comming of our Lord, the storie of his comming, which pertaineth to the Conception, birth, doctrine, and doings of Christ, (which are the cheef Articles of our beleef,) is to be lerned. The benefite of God, (which is to saue the lost sheepe by the sacrifice pꝛopiciatorie,) is to be recorded in remembrance. With the first the mind is to be instructed, & with this latter, Faith is to be cherried and strengthened: to the intent that theruppon may spring thankfulness of mind, wherby we both with mind, voice, confession and behauior, set out the glory of God who hath vouchsafed to giue his sonne for vs. Now to the intent this present feast may become the moꝛe behouefull, bothe to the glory of God, and to the instruction of our selues: I will entreat of thre places in order, which are these.

- 1 Of the comming of the Lord.
- 2 The description of Christ our king, & of his kingdome.
- 3 Of the Citizens of this king, of their dutie, and in conclusion of the true vse, and healthful meditation of the Lordes comming.

# The first Sunday in Aduent.

2

*¶ Of the first.*

**T**H the intent wee may the better & certeinlier be instructed of the coming of our Lord Iesus Christ, to the praise of God and the helthful edifying of our selues: Let vs with S. Bernard propound five circumstances to be weyed in it, whiche are these. **W**ho hee is that commeth: from whence: whither: to what purpose: when: and what way.

1. **H**e that commeth is (according to the testimony of Gabriel) the sonne of the highest, equall to the moste high Father in true Godhead. **H**ereby we may learne how great is his maiestie, dignitie & power. **H**e that commeth is the seede of the woman, very man of the seed of Abraham and David, according to the oracles of the Prophets, & the testimonies of the Apostles: lesse than y father as touching his very manhood. **W**hereby wee may lerne, with what societie of nature hee is ayded vnto vs, so as we need not to be afraid to come vnto him. It is Christ then that commeth: who is bothe very God and very man: being one persone in two natures: who is bothe able to saue, bicause hee is God: and wil saue, bicause hee hath taken our nature vpon him, that he might be made a sacrifice for vs.

2. **F**rom whence commeth hee: he commeth from heauen: hee commeth out of the bosome of the father, who filleth all things, and is inuisible euery where. Also, he commeth in the virgins womb, conceived by the working of the holy ghost. **H**ee is nourished with the virgins bloud: hee is bozne: hee is brought vp: hee is circumcised.

3. **W**hither commeth hee: **H**ee commeth into the world, which was made by him. **H**e commeth into his owne, & his owne receiued him not. **H**ee came into the lower partes of the earthe. And out of all dout, this is that great miserie wherof the Apostle speaketh .i. Tim. 3. God was shewed openly in the fleshe, iustified in the spirit, beholden of the Angels, preached of vnto the Gentiles, belayed vpon in the world, and receiued by into gloze.

*A. y.*

*4 To*



## *The first Sunday in Aduent.*

4 To what purpose came hee : The causes of the Lordes comming into the world, the voyce of God foretelleth : the Types prefigure : the sayings of the Prophets proclaine : the wordes and workes of the Lord being come, doe proue : the wrytyngs and Preachings of the Apostles witnesse : and the ioyfull congregation of all Saindes confelleth.

God sayd to the Serpent Gen. 3. The seede of the woman shall tread downe thy head. Which text the Apostle expounding sayth: Christ appeared to destroy y<sup>e</sup> workes of the diuel. The same god did oftentimes beat the meaning of this saying into the holy Fathers heades, and specially into Abrahams, saying: In thy seed shal all nations bee blissed. By these things then it is to bee vnderstand, that Christ came for two causes. The first is to destroy the workes of the diuel : and the other, to bring the blissing vpon the children of Abraham. y<sup>e</sup> is to say, vpon all that shall receiue Christ by fayth, as Abraham did. For when Adam had by his fall yeldded him selfe and all his offsprings bondslaves vnder the Tirannie of Sathan, and cast them into deserued curse : the rightuousnesse of God required, that either wee should suffer due deserued punishment, or else that some of mankinde should satisfie Gods iustice.

Now forasmuch as no meane power was able to vanquish the diuell and pacifie Gods wrath : the sonne of God cometh forth of his secret dwelling place : he cometh into y<sup>e</sup> world : he becomes man : he taketh our case vpon him : he ouerthroweth the kingdome of the deuill, and pacifieth his Fathers wrath being made vnto vs both our sacrifice and our priest.

This selfe same thing doe many types figure : as the sacrifices of the Fathers, the pascall Lambe the sprinklyng of the red cowes blood vpon the people and moreouer the Arke of couenant, and all the Aaronical sacrifice with all the rites and ceremonies thereof.

Innumerable sayings of the Prophetes doe declare these selfe same causes of the Lordes comming with agreeable consent : as Esay. 53. He suffered our diseases, and bare our  
our

## *The first Sunday in Aduent.*

3

our selves in deede, he was wounded for our transgressions and was torne for our iniquities. The Lord did take vpon him the iniquities of vs al. Many such testimonies as these, are in the Prophets, which for breifnesse sake I omit.

The wordes and workes of Chryst at his coming, doe proue the same thing: Come vnto mee (sayth he) all yee that labour, and are heauie laden, and I will refresh you. Also, he that beleueth in mee shall not perishe, but haue life euerlasting. Also: For these do I sanctifie my self, that is to say, I offer my selfe a sacrifice to God the father for the purgynge of their sinnes. Which thing, not onely the great numbꝛe of miracles that he did, and by which he destroyed the workes of the diuell, doe assuredly proue: but also his very death, and his glorious victorie ensuing the same.

The testimonies of the Apostles, who is able to numbre? Paule sayth, He dyed for our sinnes, and rose againe for our iustification. The same man wyrteth thus: Him that knewe no sinne, hee made sinne, to the intent that wee might bee made the rightuousnesse of god in him. John Baptist cryeth out: Behold the Lamb of God, that taketh away the sinnes of the worlde. John the Apostle: Iesus Chryst clenseth vs from al our iniquitie. The same apostle making a breefe summe of Chrystes benefites, wyrteth: Chryst appeared to destroy the diuels workes.

Finally, the whole Church of Chryst ioyfully through Chrystes spirit confelleth these selfe same causes of Chrystes coming, singing thus: Thou taking vpon thee to deliuer man didst not abhorre the virgins wombe. Thou when thou haddest ouercome the sharpnes of death, didst set open the kingdome of heauen to all belouers.

Now if yee demand the tyme of his coming, the Apostle Paul answereth: After that the fulnesse of tyme was come, God sent out his sonne borne of woman, bound vnder y law, to the intent he should redeeme them that were gilty of the law, that wee might receiue the adoption of childre. He canre

## *The first Sunday in Aduent.*

therfore neither later nor slower than hee ought to come. Concerning this time of the Lords comming, the Prophets Iacob and Daniell spake before. Of which thing more shall be spoken in the day of the Lords birth.

One thing more is yet behind: namely the way by which hee commeth. This also is to be sought out diligently, that we may meet him rightly. Therfore like as to our saluatiō he came once in the flesh visible, so to saue eche mans soule, wheresoever his word is thought vpon, red, or preached, hee commeth daily in spirit and inuisible: yea rather hee is there alwayes present according to his promise: I will be with you vnto the end of the world. And then againe shal hee appere visible to iudge the quick & the dead, to the intent that they which hertofore held scozne to take him for their phisitian and sauyour, shall then feele him a most iust iudge and punisher of their wickednesse. Of which comming we shall heere more the next Sunday. And thus much breely concerning the comming of the Lord.

### *Of the seconde.*

**T**he second place which the text of the Gospel containeth, importeth the description of Christ our king, and of his kingdom. Which description is confirmed by the testimonie of Zacharie: which the Euangelist alledgeth that we may vnderstand, how this pompe was not instituted rashly, but foreshewed long before, according to the wil of God and the secrete counsell of the Trinitie. For this pompe teacheth vs many things, of the state of Christ our king and of his kingdom. First this pompe of Chrystes riding into Hierusalem, maketh a difference between Christ our king and the kings of the world, and sheweth the diuersitie of their kingdomes. For this base pompe doth sufficiently argue, that neyther Christ is a worldly king, nor the administration of his kingdom worldly. For worldly kings (to the intēt they may be counted honorable of their people,) are gorgeously apparelled,



relled. In likewyse the administration of woꝛldly kingdomes requireth gorgeouſnesſe, and ſumptuous furniture. Secondly this ſtoꝛie teacheth ȳ vnder this baſe pompe, lieth hid a certeine almightineſſe & godhead. For when hee ſayeth, loſe ye and bzing vnto mee: and againe, the Lord hath need of them: and alſo, he ſhall by and by let them go: Chriſt our king giueth vs to vnderſtand, that by his heauenly power hee is able to bzing to paſſe what hee liſteth: yea and that hee hath the hartes and willes of men in his hand.

Wherefore although the kingdome of Chriſt ſeem diſpizable in this woꝛld: yet notwithstanding if a man look vpon ȳ power & diuinitie of ȳ king, nothing is moꝛe ſtately: nothing is moꝛe mightie: nothing finally is moꝛe glorious, than it.

Moreouer the prophecy of the Prophete conteyneth thre things. Firſt an exhortation to the church, at that time caſt downe and vtterly vnder foot. Be glad (ſaith he) and leap for ioy thou daughter of Sion. Hereby we are taught that the Goſpel perteyneth to them that are caſt down & vnder foot, and altogether broken in ſpirit. Secondly this propheticte conteyneth a comāndement from God, that we ſhould doe homage to this king, like as ȳ ſecond Pſalme exhorteth wher it ſayeth, kiſſe the ſonne. Thirdly this prophecy conteineth a deſcription of the perſon of Chriſt: namely that he is ȳ king that was promiſed to the church. Beholde (ſaith it) thy king cometh. As if he ſhould haue ſaid, heer is at length that king that was promiſed thee, of whom are written ſo many teſtimonies, which ſhall reſtoꝛe the kingdome of God, that the diuel hath inuaded & deſtroyed thꝛough ſinne. He ſaith, that this king is gentle & meek, to the intent we ſhould not ſhun him as a cruell Tirant, but rather come vnto him with full confidence, and demaund of him the ſaluation promiſed. And wheras hee ſetteth him foꝛth poꝛe, that is to bee referred to the ſtate of this preſent life. Whome will it was to bee poꝛe for this purpoſe, that he might with his ſpirit enrich vs that are poꝛe, and make vs bliſſed for euer.

# The first Sunday in Aduent.

*Of the thirde.*

**T**He Citizens of this king are described vnder the persons of Chyistes disciples, and of the people, whose example wee must followe, if wee wil bee reckened among the Citizens of Chyistes kingdome. First therefore, let vs with Chyistes disciples bring the Asse vnto him. That is to say, let vs to whom the ministracion of the word is committed, do all things that are appointed vs, to the glorie of Chyiste, and the enlarging of his kingdome.

Secondly let vs lay our clothes vpon the Asse: towhiche thing wee shall then rightly do, when wee employ all oure power and abilitie to the preservation of the Ministerie. Also wee must cut downe bowes from the trees, & cast them before Chyiste, that is to say, wee must preache Chyiste, and acknowledge him to bee the eternall king, whose kingdome wee shall wishe to flourish for ever like the Palme tree, that it may not sinck downe vnder the burthens of the miseries of this world. Wee must cry Hosanna, that is to say, wee must call vpon him with faith, and confesse him to bee our King, assuring our selues that his kingdome is blisse in the highest. And herevpon wee may breely gather, what is the right vse and helthfull meditation of this feast, concerning the helthful comming of Chyiste. The first vse therfore is, to endeavour that this king may come vnto vs. And how shall that bee brought to passe? He is called to vs by true repentance, kept by substantiall faith, and delighted by pure worshiping. The second is to put vs in minde of thankfulness, that wee glorifie him with heart, voice, confession and behaviour. Who for our sakes came vnto vs: who being made man, gaue him selfe for our sinnes, to deliuer vs out of this present euil world, according to the wil of God our father, to whom bee glorie for ever and ever. Amen.

*The*

The ij. Sunday in Advent.

5

The Gospell. Luke. xxi.



Here shall bee signes in the Sunne and in the Moone, and in the Starres: and in the earthe the people shall bee at their vvits end, thorov dispaire. The Sea and the vvater shall roare, and mennes heartes shall fayle them for feare, and for looking after those things vvliche shall come on the earth. For the povvers of Heaven shall moue: And then shall they see the Sonne of man come in a Cloude, vvith povver and great glorie. VVhen these things begin to come to passe, then look vppe, and lift vp your heades, for your redemption dravveth nie. And he shewed them a similitude: Beholde the Fig tree, and all other trees: vvhen they shoot foorth their buddes, yee see and knowve of your ovne selues, that Sommer then is nigh at hand. So likewise yee also (vvhen yee see these things come too passe) bee sure that the kingdome of GOD is nie. Verely I say vntoo you: this generation shall not passe, til all be fulfilled. Heaven and earth shall passe, but my vvordes shall not passe. Take heed vntoo your selues therefore, least at any time youre hartes bee overcome vvith surffetting and dronkenesse, and cares of this lyfe, and that that day come on you unvvares. For as a snare shall it come on all them that sit on the face of the vvhole earth. VVatche therefore continually and pray, that yee may obtaine grace too flee all this that shall come, and that yee may stand before the sonne of man.

The expolition of the text.



As the last Sunday the church celebrated the remembrance of Christs comming in the fleshe: so this lesson of the Gospell entreateth of his second coming, and belongeth too that Article of our faith, wherein wee confesse vvith hart and mouth, that the same Lorde vvliche came heeretofore too bee a mediator and Saviour of them that beleue in him, shall come heereafter too iudge the quick and

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the dead : that they which in this life haue receiued Christe, and acknowledged him to be their sauioꝝ, should be raysed againe in their bodies, & be rewarded with euerlasting life : and that those which haue despised him, in following their owne affections to the dishonoꝝ of God, should be punished euerlastingly with deserued torments. Of this Euangelical lesson, let there be made thre places.

- 1 Of Christes comming to iudgement.
- 2 The vse & frute of the foꝛewarning of y<sup>e</sup> same comming
- 3 Christes exhortation to his Disciples, that they should be ready without let.

### ¶ Of the first.

**O**ccasion of this sermon concerning Christes comming, arose vpon the talke betwene Christe and his disciples in the Temple of Ierusalem. For when the disciples wooned at the sumptuousnesse of the Temple : the Lorde him selfe answered, that the time would come, it shoulde be so wasted one day, that one stone should not be left vpon another. His disciples hearing this, demaunded him of the time. To whom hee answering, declared the tokens that should go before the destruction of Hierusalem, strengthening them leaste they shoulde be discouraged in their mindes, for the evils that were at hand. Herevpon taking occasion, hee passeth on to the vniuersall and last iudgement, and reckoneth vpon the signes that shall goe before it.

Howbeit, to the intent al things may become the clearer vnto vs, first we will examine fine circumstances which the text comprehendeth. And after ward we will describe the iudgement it selfe according to the Scriptures.

The first of the circumstances therfore, is concerning the time; For he sheweth the time by signes, & confirmeth y<sup>e</sup> same by comparison. And there are many kindes of signes which go before the comming of the Lord vnto iudgement.

The first signe is seene in the Sunne and the Moone, and the

the starres: which what manner of one it shall be, Marke in his. xij. chapter uttereth in these words. The Sunne shall be darkned, & is to say, there shall be many Eclipses of y<sup>e</sup> sunne. And y<sup>e</sup> moone shall not yeld forth hir light, namely while she also suffreth eclipse. And y<sup>e</sup> starres shall fall fro heauen, & is to wit, that seeme to fall. What many of this kinde of signes are alredy past, our present age beareth witnesse. For there neuer hapned so many eclipses, either of the sun or of y<sup>e</sup> moone.

The second signe of the iudgemēt at hand, is the perplexitie of people through despaire: the meaning whereof is (as Mathew and Marke interprete it :) that nation shall rise against nation, and kingdom against kingdom, and no place shall be free from warres. And both of these dayes testifie the world to be full of such signes.

The thirde kinde of signes, are of the sea, of floods, of the aire, of tempests, of horrible temulkes, and of certaine vncustomed and vehement windes. And hathe not our age scene very many signes of this sort?

The fourth kind of signes issueth out of the second & third, which is a pining away for feare, and for looking after those things that shall come vpon the whole world.

The fifth sort is: that the powers of heauen shall be moued, that is to say, there shall be vnsuited sights in heauen, and earthquakes in the earth. To be short, both heauen and earth shall (after a sort) resemble the countenance of the angry iudge, that sinners being moued by these tokens of Gods wrath, should repent and turne vnto the Lord.

These signes both the Lord apply in this wise to the last iudgement. Behold the figtree, & all other trees when they haue shot forth their buddes, yet seeing it, do knowe of your selues, that sommer is nye at hand. So like wise when ye see these things come to passe, vnderstand ye that the kingdom of god is nye. For these signes out of all creatures which are caried vp & downe, shall be as it were messengers, by whose mouth such men shall be summoned to appeare at y<sup>e</sup> dreadfull iudge.

## The .ij. Sunday in Aduent.

iudgement seat, as running at root here in this world haue neglected their owne saluation, and like drunken men haue despised Christ, the autho<sup>r</sup> of saluation.

Besides these five sortes of signes, whereof the text maketh mention, there are others also. Math. 24. Marke. 13. 2. Thel. 2. Daniel. 2. 1. 7. Apoc. 17. all which are as it were certaine visible sermons of repentance, by which god doth warneth men to flee to his sonne our Lord Iesus Christ, in whom only is saluation.

The second circumstance is, that he which is the sonne of God, and man, Iesus Christ, shall be a iudge. Wherein bothe the godly and vngodly haue to learne. The godly, to knowe that he shall be their iudge, who had promised eternall life to all that beleue in him, adding an other, Merely I say unto you, all that beleue in mee, shall not perishe, but haue life euerlasting. This promise confirmed with an othe, cannot by any meanes faile. And the vngodly haue to learne, either to repent and forsake the rable of the wicked, and so to enjoy their saluation purchased by Christ; or else to remember that he whom they haue refused to be their Sauour, shall adiudge them to endlesse paines: that then at least wise, they may (to their great miserie) learne, howe horrible a thing it is, to fall into the hands of the liuing God.

The third circumstance is, that he shall come in the clouds, glorious and terrible, not a seruant as before, but a Lord: not to be iudged, but to iudge: not to allure men to repentance, but to punish vrepentant persones with eternall paines: and that as a righteous iudge.

The fourth circumstance is, that he shall come mightie, with power and great glorie: whereby it is to be learned, that he can bothe damne the rebellious, & is able to rewarde the belouers with eternall life.

The fifth circumstance expretheth the cause of Christs coming vnto iudgement, so fure forth as it pertaineth to the godly. Your redemption is at hand. By which saying, like



as Christ sheweth that his Church shall not bee wel at ease in this world (for before that day, it can not be deliuered fro the vanitie of the world) so he dweth to vnderstand, that the accomplishment of Chrystes benefitts towards his Church, is the full deliuerance from all evils: wherewith is ioyned the perfect fruition of the eternall God, with euerlasting ioy. These things therfore pertain to the comfort of the godly. But as touching the vngodly, this day of the Lordes coming, shall bee a day of wraethe and sorrowe and not of deliuerance: a day of mist and darknesse and not of light: a day of mourning, and not of mirth: a day of destruction, and not of saluation.

And the maner of the iudgement is described in the.25.of Mathew by these words. When the sonne of man shal come in his maiestie and all the Angels with him: then shall he sit vppon the throne of maiestie, and all nations shalbee gathered together before him, and he shal separte them a sinder, as a shepheard putteth his sheepe a side from the Goates, and shall set the sheepe on his right hand, and the Goates on his left. Then shal the king say to them on his right hand: come yee blessed of my Father, and possesse you the kingdome prepared for you from the beginning of the world. For I was hungry and yee gaue mee to eate, &c. And vnto them on his left hand he shal say: Away from mee yee cursed into euerlasting fyre which is prepared for the Diuell and his Angels. For I was hungry and yee gaue mee no meat, &c. And so the vngodly shall go into euerlasting punishment, but the righteous into euerlasting life. And in the Apocalipse. 20. chapt. Hee shall sit vppon a great white throne, at whose looke the heauen and earth shal flee away, and the dead both great and small shall stand in the sight of his throne: and then shalbee opened the booke of life and the booke of consciences, & they shall bee iudged by those things that are written in those booke, according to their woorks. They that haue don good, shal go into euerlasting life: and they that haue done euill, into euerlasting fire.

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Now in the sentence of iudgement, two things are to be considered. On Gods behalfe, blissing: on mennes behalfe, god works. When he sayth, come ye blessed of my father, he meeneth that they are freely saved through Iesus Christ, whom they haue receiued by Faith. For in Christ only are men blisled, receiued into Gods sauer, & freely iustified. But when he telleth forth too good works, the Lord doth it, not for that they are causes of saluation, but for other respectes, Namely, for that they are witnesses of true sayth & the feare of God: and moreouer, that by setting before them a recompence of the miseries which they abide in this life, hee may the more stirre them vp too godly and holy conuersation.

### ¶ Of the seconde.

**W**hen Christ forewarned his disciples of his coming too iudgement, he declareth, when he sayth: VWhen these things begin too come too passe, looke vp and lift vppe your heads. &c. All these things wil put vs in minde of a certaine continuall repentaunce in this life. But what doe wee? wee see the last day redy too light in our necks, and yet neuerthelesse wee delay too repent, and feede our owne families. What doe noble men? What doe princes? what doe learned men? what doe vnlearned men? what doe towne men? what doe countrey folke: and too bee short, what doe (in maner) al men? What is hee that earnestly myndeth this forewarning of Christes? Wee make more account of a ferme in the countrey, than of the kyngdome of GOD. Yea rather who is hee that preferreth not the commodities of this life (hee they neuer so slender) before the health of his soule?

ng as it pame to passe ¶ Of the thirde.

in the tyme **B**ecause Christ foresaw with what evils the world should  
 noo so fast ouerflow about the time of his coming, hee framed an  
 pame to exhortation, partly to the intent they should eschue the things  
 asse in the sauer of the sonne of man which at that time should exclude the greatest part of the  
 world

in the tyme of no tye yd into / tye d x n r b o  
 yd x m a r y g w o r m a r y g

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worlde from the promised saluation: and chiefly to the intent they should shewe them selues stout souldiers, to fight with watching and Prayer against this worlde, vnder the standarde of only Iesus Chryst. And to the intent they may bee the readier vnto bothe, hee alledgeth reasons to perswade them. For hee both telles them that that day shall come vpon the sodain: and also declareth plainly, that by this meanes they shall bee quite rid from all euils, and bee set in the presence of the sonne of God.

Therefore he sayth: Take heede to your selues that your harts bee not at any tyme ouerloden wyth surfetting and drunkennesse, and the cares of this worlde. These then are the thyngs that are to bee eschued, that is to say: surfetting, drunkennesse, and the care of this worlde: namely vngodly and Heathenish care, which quencheeth the faith of Chryst. In as muche as it is most manifest, that all estates of the worlde are wrapped and snarled in these euils: so much the more ought this exhortation of Chrystes to bee in our sight, least wee perishe being deceiued with the euill trades of this worlde.

Furthermoze, where as the Lorde addeth: Watche yee continually in Prayer, hee teacheth with what things it becometh those to bee occupied, y couet to escape the euils that are to come. In that summe he requireth, the shunning of euill things, and the earnest following of good things. Bothe these the Apostle ioyneth together in his Epistle vnto Titus, writing: Renouncing all vngodlinesse & worlde ly lusts, let vs liue soberly, vprightly, and godly in this worlde, looking for the blisshed hope, and the coming of the glorie of the great GOD, to whome bee praise, soueraintie and glorie worlde without end. Amen.



## The thirde Sunday in Aduent.

The Gospell. Luke. xi.



Hen Iohn being in pryson heard the vvorke  
of Christ, he sent two of his disciples, and said  
vnto him: Art thou hee that shall come, or  
doo vvee looke for an other? Iesus answered  
and sayd vnto them: Go and shew Iohn a-  
geine vvhath yee haue hearde and seene. The  
blinde receiue their sight, the lame vvalke, the lea-  
pres are clen-  
sed, and the deafe heare, the deade are raised vp, and the poore  
receiue the glad tidings of the Gospell, and happie is he that  
is not offended by mee. And as they departed, Iesus bega to  
say vnto the people cōcerning Iohn: Vvhat vvent ye out in-  
to the vvildernesse to see? A reede that is shaken vvith the  
vvind? or vvhath vvent yee out for to see? A man clothed in soft  
rayment? beholde, they that vveare soft clothing, are in kings  
houses. But vvhath vvent yee out for to see, a Prophet? verily I  
say vnto you more than a Prophet. For this is he of vvhome  
it is vvritten: Beholde, I sende my messenger before thy face,  
vvhich shall prepare thy way before thee.

### The exposition of the text.



This gospel describeth vnto vs the kingdom  
of Christ, and peinteth it out in his proper  
colours: so much at least wise as pertaineth  
to the outward apperance therof, which is  
sene with outwarde eyes. For if yee regard  
his secrete power with the eyes of faith, it is  
a most bright & a most glorious thing. In this place there-  
fore is intreated only of his outward shap. The soverain  
lieth in prison. Wherby wee are warned, y Christes king-  
dome is put vnder the crosse. The disciples being in doute,  
are sent forth: howbeit vnto Christ only. Christ the king  
himself is conuersant among the poore, the blinde, the deafe,  
and the lea-pres. These are healed and receiue the glad ty-  
dings

## The iij. Sunday in Aduent.

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things of saluation, which things the mighty, noble and wise men of the world despise. In fewe wordes, as this Gospel ppeinteth out the Kingdoms of Chryst: so it confirmeth the mynistry of John, & by assured arguments proueth, that Chryst is the true Mellias, that was promised to the fathers. Notwithstanding, for more plentiful doctrines sake, let this Gospell be distributed into foure parts which are these.

1. As shewed bothe the lot and office of the ministers of the worde.

2. The question of John.

3. The answere of Chryst.

4. The commendation and praise of John.

### Of the first.

**A**ND vvhē John being in prison, heard the vworks of Christ, he sent tvvoo of his Disciples vntoo him. John being bound in gyues, teacheth by his owne example what is the lot of the ministers of the worde. And the same John by sending his disciples vnto Chryst, sheweth the true dutie of the ministers of the worde. I will therefore speake of either of them in order, and first of their state in this lyfe.

John exhorteth men to repentance, and findeth fault with their wickednesse. And what happens to him for it, that doth the storie tell. Math. 24. for there it is shewed, that because John reposed Herode, and told him it was not lawfull for him to haue his brothers wife, he was cast in prison, and at length lost his heade. This rewarde receiued the holy Baptist at the vngodly tyrantes hande. For as a Surgeon if he touch the wounde of a mad man, and go about to cure it, can looke for none other thyng, but that the mad man should fall vpon him, and render euil for good: euen so if the minister of Gods worde reprove the sinne of any vngodly man (& especially of any tyrat) to the intent he should repent and be heled of the wound of sin: let him looke for none other than threats, reuylings, and death. How true this is, not

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only

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only Johns example teacheth, but also the storie of the whole Church, and the storie bothe of the olde and newe Testament. For this haue so many been famous through martyrdom: For this haue so many Prophets been put to death: for this were the apostles persecuted: for this was Paul murdered, Peter crucified, & diuers others diversly tormented: which things do put in mynd of the lot of the saintes in this life. But happy is y<sup>e</sup> Crosse which Chryst toucheth to be noble. Blissed is that Crosse, whiche is the way to true and euerlasting victorie by Chryst Iesus.

And therfore the mynisters of the Gospell must not be slack in their dutie because of persecution: but being stirred vp. by the example of John, they must doe theyr dutie manfully, which consisteth chiefly in these poynts: First, let them preache Chryst, and shewe the Lambe that taketh away the sinnes of the world. Then let them rebuke sinne. For they are the instruments of the holy Ghost, who by them reproveth the world of sinne, as we see in John. Thirdly let them beautifie their mynisterie by their holy and goodly life. Fourthly let them despise the threatnings of the world, as John did, putting them selues in a redynesse to suffer any tormets rather than to seeme slack in their office. Fifthly, if it happen them to be cast into prison, and to be put to torture for performing their dutie accordingly, what shall they then do? Shall they denie Chryst in no wise. But they shall sende theyr Disciples unto Chryst: not fearing them that can do no more but kil the body: but him rather, who as hee can destroy bothe body and soule, so also can hee save them bothe. Thus much is spoken briefly concerning the first place.

### Of the second.

As thou hee that shall come, or doo ycee looke for an other? The error of Johns disciples concerning y<sup>e</sup> Messias, gaue occasion of this message and demaunde. For they  
being



being partly offended at the outward apperance of Chryſt (as it appereth by the Lords answer) and partly being beguiled through affection to theyr maſter, myſtake John to haue been the Meſſias. John to the intent to rid his diſciples of this errour, ſendeth them to Chryſt, to enquire of hym whether he were the very Meſſias, or whether ſome other were ſtill to be looked for: that by this meanes they myght bothe by wordes and deedes of Chryſte himſelfe, bee more fully inſtructed concernyng Chryſte, that he was the true Meſſias and not John. John then ſendeth not his diſciples to Chryſt, for that he himſelfe doubted of Chryſt: but to procure the ſaluation of his doubting diſciples. Let vs therefore learne of John, to haue a lowly opinion of our ſelues, that we take not any thing vpon vs arrogantly. And let vs learne of his diſciples, to perſorme obedience to our ſuperiours: and ſpecially to them that by word and lyfe do ſend vs the right way to Chryſt.

*¶ Of the third.*

**B**ut what answereth Chryſte. Go and heare John word by word. The blinde ſee, the lame walke, the Lepres are clenſed, the deafe heare, the dead riſe ageyne, the poore receyue the glad tydings of the Goſpell, and bliſſed is he that is not offended at mee.

This answer containeth foure things: ſignes vndoubtedly ſhewing the true Meſſias: the image of the Church in this life: to whome the Goſpell perteyneth: and an admonition that no man ſhould be offended at the outward apperance of Chryſt and his Church.

The profe that Jeſus himſelfe is the very Meſſias is this. He holdeneth by his owne power, giveth light to the blinde: to the cripples, ableneth to go vpright: to the Lepres, helth: to the deafe, hearing: to the dead, lyfe: and preacheth the glad tydings of the goſpel to the poore, (that is to ſay) to the conſciences that are broken and ſorrowful with the feeling of

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time:) He out of all doubt is the true Messias. For Esay prophesieth of the Messias in these: We weake hearted be of god comfort, feare not: Behold your God shall bring a discharge of vengeance. God himself shall come, and saue vs: Wherby shall we know him the Prophet answereth: Then shall the eyes of the blinde be opened: and the eares of the deafe shall heare: and the lame shall leape as a hart: and the tonges of many shall be loosened. And the same prophet sayth: The spirit of y Lord is vpon mee, bicause he hath anointed mee to preach glad tidings to the poore, that I should remedie them that are broken in heart, and preach libertie to prisoners, and let them out that are shut vp. In as much then as ye see mee (according to the foresayings of the Prophets) to performe these things by mine owne power: why do ye not acknowledge mee to be the Messias? And so Christ by this demonstration proueth himselfe to be the true Messias, and teacheth that it is his office to giue aide to the miserable and afflicted.

Furthermore, y image of the church & kingdom of Christ is scene here to be despised before the world. The hearers of Christ, are, the poore, the sick, and the despised in the sight of the world: vnto these doth Christ preach y way of saluation, and healeth their diseases. And like as he did then heale the diseases of the body: euen so at this day healeth he the consciences of sinners wounded with sin, & bringeth spiritual gladnesse to their hartes: whiche thing they feele in very dede which in true inuocation do heare the voice of the Gospell.

Where he sayeth that the poore receiue the glad tidings of the Gospell, he sheweth to whom the Gospell belongeth: namely to the poore, that is to say to the broken in hart for the filthynesse of their finnes. Wherupon it is sayd in the psalme. A sacrifice to god is a troubled spirite: a contrite and humbled hart. O God, shalt thou not despise. And another psalme: Whiche healeth them that be of a broken harte. And Esay the. 57. O O O dwelleth with the broken

ken and lowly spirite, to quicken the spirite of the lowly, and to quicken the heart of the broken. The Gospell then pertaineth only to such as feeling their owne finnes, are sorrie for them, and are afrayde of Gods iudgement, and cast away purpose of sinning any more. The Gospell therfore is a ioyfull tydings of the forgiveness of finnes, and a comfort in the heart thzough the word and the holy ghost, which belongeth vnto them only that repent and beleue the Gospell, receiue remission of theyr finnes, are endued with the rightuousnesse of Chryst (which beeing imputed to them for theyr owne, they appere as ryghtuous in the sight of God) are endued with the holy Ghost, and being now made a newe creature in Chryst, beginne to obey Chryst thzough faith, and endeuer daily to abounde in all knowledg and vnderstanding. *Philip. i.*

The Lords admonishment, Blisfed is hee that is not offended at mee, giueth an inckling here, first that Johns Disciples were offended at the person of Chyist: secondly it warneth all men in generall, not to be offended at the outward apperance of Chrystes kingdome: so as they should eyther not receiue the Gospell at all, or else hauing receiued it, should reiect it: after which sort many are in all times offended. *Cicero* in his time was so offended at the bondage of Gods people, that he would not receiue the Doctrine of the Church. Every citie (sayth *hosea* *2.14*) hath his peculiar religion, and wee haue ours. Though *Iherusalem* were in prosperitie, and that the *Iewes* were in quietnesse: yet notwithstanding should wee for the glory of our Empire, the maiestie of our name, and the traditions and customes of our ancedors, holde some of the superstitions of their religion: and now much more, because that nation hath shewed what good wil it beareth to our empire, by warres, and how deere it is to the Gods immortall, in that it is subdued and set out to serue. &c.

These same things do the Papistes also boast of at this



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day, Gloie, maiestie of name, traditions of elders, & Lord-  
ship. But Christ in this place biddeth us take heede, that we  
suffer not our selues to be deceiued with such ghosts: but ra-  
ther that we should ioyne our selues with the little and despe-  
sed flock, to which heareth the voice of the shepherd Christ. For  
it is more wisdom for enter into the Arke with few and a  
fewer other, and to bee saued from the dainger of the flood,  
than with the greatest and most flourishing part of the world  
to perish. It is better to reioice with Lazarus full of sores in  
Abrahams bosome, than with the riche glutton to be puni-  
shed with the torments of hell.

### Of the fourth.

**A**S they departed, Iesus began too speake to the people con-  
cerning Iohn. VVhat vent yee out intoo the vvildernesse  
too see? &c. This commendation of Iohn serueth too this  
end, y the people should highly esteeme the ministry of Iohn  
& beleene his voice, as that which was heavenly. And Christ  
in this commendation, ioyneth together al the things that bee  
come a right Apostle; and he praileth him for foure vertues;  
first for constancie, for he compareth him to an unmoveable  
rock, which is not shaken of the windes as a reede. VVent ye  
out too see a reede shaken vvith the vvind? as if hee shold haue  
sayd, Iohn is no such mā; but rather like a firm rocke, which  
yieldeth to no tempestes nor waues. The true teacher of  
the Gospell therefore must neither for feare of men, nor for  
favour, swarne from the truthe: Which thing (alas for so-  
row) too many do now adayes.

Secondly, he commendeth Iohn for his kinde of life, that  
is too wit, for that he liued not a nice life, as the flatter-  
ing courtiers: nor sought estimation, as they that hunt for the  
fauour of men: but led a life meete for his office and calling,  
suche as neither hindered the seruice of God, nor made him  
shamefull in executing his duetie. This generally perteineth  
also too all the ministers of Gods worde: Namely that they  
should

## The third Sunday in Aduent.

should liue in suche wise, as neither nicenesse may be seene in their behauiour, nor they them selues bee by other vaine things hindred to do their dutie.

Thirdly hee commendeth John for the excellentnesse of his Prophecie, for hee preferreth him before all other Propheets. Fourthly hee commendeth him for the message that hee cometh of. For this is hee of whom it is said: Beholde I sende my messenger before thy face, whiche shall prepare thy way before thee. Therefore is John the ambassadoer of Messias, & the forerunner that maketh way for the king coming after, by preaching of repentance. This mans example must the ministers of the Gospell (after a certaine manner of theirs) followe. They must prepare the way vnto Christ: they muste bring men vnto Christ. They muste shew the only way vnto saluation, Christ Iesus: To whom bee honour and glorie for ever. So bee it.

## The fourth Sunday in Aduent.

**The Gospell. John.**



His is the recorde of John: vwhen the lewes sent Proccetes and Leuites from Ierusalem, to aske him: vwhat art thou? And he confessed and denied not, & sayde plainly: I am not Christe. And they asked him: vwhat then, arte thou Helias? and he saythe: I am not. art thou the Prophet? and he answered, no. Then sayd they vntoo him: VVhat art thou that vwee may gine an answer vntoo them that sente vs? vwhat sayest thou of thy self, he said: I am the voice of a cryer in the wilderness: make streight the vwaye of the Lorde, as sayde the Prophet Esay. And they whiche vvere sent, vvere of the Phariseys: and they asked him, and sayd vntoo him: vwhy baptisest thou then, if thou bee not Christe, nor Helias, neyther that Prophet? John answered them, saying: I doo Bap-

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tise

## *The iiij. Sunday in Aduent.*

rise with water, but ther standeth one among you, vvhom you knowe not, he it is, vvhiche though he came after me, vvas before mee, vvhooſe ſhoole I am not vvvorthy too vviſe. Theſe things vvere doone at Bethabara, beyond Iordan vvhether John did baptiſe.

### *The expolition of the text.*

**T**he occasion of this Goſpell was this: The Pharileys had heard how that John ſet vpp a new manner of doctrine, and broughte in new ceremonies: and that without authoritie from the Biſhops: As how he had men prepare the way of the Lorde: how he receyued all Iewrie vnto baptiſme: how he cryed of the promiſſed king and Deſſas was at hand. The Pharileis being moued at the repoſte of theſe things, ſent meſſengers to him into the wilderneſſe too, demaunde of him by what authoritie hee did thoſe things. This they did, not for that they were deſirous to giue eare to his doctrine: but rather that they might deſtroye bothe Chriſte and him: that they might keepe ſtill their owne gainful ceremonies: and that (without any regard had to the welfare of the people committed to their charge) they might mainteine their owne authoritie. The example of whom our Bapiſts doe lay beſore them ſelues & ſolow it ſtoutly enough.

The ſumme therof is this: that they enquire of John whether hee be Chriſte: and that John (as a true ſeruant of Chriſt) beareth record vnto Chriſt, and biſhoeth them make ſtreight the way of the Lorde: conertly confirming his owne vocation to be heavenly. For inſtruction ſake let this Goſpel be deuſed into three places.

- 1 Johns recozde concerning Chriſte.
- 2 The deſcription of John: and in him of all godly miniſters of Gods word.
- 3 What it is to prepare the way of the Lorde.



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*Of the first.*

**I**n the record of John, six things are to be considered. First whom are sent, and why they are sent. Those that are sent, are Pharisees, and they are sent from Pharisees: most holy men (to outward appearance) from most holy men: which seemed to them selves the pillars of Gods church which had prerogative of succession: which challenged to them selves alone the title of the church. But behold, they that seemed to be the heads of the church, are enemies of Christ. Whereby we may lerne, that credit is to be given neither to titles nor to successions, but only vnto Gods word. Also we may mark the craft of Sathan, which these Pharisees had lerned of their master Sathan. For they enquire here, not because they fauoured eyther Christ or John (as they would seem to haue done): but to the intent to haue destroyed them both, as did the Serpent in Paradise.

**2** To whome is recorde borne: vnto Christe. Who beareth recorde: John. By this, lerne two things. First, that the ministerie of the word must shewe at the marke, that is, to beare recorde vnto Christ. Secondly, that it is the arte of a Christian, to stay him self vpon the pure confession of Christ, against the crafts of Sathan.

**3** Before whom is recorde borne: Before the world and Christes enemies. Whereby it is to be lerned: that the godly man must confesse Christ before all the whole world, with the perill of his estimation, his goodes, and his life, wherein to partly the promise, and partly the threatening will prouoke vs. The promise is this: whosoener shall confesse me before men, him also will I confesse before my heavenly father. The threatening is this: whosoener shall be ashamed of me before men, of him also will I be ashamed before my heavenly father.

**4** The summe of Johns record concerning Christ, is this. That Christe is very man, very God, the true Messias, and

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the forgier of sinnes. For when hee sayeth, he it is that vvas too come after mee hee sheweth his true manhood: and wher he aboeth, and yet vvas before me, hee confelleth his godhead. But wheras hee sayeth, and hee standeth among you, vvhome you knowe not, he answereth to their question, & pronounceth Iesus to be the Messias. The lauer of baptism doth openly declare, y it is thoffice of the Messias to forgive sinnes: & The vse and frute of this recorde is, that wee ought to beleue the witnesse of John, and embrace Christe the true forgier of sinnes, whow hath washed vs from all our sinnes with his owne blood: whereof hee hath deliuered vnto vs an effectuall signe, namely Baptisme, of whiche wee wil intreat else where.

6 The Phariseis are an Image of disguised Christians, (that is to say, hipocrites) which cannot alway with the doctrine of true godlinesse: but feine them selues godly in outward behauior, and pretend to be most holy, whereas they beare another persone inwardly: and thereupon it is, that such are called hypocrites. For like as they are hypocrites in Enterludes, which in apparel and outward gesture represent persons absent: Euen so the Pharisees set forth as it were but onely a visor of godlinesse which is farre from them, for men to looke vpon: where vpon they are called Hypocrites, as to whom (althoughe in very deepe they be vngodly in their hearts: yet) do seeme outwardly moste holy.

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*Of the seconde,*

I Am the voice of a cryer in the desert. First John defineth all Prophets, Apostles, and ministers of Gods word that they are a voice. Secondly that they are not a vain voice, but a voice of a cryer, that is to say of a preacher. Thirdly, in the desert, that is to say in the whole world. Fourthly the hearers are down to vnderstand of the worthinesse of the voice, for it is not the voice of man, but of God, that cryeth, &c.

Fifthly, that John allegeth the testimonie of Clay. For the  
godly

godly preacher must anouch nothing without the testimonie of the holy scriptures. This present testimonie is taken out of the .40. Chapter. Sixthly, the preachers also are warned, that they father not another mannes voyce vppon God, than his owne. For such as doe so, are not the ministers of God, but the bellawes of the Deuil; which kind of men wee ought to flee no lesse than wolues.

*Of the third.*

To make way to the lord, is (by the witnesse of the same John Baptist,) to worke repentance. And not without great cause did John vse this figure of speech, which properly pertaineth vnto worldly kingdomes. For the wayes where kings shall passe, are wont to be prepared or made leuel against their coming, to the intent they may go without peril and stumbling. This dooth Clay expound, when he sayth. Euery valley shall be raised, and euery mountaine and hil shall be made leuel, and the crooked wayes shall be made straight, and the rough places shall be made smoothe. These things are to be vnderstode spiritually, concerning all impediments bothe inward & outward, which may hinder the coming of Christ our king vnto vs. Inward impediments are lacke of the knowledge of God, lustes, leudnesse, foolish boldnesse and such like. Outward impediments are, all stumbling blockes which Satan casteth in our wayes, in doctrine, in the Sacraments, & in conuersation. And to speake the matter in few words, the mountains (that is to say, whatsoever is high in y<sup>e</sup> world) are to be cast down by y<sup>e</sup> preaching of the law. The vallies, (that is to say, such as are broken in spirit) are to be raised by y<sup>e</sup> preaching of y<sup>e</sup> gospel. Weares (y<sup>e</sup> is to say, euil life & leud affections,) are to be rubbed by y<sup>e</sup> new obedience, & with an earnest desire to frame the life according to goddes word. And to the intent that that may be done, it is required first, y<sup>e</sup> there be criers in y<sup>e</sup> desert. Secondly there is neede of wholsom doctrine, which is y<sup>e</sup> lape of them y<sup>e</sup> prepare y<sup>e</sup> way.

Thirde



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Thirde it is requisite, that when the Lord cometh, (that is to say, when the grace of God shyneth in our hearts) we yeld our selues obedient through true repentance, and thew our selues to be gods people, by doing homage vnto Christ our Lord. Lastly it becometh vs to offer vnto him gifts and the sacrifice of our lips, that is to say, to acknowledge him, both with mind, voice, confession, and conuersation.

Howbeit in as much as these things cannot be understood without applying of examples: We wil briefly declare the meaning of John and of the Prophet by examples. The summe of Johns sermon was this: Doe penance, and beleue the Gospell: which is all one with that which he sayeth out of Esay, prepare the way of the Lord. How did hee that? He did beate downe the hilles: For when he saw many of the Pharisees and Saduces come vnto his Baptism, hee sayd vnto them. Ye generation of Vipers, who taught you to flee from the wrath that is to come? Say not within your selues we haue Abraham to our Father. For I say vnto you, that god is able, euen out of these stones, to raise vp children vnto Abraham, for now is the axe layd to the roote of the tree. Euery tree that yeldeth not good frute, shalbe hewen downe and cast into the fire. See here, how John maketh the mountaines lowe. First when hee calleth them the generation of Vipers, he findeth fault with their leud hart, which was desirous of blood, and vnthankful. Secondly he taketh away the cause of their chiefe boasting. For they had a pride in themselves, because they were the children of Abraham. But he telleth them, that this auailleth them nothing. For GOD is not an acceptor of persones. Neither are those by and by the children of Abraham, which are borne of the fleshly seede of Abraham: but those are Abrahams children, which followe Abraham in faith and obedience, like as Christ beareth witness in the Gospell of S. John, calling them the children of the Demill, which boasted themselves to be the children of Abraham. Thirde hee addeeth a threatening, vntlesse they amend.

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amend, The ar (sayth he) is layd to the roote of the tree. That is to say, Gods vengeance is not farre of, that euery euil tree may be cut downe, and cast into the fire. In likewise must other ministers of Gods word dig, do downe the mountaines, by telling men their faultes, by taking away the cause of boasting, and by laying befoze them the punishments, which rest vpon all them that amend not. When that they also raise vp the vallies: and how? Euen as John did in shewing Chryst, when he sayd: behold the Lamb of god that taketh away the sinnes of the world. When he sayth, behold, he allureth them to faith. When he addeth, the Lamb of God which taketh away the sinnes of the world, he expresseth the ground of reconciliation. Thurdly he cutteth vp the hears, whē he sayth: bring ye forth fruits worthy of repentance.

A like example haue we in the Prophet Nathan. First he did cast downe the mountaine, that is to say, the hypocrisie in Dauid: who hauing committed aduoutry and murder, liued carelesse as though he had done very well. And this did he by propounding a parable of two men, of whome the one was poze and the other rich. The rich man had many Oxen and sheepe, & the poze man had nothing but only one shepe, which he had bought and nourished, and which had growen vp in his house among his owne children, eating with hym of his bread, and drinking of his cuppe, and sleeping in his bosome, and was to him as his daughter. But when a stranger came to the rich mans, the riche man toke this poze mannes sheepe, and set it on the table for his guest, sparing his owne. When Dauid heard this, he was sore displeased, saying: he is the child of death that hath done this dede. Nathan answered, thou art the same man. Thou hast slaine Urias the Berbite with the sword, and hast taken his wife to be thy wife. Behold (sayth the Lord) I wil raise vp mischief against thee, for how Nathan chargeth Dauid with his sin, taketh away the matter of boasting, least he should think he ought not to be punished: because he was a king: and he threatened

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threateneth punishment vnto him. Here is that great mountaine and hypocrisie beaten downe. But when Nathan saith Dauid cast downe & vnder foote, in so much that he sayd to it a great outcry, I haue sinned against the Lord: he raiseth vp this vallie, saying the Lord hath taken away thy sinne, thou shalt not dye. Afterward also he cutteth vp the Waters, when by prophesying the death of his sonne for a punishment, he keepeth him in his dutie.

After the same sort, Peter in the Actes of the Apostles, first by preaching the law, cutteth the combes of the Jewes, and maketh low their mountaines. He chargeth them with their sinnes: he telleth them it bootes them nothing at all to be of the posteritie of Abraham, and he layeth before them the threatenings of punishments to selle they amend. By and by after, when he heareth how they are stricken to the hart, and cast downe with consideration of their sinne, he rayseth them vp, by offering Chryst vnto them. He biddeth them repent and be baptised in the name of Chryst. And finally he taketh heede that no Waters grow vp, by promising them the holy Ghoste.

These examples are notable, and agree to the conuersion of the first mā. Adam by folowing his new scholemaster the Devil, waxed proud. Him doth God first cast downe to the ground by rebuking him, in setting before his eyes the greatnesse of his sinne. Anon after, he raiseth him vp againe, by giuing him a promise of the seede that should tread downe the Serpents head.

Likewise the Lord abaseth the proude Pharisees, and raiseth vp the troubled Mary Magdalene, whom he encourageth too goodly and holy lyfe, saying: Whyp saith hath made thee whole; goe in peace.

But as for those ministers of the word, which after this sort do neither beate downe the mountaines, nor raise vp the vallies, nor cut vp the byambles: they be not like the seruants of God, but like the bondslaves of the Devil, and of their



their owne bellye. Many make outcries in generall termes  
ageinst whoredome, ycelt, vsurie, and other vices: but there  
are few that wil charge a man with his faults to his face,  
as Iohn did Herod, the Pharisees and hypocrites: as Chryst  
did to his hearers: as Ambrose did to Theodosius. And why  
do they not so? Partly because they woe not earnestly whole  
some they supply: and partly because they feare hazarde  
of their life and goods. But let them ageinst this blindnesse  
and fearfulnessse, let the commaundement of their calling, &  
the promise whereby Chryst hath assured his seruants that  
he wil be present with them, and that he imputeth done vn  
to himselfe whatsoeuer is done vnto his ministers. Fur  
thermore they must confirme themselves by the steadfastnesse  
and example of Iohn & of other holy ministers, & they must  
from tyme to tyme pray vnto god, to giue them courage, that  
they may bee bolde to do those things which may make to  
the furtherance of his glorie, to whom bee honoꝛ woꝛld with  
out end. Amen.

*The feast of Christes birth.*

*The Gospell. Luke. ij.*

**H**ere went out a commaundement from Au  
gustus the Emperour that all the worlde  
should be taxed. And this first taxing was  
made, when Cyrenius was liutenaur in  
Syria. And every man went vnto his owne  
Cite to bee taxed. And Ioseph also as  
cended from Galilee out of a Cite called Nazareth in  
to Ievveye vnto the Cite of David which is called Beth  
leem, because he was of the house and linage of David, to  
bee taxed with Mary his spoused wife, which was with child.

And

And it fortuned wvhyle they were there, hir tyme was come that she should bee deliuered, and shee brought forth hir first begotten sonne, and vwrapped him in swadling clothes and layd him in a maunger, bycause there was no roome for them within the time. And these were in the same region shepherds abyding in the feeld, and vwatching their flocke by night. And see, the Angel of the Lorde stood hard by them, and the brightnesse of the Lorde shone round about them, & they were sore afraid. But the Angel sayd vnto them, Bee not afraid. For behold I bring you tydings of great ioy, that shall come to all people. For vnto you is borne this day in the Citie of Dauid a savior, which is Chryst the Lorde. And take this for a signe: ye shall find the child swaddled and layd in a maunger. And straight way there was with the Angel a multitude of heavenly souldiers lauding God and saying. Glorie too God on high, and peace on the earth, and vnto men good will.

### The exposition of the text.



**T**HIS Storie is a confirmation of the Article of oure belafe, which was borne of the Virgin Marie. Which Article setteth forth vnto vs bys newe byrth, which sanctifieth the olde, Adamish and corrupte byrth, in all them that take holde vpon this **C H R I S T** by Fayth: And albeit that this Article of Chrystes birth oughte to be thoroughly knowne, even vnto the children of the Chyistians: yet notwithstanding, the Church for great causes hath appointed a certeine feast thereunto: verely that the Storie thereof, with his circumstances, may be set forth and learned: not onely that we might be delighted with the declaration of this most goodlie Storie: but rather much more that the vse and profite of this most high Article, may be seen in strengthening and raising vp of mens consciences. For the holy Stories are not to be red as the Stories of men, but to the intent we should continually

usually thinke vppon them, and exercise our selues in them: for our teaching, instruction, and comfort, and to the intent that by reading the scriptures, wee may haue hope. Hereof wee will make but two places, wherein he bid many other as shall appere: and these they be.

1 The storie of Chyristes birth with his circumstances and members.

2 The vse and practise of this storie.

*I* Of the first.

**I**n the storie let vs consider nine members: whereof the first is concerning the tyme. Chyriste was borne after the building of Rome, the 751. yeere: after the creation of the world the 3963. yeere. the 42. yeere of the reigne of the Emperour Augustus. From the birth of Chyriste vnto this present day, are fulfilled, 1560. yeeres. But why doth the Euangelist make mention so evidently of the tyme, of the Emperours commaundment, and of the leuetenant Cyrenius? There are three causes. The first is, the foresayings of the Prophets. The Prophecies of Chyristes coming, are of two sortes. For some do simply declare that Messias should come, with out foreappointing any certeyne time: Of which sorte are these: The seede of the woman shall treade downe the Serpents head. Also, in thy seede shall all nations be blessed. And Esay. 7. Behold a mayd shall conceive, &c. Also David: The Lord sayd vnto my Lord, &c. And Balaam, there shall rise a starre out of Jacob. Other Prophecies foretell the tyme and yeere of Chyristes passion, and of his reigne. Jacob: The scepter shall not be taken from Iuda, untill Shilo come, that is to say, his sonne; namely the sonne of the woman. As if he had sayde, the seede of the woman that is promised, to destroye the wyckes of the Denill, shall then come, when the Scepter shall be taken from Iuda. Therefore when as Luke maketh mention of Augustus, of the tribute;

Cj.

and

Chyriste  
was borne  
after the  
building of  
Rome -  
the 751 -  
yeere of the  
Emperour  
Augustus  
the 3963 -  
yeere of the  
creation of  
the world  
the 42. yeere  
of the reigne  
of Augustus  
the 1560 -  
yeere of the  
passion of  
Chyriste  
the 1900. yeere  
of the world  
the 10.18  
C.H.



## On Christmas day.

23 and of the foresaie gouernour, he meaneth that euen then the time was come, wherein it behoued Chryst to bee borne, according to the Prophecie of Jacob. Danuell also exprested in his ninth Chapter the yeere of Chrystes crucifying and resurrection, in this wyse. Know thou and vnderstande, that from the end of this talke of the leading backe of the people, and building ageine of *Hierusalem*, vnto Chryst the Capteine, there shall bee seuen weekes, and thre score and two weekes. And after thre score and two weekes Chryst shall bee slaine. And in one weeke shall he stablish his couenant with many, and in halfe a weeke shall he make the Sacrifice to cease.

Here doth Daniell foreshew plainly the time of Chrystes deathe. But thre thinges are to bee marked here. What a weeke is: when the account is to bee begonne: and why he disposeth the thre score and tenne weekes into thre sortes.

A weeke in this place is not to bee taken for a weeke of dayes, but of yeeres, as in *Leuit. 25*. So that a weeke may containe seuen yeeres, and seuentie weekes, four hundred, four score and ten yeeres.

But from what tyme must we begin to account them: from the end of the talke. This end of the talke, diuers men vnderstand diuersly. Some referre it to the decree of *Cyrus*, who after the accomplishment of the thre score and ten yeeres of the Captiuitie, graunted the *Iewes* leave to returne and build the temple of *Hierusalem*. Whose bee it for as much as the building of it was letted by their neighbors the space of fortie and two yeeres, vntill *Artaxerxes* with the long hands, graunted new licence ageine, at which time *Haggai* and *Zacharias* also prophesied of the building of the Temple, that it should goe forward: there are that begin to reckon from the second yare of *Longhand*. If we follow the first reckening, there shall be thre score and ten weekes of yeeres vnto the birth of Chryst.

If we follow the latter, there shall be three score and ten weekes of yeeres, vnto the baptim of Christe, sauing halfe a weeke, that is to say, three yeeres and a halfe, in which time Christe stablished his Testament, according to the saying of Daniell. If ye conferre these thinges with the storres, ye shall finde that Luke noted the time of Christes birth according to this reckening.

The second cause, is that the Jewes may be confuted whiche looke still for a Messias, now after that the common weale of Moyses hath bene utterly extinguished many hundred yeeres ago.

The third cause is that we should be assured, that Christe is borne and giuen vnto vs in very deed already, whom God long agoe promised to be the deliverer of mankinde out of the chappes of the serpent.

The second is of the place. He is borne in Bethleem, and in wayfaring. In Bethleem, for to fulfill the Prophecie of Micheas whiche Pathew alledgeth in his second Chapter, out of the fifth of Micheas: And in wayfaring, to giue vs to vnderstand, that Christes Church shall in this world continue in wayfarings, and that not without contempt and persecution. The same thing doth John declare, by his thrice repeating of one sentence. The darknesse comprehended him not: the world knew him not: his owne receyued him not. And these things do argue that Christes kingdome is not worldly.

The third is of his parents. According to his manhode, he is borne in wedlocke truly: but of a mayden: of which thing there are right weightie causes. The first is, promise. The seede of the woman shall treade downe the Serpentes heade. Also: Beholde a maide shall beare childe and bring forth a sonne. The second is necessitie: for no manne that is borne according to the course of nature, is without spot and sinne. Therefore was it of necessitie, that the Messias should by the holy Ghost be conceived of the seede of a mayde,

which

C. y.

without

## On Christmas day.

without the seede of man, to the intent he might bee cleane from all spot of sinne, as it became the true Emmanuell God and man to bee.

The fourth for that Chyriste is very God and verie man, I must out of the first Chapter of John speake of the Godhead of Chyriste, and declare the circumstances of time, manner, matter, place, deede, and caste. Therefore if thou demande when Chyriste was as touching his Godhead: John answereth. In the beginning was the worde, that is to say, the word was before the beginning of all things that were created. Chyriste then is no creature. If thou aske how hee was: John answereth, and the worde was with God: Ergo he is another person than God the father. If thou enquire what he was: He answereth, & the word was God: by which saying is mente, that the substance of the Godhead is all one. If thou demande what hee did: Hee answereth, all thinges were made by him. If thou aske what hee doeth: Hee answereth, hee lightneth every man that cometh into this worlde. If thou aske whether hee came: Hee answereth, into this worlde he came, into his owne hee came. If thou aske in what manner hee came: Hee answereth, the worde became fleshe. If thou demande wherefore he came: Hee answereth that he myght giue power to as many as believe in him, to bee made the sonnes of GOD. If thou aske when hee came: Hee answereth, there was a man sente from GOD whose name was John. &c. These things I thought good to touche briefly concerning the Godhead of Chyriste.

The fifth is of the Cradle of Chyrist, whiche signifieth nothing else than contempt of the worlde and viler powerie, whiche powerie it was Chyristes will to taste of, to the intent he might make vs rich. Let proud folkes looke into this Cradle, and lay downe their loftinesse. Let poore men looke into it, and cease to despaire, as though they were despised for their powerie.

Here



Here is too be noted the abuse of all things created by God. Bethlæm serueth for lucre, & the Inn for guests : & Christe the King and Lozde of all things is thrust out into a stable. So also at this day, the Church is despised, while the vngodly flowe in riches, honoꝝ and power.

The sixth is of the appeering of the angels, who first testifie that the Lozde is come : and secondly shewe by their very brightnesse, what maner of king the new born Christ shuld be : and thirde they declare by their hymne, what maner of benefits he shall bestow, and what maner of gloꝝy is yeldeo theby vnto God.

The seventh is of the preaching of the Angels vnto the shepherds. Feare not: for beholde I bring you glad tidings of greate ioye that shalbee among all people, bycause there is borne vntoo you this day a Sauour (vvhich is Christ the Lord) in the Citie of Dauid. And this shalbee a signe vntoo you : you shall finde the childe vvrapped in swadling clothes, and layd in a maunger.

This Sermon is the excellentest of all Sermons that euer were made in the woꝝlde befoze, wherof there are many partes.

First the Angels forbid the shepherds too be afraid: wherby they shew that Christ came too take away the curse of the law and sinne, for which the curse came vpon men.

The second is the preaching of glad tidings : I bring you tidings of great gladnesse. When hee saith greate, hee putteth a difference betwene it, and the ioy of the woꝝlde, which lasteth but a shoꝝte time, and is grounded vppon a weake foundation. But this ioy whiche the Angels bring tidings of, is called greate for foure causes. First for the matter or substance of it, whiche is great : namely the reconciling of vs vnto God. Secondly for the continuance and stedfastnesse of it, for it endureth for euer, and it abideth constant. Thirde for that it doth not pertaine too a few only but vnto all men that by faith receiue this tidings of the gladnesse.

C.iiij.

Fourthly

## On Christmas day.

Fourthly for that it is spirituall, perteyning to the saluati-  
on of the whole man.

The third point is: the cause and ground of this gladnesse.  
Because (saith hee) this day is bozne vnto you a Sanioura  
whiche is Chyriste the Lord.

The fourth: he sheweth the place. In the Citie of David  
(saith hee) that is too weete, Bethlem.

The fifth: a signe is added to this word. For hee sayeth:  
this shall be a signe vnto you. Ye shall finde the childe lay-  
ped vp in clothes, and layed in a maunger. This signe doth  
two things. First it leadeth them the right way vnto the  
Childe, least in seeking him they should mistake him. For  
albeit that all mothers doe wrappe their children in swa-  
ling cloutes, yet they lay them not in maungers. Secondly  
it putteth a difference betwene the kingdome of this childe,  
and the kingdoms of this world. For the worldly kingdoms  
haue outward gloziousnesse. And these are the partes of the  
Angels sermon.

The eyght is of Chyristes birth. First hee is reuealed vnto  
the Shepheardes. Whereby two things are to be lear-  
ned. One, that Chyristes kingdome is not worldly. Ano-  
ther, that Chyristes kingdome belongeth to the poore: accor-  
ding to this saying, the poore receiue the glad tidinges of the  
Gospell.

The ninthe is of the song of the Angelles: whiche is:  
Glorye vntoo God on high, in earth peace, and too men good  
vwill. This song doth in a meruelous bræfnesse, comprehend  
the frute of the Lords birth, which consisteth in thre things.  
For first, glozie is attributed vnto God. Secondly peace is  
made vnto men. And thirdly is shewed the good will of God  
towards men.

First therefore when the Angelles say, Glorye vntoo  
God on high. Their meaning is, that no man can yelde  
true glozie vnto God, without the true knoweledge of  
Chyriste. Merely man was created vnto this ende, that hee  
shoulde

shoulde glorifie his creator. But through the fall of our first parentes it came too passe, that neyther he knewe God aright, nor glorified him aright. If thou demaund what it is too giue glorie vnto God : too giue glorie vnto any bodie : is nothing else but too attribute true vertue vnto him. As when some king dealeth iustly, wisely, balliantly, and mercifully, his subiectes yeelde him glorie : that is too say, his subiectes like well of his doings, and wyth singular god will do blaze them abroad. And in like wise is glorie giuen vnto God, when his vertues are rightly acknowledged and felt, as his wisdom, his rightuousnesse, his puissance, his mercifulnesse, his truth, and suche others.

The wisdom of God is seene in this, that he repaireth againe man whom he had created too his glory: so as he might by his sonne borne of a virgin, reconer againe the Image of God which he had lost through sinne, and so giue glorie too the wisdom of God.

His rightuousnesse is seene by this, that he would not receiue into fauour man that had sinned, without amendes made for the wrong that he had done. For whereas it was of necessitie, that eyther man muste haue perished euerlastingly for his sinne, or else that some one of mankynd must haue made satisfaction vnto God, by abyding punishment for all mankind, God gaue his owne sonne, who taking manhood vppon him, hath in the same satisfied the rightuousnesse of God: and therefore is the praise of rightuousnesse worthily too he attributed too God, for the birthe of Chryst our Lord.

His puissance is commended, in that he hath through Chryst overcome the Serpent and his seede, yea and rooted out his kingdome, so farre forth as pertayneth vnto all them that take holde by sayth vppon thys Iesus that is borne.

His mercifulnesse shineth in this, that by his sonne and



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for his Sonnes sake, he taketh ageyne into fauoure Man-  
kinde forlozne and oppressed by the tyrannie of the Deuyll,  
and ouerwhelmed wyth excedyng great miseries, cala-  
mities, death, hell, and damnation. Thys mercifulnesse of  
God excēdeth all the workes of God, whych both the good  
Angels and the elect men shall set out euerlastingly, yea  
and the very Deuyls shall acknowledge, though against  
theyr willes.

His truth is made manifest in this, that bearing in minde  
his promyses of olde time, he performeth that which he had  
promysed long agoe. For at such time as our first parents fell  
into sinne, he promysed them the seede of the woman, which  
should treade downe the head of the Serpent: and this pro-  
mise he fulfilleth now in giuing vs his sonne.

For these vertues therfore, glorie is to be giuen to God,  
and that specially by those that feele his benefites. This glo-  
rie is then rightly yelded vnto him, first as sone as we ac-  
knowledge this wonderful benefite of God: Secondly, when  
we embrace his sonne by sayth: Thirdly, whē we praise God  
with minde, with voyce, with confession, and with behaui-  
our: And fourthly when we allure as many as we can to  
the knowledging of him.

Afterwarde, when the Angels say, Peace on earth, there  
is noted the chiefe benefite of Christ, for which he came in-  
to the worlde, namely that peace might be made betwene  
God and man. Thys peace is the mutuall consent of  
God and men. Of God receyving men into his fauoure  
for his sonnes sake: And of men receyving thzough sayth  
the benefite offered, wyth rendyng of thanks and conti-  
nuall thankfulness of minde. Most swete are the frutes of  
this peace: that is to say, access vnto God, ioyfulness of spi-  
rite, a good conscience, and gladsome passage out of this lyfe.  
The things that breake this peace, are sinnes done against  
conscience, carelesnesse, and neglecting of the worde.  
And therfore they are to be spunned no lesse than plagues.

In

In the last place they adde: And too men good vill. That is to wit: As some as God is reconciled unto men through Christ, he fauoreth and embraceth them with a true and fatherly affection, as moste dearely beloued children, whom he holdeth right deere, as adopted in Christe. Of this good will speaketh Dauid also in his fifth Psalm. Bicause thou shalt blisse the righteous, O Loyde, thou defendest him with thy good wil as with a shelde.

When as Dauid in this place compareth Gods good will to a sheld, he sheweth the true vse and frute thereof. For hee meaneth, that Gods fauoure is to vs in steede of a buckler, wherewith we are defended against the weapons of them that assault vs. The deuill brandisheth his fiery darts at vs: but this sheld keepeth vs safe. And so of all others.

*Of the seconde.*

The vse of it is double. Generall, which is deriued of the whole historie: and Speciall, which is deriued of the severall parts. The generall vse therefore, is that we should learne to receiue and embrace our true Saviour God & man borne of the virgin, by setting him against all our miseries, sinne, death, curse, Gods wrath, and hell: assuring our selues that this sonne of God and Mary (is according unto the prophetic of Esay) borne to vs, and giuen to vs: yea and that, to the intent hee shoulde be righteousnesse and saluation to all that beleue in him. The speciall vse of it is manifold: first that we should learne of Christs parents, to be obedient to magistrates. Secondly, that we should lerne of the shepherds, to giue credite to his testimonies concerning Christ: to take Christ, and to returne in the wayes of our vocation. Thirdly, that we should learn of the Angels, first to preache the word to them that are unknown: whereby all the goodly ministers of Gods word may comforte them selues in their ministerie, so that they teache the same thing that was de-

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fluereb befoze by so princely spirites. Moreover, we may learn of the Angels and shepherds together, to confesse this Christ. Finally we may learne to glorifie God, and to sing with the angels, Glozy be to God on high, to whom be honour and praise worlde without end. Amen.

### The second holy day in Christmas

called S. Stephens day.

The Gospell.

Math. xxiii.

**B**Eholde, I sende vntoo you Prophets and wise men and Scribes, and some of them yee shal kill and crucifie: and some of them shal ye scourge in your Synagoges, and persecute them from citie too citie: that vpon you may come all the righteous blood vvhich hath been shed vppon the earth, from the blood of righteous Abell, vntoo the blood of Zacharias, the sonne of Barachias, vvhome yee slew betwene the Temple and the altare. Verely I say vntoo you: all these things shall come vppon this generation. O Ierusalem, Ierusalem, thou that killest the prophets, and stonest them vvhich are sent vntoo thee, howe often woulde I haue gathered thy children toogither, euen as the henne gathereth hir chickens vnder hir vvinges, and ye vwould not? Behold, your house is left vnto you desolate. For I say vntoo you: Yee shall not see mee hencefoorth, til that yee say, Blessed is hee that commeth in the name of the Lord.

### The exposition of the Text.



**B**EFORE we goe in hande with the Exposition of the Text, bicause this day is dedicated to Saint Steuen, I will declare why the feastes of saints are wont to be halowed in the church of God: and what we ought to marke in the example



example of Saint Stephen.

Dayes are kept holy in the Church of GOD, not after the manner of the heathen, as is wont to be among the Papists, that wee should call upon the saints as patrons & intercessors: which thing cannot be done without horrible sacrilege & contempt of h<sup>e</sup> son of god: but there are many right weighty causes why it is profitable that the feasts of certaine saints, should be reteyned in our Churches, & they be chiefly three.

The first cause is, y<sup>e</sup> the continual historie of h<sup>e</sup> church may be alwayes before our eyes, which must be vnto vs both a rule to liue by, & a mean to put vs in mind of gods providence. For if it be a pleasure to reade the histories of heathen men, in who appeared a visor of some vertue: undoubtedly it wil be much more pleasure to read h<sup>e</sup> histories of those in who shew bright & lively images of true vertues, as in Paule, Peter, Mary, Stephen, Magdalen, the these, and many others.

The second is, that the testimonies of the doctrine, of the ministerie of teaching, and of the Church, might be considered. For there were miracles done, there were wonderfull callings to the ministerie of the Church, and the doctrine was set open throughte the whole Church. In these testimonies it is a moste beautifull sight, to behold the continual consent of the true Church, in the writings of the Prophets and Apostles, and in the groundes or chiefe articles of the faith, and to discern the true doctrine of the Church from the corruptions, lies, and deceits of all ages.

The third is, that GOD should be glorified, and thanks yielded vnto him, for opening him selfe vnto vs, for deliuering vs his doctrine, for shewing his presence in the church, & for making vs free Denizens of that company, whiche is witnesssed to be his true Church, and true worshippers of him.

The fourth is, that the examples may strengthen our faith when wee reade that their prayers were heard, and that they were helped from heauen, as it is sayde in the xxxij.

Psalme

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psalme: This poore man cried vnto the Lord, and the Lord heard him: we conceiue assured hope, that hee will likewise helpe vs when wee call vpon him. Let euery one of vs therefore determine and reason with him selfe in this wise: God receiued Magdalene, the Thiefe, and Paule into fauor vpon repentance, notwithstanding their exceeding great sinnes, wherewith they had offended God before. Therefore wil I see vnto the same Lord God, that hee may take mee into fauour also. Hee vouchsafed to pardon Peter after his horrible fall: and therefore though I be false, I wil not despair: for hee is alwayes stable in him self, and euermore like him selfe, and there is no respect of persons with him.

The fifth is, that euery one of vs should follow the example of the Saints in our vocation. Paule was not quayled with the hugenesse of persecutions, but taught the Gospell constantly. His example let the ministers of Gods word follow. Iohn feared not the threats of Herod: therefore let the godly preacher learne by his example, to set lighte by the woodnesse of the world. Abraham through faith trayned by his house holylie in the true feare of God, and in calling vpon him. Therefore let all godly householders lern at his hand, and so let all other examples be applyed.

The sixt is, that the memoriall of Saints may be pleasant vnto vs, and their vertue be commended, for that they bled well the gifts of God, for that they are Gods houses and witnesses of him, for that they are garnished with great vertues, and for that they are vnto vs, liuely examples of conuersion, faith, repentance, stedfastnesse, patience, and other vertues.

These sixe causes are the weightiest, for whiche bothe the memoriall of the Saints (according to the example of the auncient Church) is reteyned, and their feasts halowed: which points being rightly obserued, all things turn to the glory of God, and to the welfare of our selues.

Now must I speak a litle concerning Stephen, in whose

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stoie let vs consider these circumstances : his religion, his office in the Church, the defence of his religion, his constancie in confessing it, his calling vppon Chryste, his comforte, and the ende of his life.

The religion of Stephen. Stephen was a christian, a man full of faith and the holy ghoste, full of grace and manlinesse. For where as is true faith there is the holpe Ghoste. The greater encreasment that faith taketh so muche the more dooth the holy Ghoste witnesse him self to be present, kindling motions in mens heartes agreeable with the laue of God. Contrarywise, where the holy Ghoste is not felt effectually, there also it is manifest that true faith is away. We haue here therfore that which we may followe in Stephen, that is too wete, an effectually faith, wherunto the holy ghost beareth witnesse. Those men followe not Stephens faith, which haue it in their mouth, and yet therewithall swallowe in wicked lustes, and runne headlong whither soeuer their blinde affections leade them.

Stephens office in the church, was too minister too the poore and too keepe the treasure of the church too the vse of the poore saintes : in whiche office no dout but hee was diligent. For he had the holy ghoste his gouerner, and true faith and charitie as a rule too worke by. Let maisters of Hospitalles, and Deacons then set thys man before their faces. Firste let them bring faith with them, without whiche no charge nor office can be executed as it ought too be. Secondly in the execution, let them shew them selues, too be gouerned by the holy ghoste, that they do not eyther deale too hardly with the poore, or laye out the goodes at other mennes pleasure, or be slacke in their dutie, or purloine it away them selues, or els bestowe that vppon others whiche of right belongeth vnto the poore : but let them performe all faithfulnessse in their office, bearing in minde, that God is a looker vppon their dealing : assuring them selues, that those of whom they haue the charge, are the membyes of Chryste : and belauing verily, that



## On S Stephens day.

that they ouer whome they are set, are the temples of God, how muche soeuer they bee brought vnder foote with poultrie, diseases, and store of biles and botches.

How Stephen defended the religion that hee professed, hee sheweth in the first and seuenth chapters of the Acts. He dooth not in daunger forsake his profession: hee cloketh it not, as many doe. But hee is a constant and manfull defender of his religion. The multitude of sects whiche at that time swarmed, hindred him not at all. Hee was not abashed at the authoritie of the Phariseys and great men in Jewry. But setting him self manfully against sects, he susteyneth the brunt of the people alone, and defendeth his religion with a long oration: whiche example let vs followe also.

His constancie in his confession appeareth hereby; that he is not feared from his confession, neyther by threatnings, nor by excommunication, nor by stoning: but as (an invincible Souldiour) holdeth faste his Confession, euen in the myddes of peryles. This also is set forth as an example to vs.

His calling vpon Christe, at such tyme as hee lay ouerwhelmed with stones, bothe sheweth hys fayth, and also beareth recorde of the charitie of this man. For hee made intercession for them that put him to death, and he made not intercession for them in vain. For Paule who was the keeper of their garmentes that stoned Stephen, was afterward conuerted.

Comfort is founde in thys inuocation. For he sawe the sonne of God (for whose sake he suffered these things) standing at the right hand of God, and making intercession for him, through which consolation the bitternesse of his punishment, was not a little allwaged. If we therefore followe the example of this man in our Crosse or persecution, we shall assuredly feele the present help of God, comforted by his holy spirite.

The end of his life was moste ioyfull. For in this prayer

Lord

Lozde Iesu receyue my soule; he yelded vp his ghosse, and fell a sleape in the Lozde. And so hee bothe finished his race, and kept his faith, and also (as a stout conqueror) obtained a garland with glory. Let vs therfore at the time of our death also, set him for an example befoze our eyes.

Now let vs looke vpon the text of the Gospel, the summe wherof is this: Christ fozetelleth the daungers of the ministers of Gods woꝝd, and thzeatneth punishment too their persecuters. Wee for instruction sake, will entreat of foure places which are these.

- 1 The fozetelling of the persecutions of the ministers of Gods woꝝd.
- 2 The aggrauating of the sinne of the persecuters.
- 3 The thzeatning of punishment.
- 4 The vpbzaiding of the vnthankfulnesse of them that refuse Christ, when hee allureth them too repentance.

*Of the first.*

**B**Ehold I send vntoo you prophets and wise men, and scribes, and of them some yee shall kill and crucifie, and some of them you shall vvhipe in your synagoges, and yee shall persecute them from Citie too Citie. Thys speaketh Christ too the Iewes, who seemed at that time too be the very church of G D D, and doth them too vnderstand with howe greate outrage they shoulde in time too come, persecute his Ambassadors the Prophets and Apostles. Verily God sendeth his woꝝd, too the intent that such as receiue his woꝝde and beleene it, might bee saved. Nowe that some by meanes therof become woꝝser, it is not too be imputed vntoo God, but too the malice of men, which will not followe God that ozateth the by his woꝝd. Why the vngodly shall persecute the apostles, the Loꝝd sheweth plainly in the tenth of Mathew, where he sayeth: And yee shall bee hated of all men

## On S Stephens day.

man for my names sake. John the. xviij. And the houre com-  
meth, that vvhosoever sleaeth you, shall think he doth God hye  
seruice. And these things shall they doo too you, bycause they  
know not the father nor mee. Here hee alledgeth the cause,  
why the vngodly are so mad vppon the godly, that is to say:  
because they knowe not God: which want of knowing God  
bringeth too passe, that the murderers them selues doo think  
they offer holy sacrifices vnto God, when they put the faith-  
full too death. Yea and they that knowe not God, runne head-  
long into hipocrisie, and out of hipocrisie into murder, untill  
they haue filled vp the measure of their wickednesse.

What then dooth Christ? He commeth too the sicke. But they  
as folke out of their wittes, set them selues against Christe,  
whom they couet too dispatch out of the world. He by his mi-  
nisters sheweth them their disease. They on the other side,  
will be knowen of no disease: and therfore they bothe dispise  
the Physitian and persecute his messengers.

### *Of the seconde.*

**T**hat vppon you may come all the righteous blood that is  
shed vpon the earth, from the blood of righteous Abel. &c.  
How soze the persecuters of the church doo sinne, he sheweth  
here. For hee sayth that they shall be gilty of all the blood of  
the Sainctes that euer was shed, no lesse than if they with  
their owne hands had slaine all the godly men and sainctes,  
yea and Christ him selfe. For amongst all the vngodly, there  
is a certeine alvance of vngodlynelle, whiche maketh their  
punishementes a lyke greuous, and their giltyesse a lyke  
equall.

### *Of the thirde.*

**V**erely I say vntoo you, all these thinges shall come vppon  
this generation. Although these things are peculiarlye  
spoken of the Iewes being persecuters: yet generally they  
pertain to all persecuters of the Church. The othe that the  
Lord addeth, teacheth vs two thinges. First that the vngodly  
shall



shall one day in deede bee caried to punishment, how long so euer hee seeme to delay their iudgement. And secondly, that the godly which suffer persecution, shall one day bee gloriously deliuered, and their enimies bee put to euerlasting torments. Whereby the godly may learne, not to grudge at the vngodly persecuters, but rather to bee moued with compassion for their assured damnation, and to make intercession for them, that the Lord will turne them, that they bee not al damned, according as Stephan did, as wee haue heard before.

*Of the fourth.*

**O** Hierusalem, Hierusalem, which sleaest the Prophets, &c. These wordes of Christ calling vpon Hierusalem by name, containe first an vphraiding. Secondly, they declare Christes affection towarde them. Thirdly, they do vs to vnderstand, that they perish through their owne default: and lastly they threaten punishment.

For when he sayth, how often would I haue gathered thee together: hee vphraideth them with vnthankfulnesse, for that they would neither receiue the benefite that was offered them, nor had any regarde of their owne welfare, and much lesse would acknowledge the liberalitie of their benefactor, or be thankful to him for it. Would God that a number of them that heare the Gospell at this day were not like them, which thing verily they shew by their frutes.

The Lord declareth his affection towarde them, when he comparcth himself to a hen, which loueth hir chickens most entierly, and doth al that she is able to do, to the intent she may keepe them from the foules that are enimies to them. And so by this that it should enter into any godly hart, to thinke that Christ determined otherwise with him self concerning the Iewes by some secrete wil, than he pretended by his teares and by his speech. For it is a horrible thing to thinke, that there are contrary willes in Christ, who himselfe condem-

## On S. Stephens day.

neth a double heart. Therefore hee willed their saluation in deede, according to the saying of the Prophet: I will not the death of a sinner: but that hee should conuert and liue.

In the third place, when the Lord sayth, And thou wouldest not: he opely testifieth, that the Iewes perished through their owne default, and that of their owne malice they strued against Christ, who offered them saluation. Hee sayeth not, And God would not receiue thee intoo fauoure, but, thou wouldest not. Wherefore we may learne two things hereby: One is, that being made warer by the harme of the Iewes, we giue eare to Gods worde, and yeld our selues obediēt to Christ, when he allureth vs, & that we strue not against the holy Ghost, who stirreth vp the witts of al men, that heere the Gospel. An other is, that whosoener heere the word & obey it not, doo perishe through their owne fault: Whose destruction and damnation is not to be ascribed to any destinie or secreete will of God, as though there were some whom hee would not haue saued.

Fourthly when he addeth, And your house shall bee left desolate vnto you: Although this thzeatning of punishment pertainē in speciall to the Iewes that were persecuters, to whom he thzeatneth the vtter ouerthrow of their religion, common weale, and priuate state: yet in generall, it pertaineth to al persecuters of the gospel. And he thzetneth them, that at least wise some of them shoulde amende. For all the thzetnings of the prophets haue a couert condition, namely vnlesse ye repent: like as we see in the Piniuites, and as we heere Christ witness in these wordes: Vnlesse ye repent, ye shall perish all together. Luke. xij.

Let vs then be warned by this thzeatning (if we mende to scape the wrath of God) to repent vs in god earnest, and to call vpon Christ our sauour with true gronings, that he may keepe vs in true faith and inuocation: To whom with GOD the father and the holy Ghost be praise, honour, and glozie for euer and euer. Amen.

*The third holiday in Christmas, commonly called S. Iohn the Euangelists day.*

**¶ The Gospell. Iohn. xxi.**

**I**esus sayd vntoo Peter: Folowv thou mee. Peter turned about, and sawv the Disciple vvhom Iesus loued folowving (vvhiche also leaned on his brest at Supper) and sayd, Lorde, vvhiche is hee that betrayeth thee? VVhen Peter therefore savv him, hee sayde vntoo Iesus: Lorde, vvhat shall hee heere doo? Iesus sayde vntoo him: If I vvill haue him too tarrie till I come, vvhat is that too thee? Followv thou mee. Then vvent this saying abroad among the brethren, that that Disciple should not die. Yet Iesus sayed not too him, hee shall not die: but if I vvill that he tary til I come, vvhat is that too thee? The same Disciple is he vvich testifieth of these things: and vvrote of these things: and vvee knowve that his testimonie is true. There are also many other things vvhiche Iesus did, the vvhiche if they should bee vvritten euery one, I suppose the vvorlde could nor containe the bookes that should bee vvritten.

**The exposition of the text.**

**I**n the summe of the Gospell. After that Chryste had asked Peter thrice, whether hee loued him, hee commaunded him to follovv him: meaning thereby, that he should glorifie him by his death. Furthermore, by correcting Peters error, the Euangelist correcteth the opinion of the other disciples: who misundersanding the Lordes wordes, were in a wrong opinion, that Iohn should not die. Last of al he auoucheth, that the Gospell whiche Iohn wzate concerning Chryste is true. And of this Gospell let vs make foure places: whiche are these.

- 1 The talke betwene Chryst and Peter, & Chrysts commaundement that he should folow him.
- 2 As euery mans vocation is commended to him: so is curiousestie condemned.



## *S. John the Euangelists day.*

3 The correcting of the error of Christs disciples risen of the mistaking of the Lordes wordes.

4 A commendation of the Gospel w<sup>r</sup>itten by John.

*Of the first.*

**A**Nd vwhen he had sayd so, he said vntoo Peter, folowve mee. Bicause Peter had denied Christ thrice, it was the Lordes wil to restore him too his former estate and Apostleship, by his thrice confessing him. For it was mete that hee whiche had so often denied his Lord and maister, should by this meane (and as it were by this discipline) bee chastised and tried, and that his conuersion should bee made knowne.

There are three things whiche Christ dooth heere with Peter. First, hee asketh him three times whither hee loueth him: Too whom Peter answereth thrice also, that by this three times confessing, hee might washe away his thrice denying of him, and so bee restored into his place againe. Secondlye hee commendeth vnto him the office of Apostleship thrice, saying: Feed my sheepe, that is too say, bee my Apostle too gather my sheepe vnto me, by the doctrine of the Gospel, by my sacramentes, and by holy life. Here it is giuen vs too vnderstand, that the duetie of the Apostleship (yea and of all ministers of Gods word) is too feede Christs sheepe. Besides this, by the metapho<sup>r</sup> of Sheepe, is signified what manner a compaignie of men that shall bee, whiche is figured vnder the name of sheepe. First therefore somewhat must bee sayde heere of the manner of feeding, and secondlye of the Sheepe.

Christ feedeth, and the apostles and other ministers of the worde, feede: but the manner of them all is not alike. For Christ feedeth as owner and shepherde of the sheepe: the apostles feede as his seruantes. Christ inwardly by his spirite: the Apostles, by their outwarde ministerie. For suche as in euerye of conditions were Beares o<sup>r</sup> Lions: they make tame through the Lordes working inwardly by his holy spirite.

And

And so they bring them into the sheepfolde of Christ, that is to say, Christes kingdome : and this they do by putting too the keys of Christes churche, giuen them of Christ the true shepheard. Nothing else are these keys than the word and faith. The minister applyeth the worde outwardely, and the spirite of Christ inwardly ioyneth sayth too the preaching. For the preaching of Gods worde concerning the forgiveness of sinnes too bee obteyned through Christ, is the onely key too open the kingdome of heauen. Now, if he that heareth, ioyneth also therunto true faith, and do verily agree unto the Gospell : then commeth also the other key. With these two keis is the kingdom of heuen opened, and forgiveness of sinnes obtained. That is to say, the Ambassage of Christ sheweth, wherein that which is spoken figuratiuely vnder the name of keyes, is expessed in clere and plaine meanyng wordes. When hee sayth : Go and preach the gospell too all creatures : Behold, here haue you the firste key. And when hee addeth, hee that beleeueth, shall bee saued. Hee sheweth the other key. The word and sayth therfore are the two keys wherewith the kingdome of heauen is opened. The worde is applyed outwardly by the Minister, which being receyued by the vertue of the spirite, engendreth faith, wherethrough men enter into the sheepfolde of Christ.

And when the shepherds haue let in the sheepe into Christes sheepfolde, they must fede them with the word, and with his Sacraments. When any stray from the sheepfold, they must fetch them backe againe wyth theyr sheephokes : that is to say, with rebuking them. If any bee weake and sickely, they must refresh them with chearfull comforte. And they must alwayes keepe watche about their flock, least wolues come and breake by the folde, and scatter the sheepe. All these things the Lorde committed too Peter, and the other Apostles, or rather too all the ministers of the Gospell, when hee sayd too Peter : fede my sheepe.

## *S. Iohn the Euangelists day.*

But why calleth he them sheep whom the apostles bring vnto Chryste: I finde specially thre causes. Wherof the first is, for that it behoueth them to be meeke which professe Chryste, or will be named Christians. For it becommeth not them that will be registred into Chrystes household, to be cruel like Lions, rauening like Wolues, wylie like foxes, lecherous like Goats, filthy like swine, or to shewe them selues in affections like to other wilde beastes.

The second cause is, for that like as sheepe doe knowe the voyce of their owne shepeherde, and flee from a straunger: so the godly acknowledge Chryste onely for their teacher, and will heere those onely that vtter his word, and not any other: how greatly renoumed so euer they be: no thoghe they were Angels from heauen.

The thirde cause is, for that like as sheepe followe their owne shepeherde whither so euer he goeth: so must the godly folowe Christ in life, in persecution, and in glorie: beholding his lyfe as a rule to leade their life by, bearing his Crosse through patience, as often as neede shall require, and afterwarde becomming partakers of his glorie, whose companions they had bene in persecution: according as Paule sayth. If wee suffer with him, wee shall also be glorified with him. Hereby therfore may the godly ministers of his word learne to feede Chrystes flock. And let the sheepe be meeke, let them heere the voyce of their shepherd only: and let them folowe him in life, in crosse, and in glorie.

The thirde thing that Christ dooth heere, is that he dothe Peter to vnderstand with what kinde of death, he shoulde glorifie God, when he sayth: VWhen thou vvert yong, thou diddest girde thy selfe, and vventest vvhither thou vvoldest: but when thou art olde, thou shalte stretch out thy hande, and an other shall girde thee and leade thee vvhither thou vvoldest not. It is ment by these wordes, that Peter for confessing Christ, shoulde one day be crucified: which thing Irenaeus and diuers of the auuncient writers testifie to haue bene done at

Rome,



*Rome, in the reigne of Nero.*

Herevnto Christ addeth his commaundement vnto Peter, and bids him folow him, & not deny him any more, as he had heretofore done: but to shew him self stoutly an invincible souldier of Christ euen vnto death. And let euery one of vs think the same to be spoken to him selfe.

*Of the second.*

Peter turning about, saue the disciple vvhom Iesus loued, following, vvhich also leaned vpon his breast at the Supper: and vvhhen hee savv him. Peter sayde vnto Iesus: Lorde, and vvhhat shall he doo? too vvhom Iesus answered: If I vvil haue him tarry till I come, vvhhat is that too thee? folowv thou mee. Peter hearing of the Lorde that hee shoulde one day suffer sharpe punishment for Christs sake, considereth not so muche what was to be done on his owne parte, as hee is carefull what shall become of others. Hee is ready to beare the crosse for Christs sake: but by the way throughte weaknesse of the flesh there cometh vpon him a certeine curiousnesse whiche maketh him inquisitive of those things that belong not vnto him self. For, so great is the frailtie of man, y allways in our own aduersities, wee haue an eye to the happines of others: wherby wee make our crosse more bitter and harder to our selves. Wee would with a good wil that none should be happier than our selves. For according to the common prouerb. It doth a man good to haue company in shipwreck. But whe as the Lord rebuketh this curiousnesse in Peter, wee ought to knowe, that this reproofe pertaineth to vs also.

And to the intent to correcte this faulte in the Apostle, he sayth, VVhat is that too thee? follovv thou mee. As if hee had sayde. Take not thov vpon the happinesse of other men, but rather be to this, that thou do thine owne dueitie, and that thou beare what so euer the Lorde shall lay vpon thee to beare. So is it the Lordes will that wee shoulde take heed to our owne vocation, in the feare of GOD. Wee will not that wee shoulde thinke oure selves the more unhappie,

mayor

D. iij.

though

## *S. Iohn the Euangelists day.*

though other seeme too bee in better case. For euery vocation hath his crosse annexed therunto, whiche is to be boyn with a quiet minde. All (sayeth Paule) that will liue goodly in Christ, shall suffer persecution. No man therefore (so hee bee goodly) shalbe exempted from the Crosse. Wherefore casting away heathenish curiositie, let euery man abide in the vocation that hee is called vnto. Let him bee quiet, and meddle with his owne matters, according to Pauls counsell. Hee willeth vs too bee quiet, that wee bee not buſied in other mens matters as wicked men bee : and as many bee now a dayes. Hee wil haue vs too meddle with our owne matters, that is too say, hee wil haue euery one of vs too looke too the thinges that pertaine too his owne calling. And too the intent that may bee done, there are fīue things too bee regarded in euery vocation. First the calling or vocation muste bee lawfull. Secondly faith and charitie must bee the rulers too direct our doings by in our vocation. Thirdly, if any thing chaunce amisse in our vocation, a man must comforte him self in that his conscience assureth him that his vocation is lawfull. Fourthly, a man must employ his vocation too the glorie of God and the profite of Christs church. Lastly forasmuche as nothing hath luckie successe in a mans vocation, without Gods blessing : hee must pray too God too put too his helping hande. If a man do this in the true feare of God, verely hee shall finde, that his vocation shall not bee vnprofitable vnto the Church of God.

### *Of the third.*

Here vvent a saying among the brethern, that that Disciple should not die. Hee how easely men slip into error, Christe sayth, if I wil haue him tary, what is that too thee and his disciples toke it as thought he sayde, I will that hee shall tarye and not die til I come. Here therefore wee are admonished too take good heed in the reading of holy scripture, that wee bulde not therevpon any other things than are spoken

spoken. Then let vs embrace those things that are clér and euident: Such things as are spoken with condition or darkly, let vs confer with playner places: & let vs call vpon God to giue vs the key of true knoweledge, that wee may vnderstand without error, such things as pertain to our saluation. From vnprofitable questions, (such as make nothing to edification,) let vs abstaine: knowing that God liketh wel this simplicitie, according to this saying: Seek not for things that are aboue thy reache.

*¶ Of the fourth.*

**T**He Euangelist him selfe closeth vp his Gospel, saying: This is the same disciple vvhich beareth vvitness of these things and vvrate them. And vvee knowe that his vvitness is true. This is as it were a sealing vp of the Gospel y Iohn wrote. When hee saith vve knowe, he meaneth that the Gospel is certeine, true, and infallible. This Gospel hee calleth a vvitness, because it beareth vvitness of Christe and his benefits. To what end Iohn wrote his Gospel, hee him selfe declareth in the end of the vii. chapter, where hee saith: And these things are vvritten, that yee may beleue that Iesus is Christ the sonne of God, and that by beleeuing yee may haue life throughe his name. There are therfore two ends of the Gospel: namely, the knowledge of Iesus Christ: and saluation through trust in him, to whom be glorie for euermore. Amen.

*The Sunday within CrriStmas weeke.*

*¶ The Gospell. Luke. ii.*



At his Father and Mother maried at those things that were spoken of him. And Simcon blisshed them, and sayde vntoo Mary his Moother. Beholde he is set for many too fall vpon, and too raise vp many in Israell, & for a signe that is spoken agaynst. Moreover the sword shall passe through



## The Sunday in Christmas weeke.

through thy soule, that the thoughtes may bee discouered out of many hartes. And there vvas Anne a Prophetisse the daughter of Phaniell of the tribe of Aser. Shee vvas grovven very olde, and had lyued vvith a husband seauen yeeres from hir virginie. And this vvidowve being almoste foure score yeeres of age, departed not out of the Temple, but serued in fasting and prayer day and night. And shee comming in the same houre, in likevvise confessed vntoo the Lorde, and spake of him vntoo all that looked for redemption at Hierusalem. And after that they had made an ende of all things according too the lawe of the Lord, they returned intoo Galilee intoo their ovne Cittie Nazareth. And the Child grevv vp and vvexed strong tn spirit, and hee vvas filled vvith vvisdome, and the grace of GOD vvas vpon him.

### The exposition of the text.

**T**his Gospel is a part of the things that were done in the temple vpon the day of the purifying of the blessed virgin, after that the Parents of Iesus, according to the lawe of Moyses, had offered vp & set the Child before the Lord. The summe of this part is, that Simeon and Anne gine witness vnto Christe, and acknowledge him to be their king & Messias that was promised against whome the wicked worldes shall set themselves to his otune destruction: but the goodly shall embrace him to them selves to their resurrection and saluation. Let vs make heereof three places, whiche are these.

1 The maruelling of Christes parents.

2 The witness of Simeon & Anne, concerning Christe.

3 The proofe of Christes manhood.

Of the first.

The maruelling of Christes parents, betwix that reason perceiveth nothing of heavenly matters. We must there-  
through

## The Sunday in Christmas weeke. 30

foze beleue the voice of God, and maruell at it rather than deny it, or renounce it. They wonder that God (now according to his eternall and secret purpose,) hath sent the Messiah, whom so many Prophets, Patriarkes and kings looked for. They wonder at the testimonie of the angel. They wonder at old Simeons saying, whereby they are also confirmed the more substantially in the sayth.

This wonderment is a certain holy bethinking of themselves, whereby they reuerently consider and embrace the prophetic of the holy Ghost, whereby they profite more and more in the knowledge of Christ. This also is to be set before our eyes for an example. For we wil by and by shake of those things that reason comprehendeth not. But we must with holy wonderment embrace the heavenly Oracles: and to the intent our Faith may take new encrease, we must gather together all the helpes that may be out of the prophecies, out of miracles, out of examples, and finally out of all things, to our greater admiration. For he is like to profit best in Chrystes schole, which with the encrease of his faith, wondereth daily more and more.

Furthermore, Ioseph is here called the father of Christ, because Marie was married vnto him, and because Ioseph by Gods commaundement, had the charge of the childe and his mother, and because he was commonly thought to be the father of Christ. Paule sayeth to the Hebrewes that Christ is fatherlesse and motherlesse. Fatherlesse in respect of his fleshly birth: and motherlesse in respect of that wonderfull and eternall birth of his, whereby he is borne the sonne of God, begotten of the father without mother from euertlasting: Of which birth the beginning of St. Iohns Gospel preacheth as we haue heard of late.

### Of the second.

In the testimonie of Simeon foure things are to be considered. First he blisseth them. By which doing Simeon declareth

## *The Sunday in Christmas weeke.*

declareth his affection towarde Christe and his kingdome : namely that hee wilbeth well too the newe kingdome of this new king : and this did Simeon according to the custome of the holy Patriarkes, which being olde were wont too wishe well too the yonger. For, too blisse, is in the Hebreu maner of speeche, nothing else but too with one happy successe, and too desire god things for him. Whereby euery one of vs may lern, first too confesse Christ, & then too with wel too his kingdome: which thing pertaineth too the second commaundement, and too the second petition.

One thing that is too hee considered in Simeons testimonie, is his prophesie: which comprehendeth two things. First that Christ shall bee vnto many an occasion of falling, that many dashing against him, may stumple and not perish: not through his fault, but through their owne, for that they will not embrace this Christ. But some man wil demaund how Christ is put too hee a fall too the vnbelieuers, which are already cast away. The vngodly perish twice. First they are lost through their owne vnbeleefe: and secondly for that they wilfully depriue themselves of the saluation that is offered them. For they deale in like wise, as if a man being once already condemned too death for theft, should afterward spit at the kings sonne that sueth for his pardon, and despise the deliuerance offered by him. Such a one may worthily bee called twice cast away: partly for his owne theft, but moze by cause hee holdeth skorne of his deliuerer, too his greater punishment. Therefore although that all the vngodly which haue not heard of Christes name, are assured of perdition for their vnbeleefe: yet notwithstanding, those that wiltingly & willingly refuse Christ, shall see the second fall, and receive greivous punishment. For the seruant that knowes his masters will, and doeth it not, shall bee beaten with many stripes. Therefore the Turks and heathen men shall bee moze gently delt withal in the last day, than they: vnlesse they repent. An other thing is, that the same Christ shall bee the ri-  
sing



## The Sunday in Christmas weeke. 31

sing againe of many in Israel: that is to say, their deliuerance from sinne, their rewarde of righteousnesse, their resurrection from death, and their heritage of all good things.

The third thing that is to be considered in Simeons testimonie, is the turning of his talke vnto the virgin Christes mother, to who he prophesieth crosse & persecution, saying: And through thy soule shall the sword passe. Although these words pertaine properly to Mary, yet they are to be referred to the whole church, wherof Mary bears a figure. Mary needed this admonishment in two respects. First that being warned by this Oracle of the holy ghost, she should settle hir selfe to heare the sorrowfull adventures that were to come, when she should see hir sone euill entreated of his owne countrey folk, & at the length hanged vpon the crosse. And secondly that being so senced against the assaults that were to come, she should neuertheless stoyle through assured confidence, for y in the end hir sonne should become conqueror of his enemies. Wherefore being stablished with this confidence, she stood by his crosse, looking for his triumphe with a stout courage. Also these words pertaine to the whole Church. For by this Prophecie is shewed, that the church it selfe in this world shall be vnder the crosse, whiche after the example of y virgin, must raise vp it selfe with hope of the glory to come.

The fourth thing that is to be considered in this testimonie of Simeon, is that Simeon sayeth that the thoughtes shall be disclosed out of y harts of many. By which speeche he signifieth, there shall be many that shall shewe them selues openly to be Christes enemies, and many againe that shall confesse Christ, yea and that even with vter perill and shedding of their blood. The one serueth to comforte vs against the offence or troubling block of the crosse, the other to nourish our trust or faith.

In the testimonie of Anne, two things are to be considered. First the description of the person of Anne, to whom he commendeth for the spirit of Prophecie, that is to say, for hir knowe

## The Sunday in Christmas weeke.

knowledge of spirituall things, or of the kingdome of Christ: for his parents: for his age: for his chastitie: and for his earnestnesse in praying.

These things tend to the end to purchase greater credite to that moste holy matrone, to the intent wee should more beleue one holy matrone, than all the packe of the Pharisees and priests, which acknowledge not this Christe.

Let vs therefore rather folow the example of a few godly, than an innumerable multitude of the vngodly which persecute the Gospel. Also wee may here beholde the Image of Christes Church, whiche is a small flocke, and sheweth no countenance of glistering to the worlde, but the Cresset of Gods heavenly worde.

The other is Annes confession, whiche conteyneth three things. One is, that with Simeon shee confessed Christ, and ioyntly together with him did set forth the Christe with some kinde of melody: wherby the godly may lerne to encourage one another, to set forth and to utter the praise of God.

Another is, that shee teacheth the people. For when as the Scribes & Pharisees ceased, a holy woman cometh forth & speaketh of him vnto all y<sup>e</sup> looked for redemptiō in Ierusalem.

The third is, that shee openly acknowledgeth Christe to be the Sauour and redeemer. For shee vnderstode that this babe was the promised seed, that should tread down the serpents head, and so deliuer man that was lost, out of the Devils tyranny.

### Of the third.

**A**ND the Childe did growe, and was strengthened in spirite, and was filled with wisdom, and the grace of God was with him. This is as much to say, as according as the childe Iesus grew in age, so the diuine nature offered it selfe in him, and he profited from day to day more and more in wisdom, and together with his age encreased also the giftes of mind in him. Now be it in as much as the Godhead can by no meanes be increased, it is manifest that these things pertaine

## The Sunday in Christmas weeke. 32

teine too his manhood. For as he grew up by little and little  
 in his body: so (in respect of his soule,) the giftes of the mind  
 encreased daily more and more. Neither is this a strange  
 thing in Chryst, who for our sakes tooke vpon him the  
 shape of a seruant, wherein he was also abased. For like as  
 he was abased for our sake: so also grew he againe by little  
 and little, untill that by his resurrection he entered againe  
 into his glorie. Neither was this done without a lesson  
 and warning vnto vs. For wee are taught that the cause  
 why he grew, was for that we should out of his fulnesse re-  
 ceiuie grace for grace. Wee also are admonished by the ex-  
 ample of the sonne of God, to endeuor our selues continu-  
 ally to encrease, that wee may daily more and more abound  
 in the true knowledge of God, and all vnderstanding: and  
 that wee should with an vpright iudgement and affection,  
 try what things are goodly, holy, and honest, and daily bring  
 forth the true fruites of faith: and that in such wise, that the  
 day folowing may surmount the day that went before. For  
 he that goeth not still for ward in the knowledge of God,  
 and vnderstanding of godlinesse: goeth backward. For by  
 little and little, say this quenched in him, and Chryst is bur-  
 ried againe in his heart, whereby it commeth too passe, that  
 he falleth againe into sinne against his conscience. Whereof  
 wee haue example in Dauid. For he had profited in Chastly  
 wisdom, aboue al the men of his time, and the grace of God  
 was w him. But what came too passe? By sitting still in his  
 Princely throne, he became somewhat faint. What glowing  
 zeale of Gods glory which was in him, when he fought a-  
 geinst Goliath & ouercame him, & which was in him when  
 he was in perill through the daily persecution of Saule,  
 was by little and little alayed. And what ensued theruppone  
 There came in bys sight a faire and beautifull woman, and  
 his lustes were stirred up without any let. For the heate of  
 the spirit was then become stark cold. Till giueth place too  
 affection: and by & by he falleth into sinne against conscience,



## The Sunday in Christmas weeke.

by committing adoutrie: to herunto within a while after, he addeth the murder of one of his best subjects: which wickednesses he afterward recovered with hypocrisie, by y space of a whole yere: although in the meane while, he pretended godlinesse, which notwithstanding was banished from him, as long as Gods spirit was not with him.

There are many other suche examples, which admonishe us to follow herein the example of the childe Iesus, that we fall not from the state of grace. Therefore like as he grew in wisdom, and the grace of God was vpon him: so let vs also grow in wholesome wisdom, and let vs pray to Iesus the fountaine of wisdom, that he will giue vnto vs abundantly of his fulnesse. Which thing if we do, it will come to passe that the grace of God which was obtayne by Christ, and for Christs sake, shal abide vpon vs. For as the only grace of God is the cause of our daily proceeding and furtherance in spirituall giftes: so grace is retained and abideth, when we are not disturbed, but may be lustely, so as we may not seeme to haue receiued grace in vaine. To this purpose maketh y saying of y apostle. We are made partakers of Christs if we hold fast vnto the end, the faith that is begun in vs.

To this purpose also maketh this sentence of Paule. Where he not the fruit of Gods giftes in those must be cherishe with continually exercise, that we may profit daily more and more, to the glory of Gods father, the sonne, and the holy Ghost. In which duty God bestowes and glory for euermore Amen.

## The day of the Circumcision of the

*Lord, commonly called Agnes day.*  
**The Gospell.** *Mat. 1.* **Mat. 1.**  
 In the eighth day after that eight dayes were finished, that the childe was shoulde be circumcised, his name was called Iesus: according as he was named by the Angell, before he was conceived in his moothers wombe.

The

## The exposition of the Text.



His feast of the Circumcision of the Lord, is solemnized in the Church for three causes. Of which the first is, that the storie may be known. The second is, that the benefite of God toward mankind (which the storie setteth out) may be understode. The third is, that we may use the benefite of God aright, both to the glory of god, & also for our owne saluation and the edifying of others.

The storie is, that our Lord Chryste the eyght day after his carnall birth, was circumcised according to the Law of Moyses, that the name was given him, which was foretold by the Angell, and he was called Jesus.

The benefite which the storie setteth out, is that that was done for our sake, according as Paule teacheth: He was made subiect to the Lawe, to the intent he might redeeme them that were under the Lawe.

Lastly, the use consisteth in these things: that knowing the benefite, we may be thankfull to God, confirming our faith by this deede, and (after the example of God the father and his Sonne Jesus Chryst) endeavor to deserve well towarde al men. And to the intent these things may serue the more effectually to informe us of this benefite, I will handle two places, which are.

1. Of the Circumcision.

2. Of the most sweete name Jesus.

Of the first.

To the intent we may the more distinctly understande this doctrine of the circumcision: these are the things that seeme meete to be expounded in order. How God is wont to instruct man of his will: what maner a thing that Circumcision of the flesh was, and what things are to be marked in it: whereupon shall be grounded the order of the Sacramentes, both of the old Testament and of the newe: Unto

C. f.

Chryst

## On Newyeeres day.

Christ was circumcised: and which is the spirituall circumcision, without which, saluation neuer falleth to any man.

God, bothe before mannes fall, and after his fall, before the law and vnder the law, and after Christ is sent vnto vs, is alwayes wont to certifie man of his will, by two things. The one is by a perceiuing minde, the other by perceiuing sense: that that thing which is offered to the mind to vnderstand, may after a sort be perceiued by the outward senses. For so liked it God (who is most mercifull,) to prouide for mannes weakenesse.

Vnto the mynd he offereth his word, whereby he discloseth his will vnto man. Vnto the senses he offereth visible signes, which teach the same things visibly, that the word does sound and offer to the mind. When God had created man, he put him in Paradiſe, and gaue him his word as a witness of his will. Vnto the word he added a double outward signe: namely the tree of life, and the tree of knowledge of good & ill. After mannes fall, he gaue him a promise of the ſeede: wherevnto he added outward signes, which were sacrifices. When Christ was overpaſt, he made a promise by word of mouth, and made the Rainbow a ſigne of the ſame. Vnto Abraham is made a promise of the ſeede, and vnto the ſame promise he added the ſigne of circumciſion, in perpetuall remembrance of the thing. He promiſed deliuerance from the bondage of Egypt, which he performed alſo: but he ſealed this promiſe with the paſchal Lamb. He beſpoke a promise to Moyses: but he did as it were ſigne it and ſeale it with the blood of a red Cow. At length God giueth his own ſonne, and by him promiſeth euerlaſting life to them that beleue: which promise he confirmeth with the two moſt royall ſacraments of Baptiſm and of the Lords ſupper. As he ſaith, the Lord is wont alwayes to adde ſome outward teſtimony or other, to his word, to the intent that both with mind and with ſenſe we may as it were ſee what his will is towards vs. For what ſoever is perceiued by man, that is done either with minde,



or with sense, or with both together. Now God (to the intent we may be assured of our saluatio) setteth his word before the minde, and an outward signe before the sense, & leaueth nothing vndon which he thinketh may turn to our saluatio. And after this sort is God wont to instruct man of his will.

This foundation being layde, it is easie to be vnderstood what maner a signe that carnall and visible circumcision is, so that we set before vs the worde wherevnto this signe is added. For the signe is nothing else than a certaine effectuall assurance and lawfull sealing vp of the promise.

27 What then is the word wherunto circumcision is added? The Lord in the .v. of Genesis promisseth that he will be the God of Abraham, and of his seed: he requireth of Abraham, that he should beleue this promise. He commaundeth him to walke before him, & to be perfect: that is to say, to prefer the obedience of him before all things, and to keepe sayth and a good conscience. Vnto this promise & couenat betwixt them, God him self added outward circumcision, to the intent that there shoulde be in Abrahams flesh, a witness of the couenat betwene God and Abraham. For the Lord saith: This is the couenant that thou shalt obserue betwene me & thee, and thy seed after thee. Every male childe among you shall be Circumcised, & ye shall cut of the foreskin of your priuities, that it may be a signe betwixt me and you. &c.

¶ It is to beare how the promise goeth before, and the commaundment of the signe foloweth after: how the signe is prescribed, & the beleefe of the promise erected, according to the forme of the couenant. Wheruppon it is gathered, that there are foure things in circumcision. What is to wit, the promise, the commaundment of God, the visible signe, and the beleefe of the promise, which the promise requireth of necessitie. And these foure things are to be looked vnto in Circumcision, which must be included in the definition thereof in this wise. The circumcision of the flesh commaunded by god, is a cutting off of the foreskin of a mannes priuities, whereby God confir-  
meth

## On New yeeres day.

meth his covenant made with man, & man on the other side  
being warranted by this record of gods fauor, raiseth by him  
self with lively faith. Wherefore both Paule in the iij. to the  
*Romans* call circumcision, the seale of the righteousness that  
is by faith. For it is (as it were) an outward sealing by of  
promise of Gods free fauour. For the same cause Stephen in  
the actes of the Apostles termeth Circumcision by the name  
of a Testament. Then for asmuch as the promise goeth of  
necessitie before, & faith foloweth after whiche hath an eye  
to the promise: the covenant runneth indifferently on both  
sides. Circumcision is on the partie of God that promisseth, &  
on the partie of man that recepueth the promised grace by  
faith: which faith of the promise is confirmed by an outward  
signe. And this is the true meaning of Circumcision. Nowe  
are two other things of necessitie to be added. The one is,  
why the Lords will was to haue that signe in the member of  
generation. The other is, why the same continueth not now  
also, seeing the promise is everlasting.

The cutting of the foreskin of that member which is the  
instrument of generation, signifieth first, that our whole na-  
ture, (as it issueth fro Adam,) is altogether corrupted. Se-  
condly it signifieth, that the same is to be shreeded and cut  
of. For flesh & blood cannot enter into the kingdome of hea-  
uen. Thirdly it signifieth, that the promised seed should come  
whiche should haue a new birthe, wherein men should be  
borne the children of God. And so if ye looke vpon the gene-  
rall reason of Circumcision: it is a testimonie and sealing by  
of grace. If ye looke vpon the meaning: it is a mark whereby  
we are put in minde of our nature, which is corrupted and  
to be cleansed. If ye looke vpon the outward societie or felow-  
ship of men: it is a badge or cognizance, whereby the Church  
is discerned from heathenish assemblies.

But why continueth not Circumcision til now also, sith  
the promise is not yet ceased? Because that by Circumcision  
was signified that one thing was to be performed which is

now perfozmed, namely the side of the woman, which is Christ our Lorde borne of the most pure blood of the virgin. Wherefore albeit that the thing it selfe which was promised do continue: yet Circumcision the signe therof is chaunged into Baptism: that like as Circumcision was a signe of Christ to come: so Baptism is a witnesse that he is come: He therefore that will still be circumcised, looketh for Christ to come, and beleeueth not that he is come already.

By these things which I haue nowe spoken of Circumcision, it is easie to iudge what is the meaning of the Sacramentes, as well of the newe Testament as of the olde: For like as in Circumcision there were foure things: viz. promise, commaundement of the signe, the vse of the signe, and the helpe of the promise: So in the meaning of euery sacrament, the same things must of necessitie meete: namely that a godly Sacrament be a visible signe commaunded and ordained by God: whereby like as God heareth recorde of his promises vnto men: so man accepting the signe doth on the other side professe his faith towarde God, and confirmeth the same with the vse of the signe and by thinking vpon it. Now be it in euery signe, the singular likeinesse of the signes vnto the thing signified by them, is to be considered. For example: the likelinesse of water in Baptism vnto the thing signified therby, is this. Like as water washeth a man outwardly fro outward filth: so the blood of Christ washeth our consciences inwardly fro deadly works. And so of all other sacraments.

But why was Christ circumcised, seeing he is exempted from the number of sinners: This doth Paul expound to the Galathians, when he saith: when the fulnesse of time was come, God sent his sonne borne of a woman made subiect to the Lawe: that he might redeeme those that were vnder the Lawe. Wherefore as he was borne for vs, so also was he circumcised for vs. Neither was it his will to abolish circumcision, before he had made his perfect sacrifice vpon the altare of the Crosse: by which doing, he bare witnesse that



Circumcision was a sacrament ordeined by God.

Now are a few things to be added concerning spirituall Circumcision, which in the scripture is called the Circumcision of the hart, made in spirit and not by hand, which is signified by the outward Circumcision, as a thing invisible by a thing visible. Of this the Lord giveth commandment in the tenth of Deuteronomy. Cut of the foreskin of your harts, and harden not your necks any more. But in the third to the Philippians Paule most plainly of al defineth this spirituall Circumcision, where he sayeth: we are the Circumcision which worship God in spirit and boast of Christ, and put not our trust in flesh. In these wordes of Paule, two things are to be considered. The cause and the effect, or the active Circumcision, and the passive Circumcision. The cause is Christ himselfe: and consequently the active Circumcision, is that whereby the forme of God cutteth of, whatsoever sinne and wickednesse is in us: which Circumcision is felt in all the goodly sort of all ages. The effect or passive Circumcision, is that whereby the regenerate loyde do daily more and more cutte of the reliques of sinne, and give themselves to newnesse of life, shedding of all vices as much as may be. But Paule in most goodly order distributeth the effectes, & maketh three sortes of them. One is that we worship God in spirit: another is that we boast in Christ: The third is that we cast away the trust in flesh, by denying our selves. The effect that is set last in place, is the first in order of consequence, next which foloweth the second, and lastly that which was set in the first place.

Therefore we must circumsise all our members as wel inward as outward. Inward, as the mind, the hart, the will. The mind is to be circumsised by casting away of erroure, and by getting the true knowledge of God. From the heart must all sinful thoughts be cut off. The will must be circumsised by converting unto God. The outward, such as are the ears, the eyes, the lippes, the nose, &c. So as now they may

no more yelde obedience vnto corrupted nature, but obey  
the spirit of regeneration.

*¶ Of the second.*

**C**hildzen were wont to haue their names giuen them in  
their Circumcision, as they haue them now giuen them  
in their baptism. Then to the intent they might bee witness  
ses of their circumcision, and now to the intent they may bee  
signes of the baptism bestowed vpon them. And therefore as  
often as wee hear our selues named, wee must call to minde  
the couenant that wee haue made with God in our baptism.  
And so after the manner of other childzen, Christs name was  
giuen him in his baptism, and he was called Jesus.

Names were wont to bee giuen to childzen, either at the  
pleasure of men: and that was sometimes by meanes of kin  
red and aliance, sometime for the vertue of noble men, sometime  
time vpon chaunce, sometime vpon affection: or at the com  
maundement of God: and that not without some representa  
tion of a thing eyther past or to come. For God who can  
not bee deceyued, doth not giue names to things without  
cause why.

**W**hy then was the Sonne of the virgin named Jesus?  
For the office sake which he should haue in the worlde. For  
thus sayth the Angel by the commaundement of God in the  
firste of Mathew. Thou shalt call his name Jesus, because  
hee shall deliuer his people from their sinnes. For Jesus is  
as much to say, as, Saviour. The Angel added the kinde of  
saluation, namely from sinne: and so consequentely from  
death, damnation, Gods wrath and hel. Wherevpon it must  
needes folowe that he pacifieth the Father, restoreth the I  
mage of God, and rewardeth the belauers with eternal life.  
For all these things are ioyned with forgiveness of sinne.  
How bee it to the intent, wee may more certaintye keepe in  
minde the vse of this name Jesus, I wil reduce it into foure  
respectes.

*C. iij.*

*The*

## On Newe yeeres day.

The first is, that it putteth vs in minde, that we are for-  
lozne if it were not for this Iesus, that is to say, this Saue-  
our. And therfore it putteth vs in minde of our sinne, and of  
repentance.

The second is, that it pointeth vs to the fountaine of sal-  
uation. For hee that wil be saued, must needs drinke out of  
this wel. And so we are admonished therby to beleue vpon  
this Sauiour.


The third is, that it is our comfort against dispaire, against  
the greatness of sinne, against repining, against particulari-  
ties, and against the power & strength of the Deuill. And here-  
vpon groweth the ground or establishment of faith.

The fourth is, that it putteth vs in mind of obedience and  
thankfulness, that through our owne default we fall not  
from the saluation purchased for vs by Christ, to whom be  
glory for ever and ever. Amen.

## The Gospell on the day of Epiphanie.

commonly called Twelfth day.

The Gospell. Math. ij.

hen Iesus was borne in Bethleem a Cittie of  
Ievrie, in the time of Herode the King: Be-  
holde there came wise men from the East too  
Hierusalem, saying: Where is hee that is borne  
King of the Iewes? For we haue seene his  
Starre in the East, and are come too vvorship  
him. When Herode the King had heard these things, hee was  
troubled and all the Cittie of Hierusalem with him. And when  
hee had gathered all the cheefe Prieests and Scribes of the peo-  
ple toogethe, hee demanded of them where Christe shoulde  
bee borne. And they sayed vnto him: at Bethleem in Ievrie.  
For thus it is writen by the Prophete: And thou Bethleem in  
the land of Ievry, art not the least among the Princes of Iuda:  
for out of thee shall come mee the Captaine that shall go  
uerne



uerne my people Israel. Then Herod (vwhen he had priuily called the vvise men) enquired of them diligently vwhat time the Starre appeered: & he bad them go to Bethleem, and sayd: Go your vvay thither, & search diligently for the child. And vwhen yee haue found him, bring me vvoord ageyn, that I may come & vvorship him also. VVhé they had heard the King, they departed: and loe, the Starre vvliche they savv in the East, vvent before them til it came and stode ouer the place vvherein the Childe vvas. VVhen they savv the Starre, they vv ere exceeding glad, and vvent intoo the house, & found the Childe vvith Mary his moothe, and fel dovvne flat, and vvorshipped him, and opened their treasures, and offered vntoo him giftes: Golde Frankincense, and Mirre. And after they vv ere vvarned of God in sleep (that they should not go ageyn too Herode) they returned intoo their ovvne countrie another vvay.

### The exposition of the text.

**T**his feast is called in the Church, the Epiphanie of the Lorde, that is to saye, the appearing of the Lorde. For after that the feastes of the conuining and birth of the Lorde were celebrated by the Church, it seemed good vnto the holy Fathers, to put to this feast also, that they might instruct the Church of the sundry sortes of the Lords appearing in the fleshe. And they alledge foure reasons why they call this feast Epiphanie. Whereof the first is, that as this day Christ appeared to the wise men that sought him by the leading of a Starre. The seconde is, for that as vpon this day nine and twentie yeres after his birth, his glorie appeared in Baptisme by the witnesse of the father speaking fro heauen in this wise: This is my beloued sonne: and by the visible appearing of the holy Ghost vpon him. The thirde is, for that the same day twelue moneth after his Baptisme, his glorie appeared at the marriage, by turning water into wine. The fourth is, for that in the xxxi

## On Twelfth day.

parte of his age, his glorie appeared ageyne in feeding foue thousande men with seuen loues of bread. All these apperings make to this end, both to proue Christ to be the true Messias and saviour of them that beleue in him, & to stablish assured faith in vs, that wee should certainly assure oure selues to obtaine saluation through him. And thus muche concerning the cause of the feast. Now let vs go in hande with the Gospel it selfe, whiche conteyneth the storie of the firste kinde of Christes apperings: namely howe hee appeared to the wise men, that is to say, to the Heathen, to the intente we may know that Christe with his benefits belongeth also to the Heathen. The summe of the exposition of this Gospel, is that the wise men came to Hierusalem to seeke the new bozne king: and that when they found him not there, they kept on their way, folowing the guidance of the Starre which went befoze them, til they came in Bethleem, where they finding the Childe, honozed him, and offered him gifts. After the doing whereof, at the warning of God they returned into their cuntrie by another way. In this Gospel we wil intreat of two places: whiche are.

- 1 The storie with his circumstances and lessons whiche are many.
- 2 The vse of the storie, and the spirituall signification of the wise mens offerings.

### ¶ Of the first.

**M**any are the circumstances of this presēt story of which euery one conteyneth peculiar doctrines and instructions. When Christe was bozne in Bethleem in the time of Herode, the wise men came from the East to worshipping the new bozne king. Her come thre things to be weged. The time, the state of the wise men, and the ende for whiche they came.

The time is expessed, when it is sayde, in the time of Herode. For the Scepter had realed from Judea (and according

dying to the Prophecies) Chryste was to bee borne. Whys conferring of the propheties concerning the birth of Chryst and the tyme wherein hee was borne, as it confuteth the Jewes which looke for him still to come: so it confirmeth the Faythe of the goodly, that they may assure them selues, that this same towhome the wise men seeke, is the verie Messias. The second is, the state of the wise men, that they were not of the Jewes, but of the Gentiles. Wherby wee learne that this new king borne in Bethleem, pertaineth also to the Gentiles, who by the example of the wise men, are admonished to seeke and to worshipping Chryst.

Moreover, these wise men were called Magi: by which terme is signified the excellencie of their dignitie and office. For Magus is an Hebrue word, and taketh his name of considering and teaching: Which two things pertained chiefly to Kings and Priestes: whereupon the Persians callen their Kings and Priestes, Magi. What are wee taught hereby? Chryst lyeth in the mannger despised of his owne people: and the Magies being Heathen men borne, come to worshipping him. Wherby is signified, that although Chrystes kingdome bee not of the world: yet is it a mightie and glorious kingdome, or rather a heavenly kingdome, which many shall acknowledge, and not bee offended at the base countenance thereof to the outward shew in the world.

The second circumstance is, that the wise men come to Hierusalem, and there seeke for Chryst that was newly borne. The Jewes which had the booke of the Prophets in their handes, and unto towhome the worde of God was committed, shode still carelesse and neuer sought for Chryst. And in þe mean while, those sought him who (by their iudgement) pertained not to the Church. But where sought they him? In the princely citie Hierusalem. Whither when they came & heard nothing of this king, their faith was not a little shaken: but yet neuerthelesse they raysed vp them selues by the signs. For they say: We haue seene hys starre. Doubtlesse



## On Twelfth day.

lesse they had learned out of the Reliques of Daniels schoole, that when Chryst should bee bozne, then should such a starre shew the time that hee was bozne.

The thirde circumstance is to be considered with heede: for it sheweth what maner a Kyng Chryste is. For as the maunger in which he lay, argueth that his kingdome is not of this worlde: so the starre appearyng from heauen, declareth him to be a heauenly king. And like as the Maunger sheweth him to be base in the sight of the worlde: even so the starre setteth out the maiestie of his kyngdome for vs to beholde, to the furtheraunce of our faith, least he should become despisable vnto vs through the leud and malicious disdain of his owne countrey folke, which continuing still in their ignorance, doe persecute Chryst vnto this day.

Some men demaunde heere what maner a starre that was: And diuers men deeme diuersly. But thys is manifest: that it differeth in thre properties from other continuing starres: that is to say, in place, in moving, & in brightnesse. In place, for that it was the lowest parte of the ayre: for otherwise it coulde not haue shewed the directe way to them that trauailed by it. In moving: for that it moued not circlewise, but went right forwarde, as a guide of the way, none otherwise than the cloude and pillar of fire went before the people of Israell at their going out of Egypt. The brightnesse of it maketh a difference also, because other starres shine onely by night: but this gaue light euen in the broad day. It was not therefore a naturall and continuing starre, suche as are in the skye. What then? Was it a Comet or blazing starre? It appeareth that it was like a comet: but out of doubt it was an Angel of God, as Epiphanius testifieth. For he appeared in the shape of a starre, both to shew that Chrystes kingdome is heauenly, and to open Chryste the true starre and cresset, who alonely bringeth man out of the kingdome of darknesse into his owne glorious kingdome by holding out before hym the cresset of his worde, and by light.

lightning mes harts w<sup>th</sup> his spirit. In cōsideratiō wherof Zacharie calleth christ y<sup>e</sup> riser frō on high, & the lightner of such as sit in the shadow of death. And Iohn: He was y<sup>e</sup> true light that lighteth euery man whiche commeth into this wo<sup>ld</sup>.

The fourth circumstance is of Herode, and all the cite of Hierusalem. Herode yvas troubled; and all Hierusalem w<sup>th</sup> him. Herode feared lest the kingdome should be transferred from him vnto the new borne king. For he vnderstode not that Christes kingdome should be heavenly, and not of this wo<sup>ld</sup>; therein whiche respect the church singeth: O enemy Herode, wherfore fearest thou the king that giveth power to reigne in heauen, of wo<sup>ld</sup>ly kingdome darst not men beare. The vnthankfulness and sluggishness of the people of Hierusalem is noted; who being broken with weariness of nails, had cast off the hope of the redemption and saluation that was promised them. They had leuer to lye in bondage with wicked Herode, than to receive their new king, that brought them everlasting freedom. But such is the corrupted nature of men, that they iudge it better for to keep still some quietnesse of the fleshe, than with any perill to receive Christ the author of saluation.

The fifth containeth the counsel of Herode & the Priestes together, with the prophery of Micah the prophet. Herode being otherwise a despiser of religion and of the prophecies, is now troubled, & maketh inquisition where Christ should be borne. For as soon as he heard the demands of the wise men, by and by he coniectureth, that that king of whom they enquire, was the Messias promised in old time by God. But what do the Priestes? Although they answered sincerely out of the scripture, bringing abroad the testimonie of Micah: yet notwithstanding they afterward like madmen bend them selves with might and maine against the scripture. For the vngodly make much of the scripture, as long as it setteth not in the way against their affections. But when it accuseth them of sinne, when it cutteth their combs, when it

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setteth death and damnation before their eyes, and finally  
when it attempteth any thing against euides, manners, doc-  
trine, and traditions: then by and by the bugobly fret at it:  
then is Chyriste no moze acknowledged: then is hee called a  
rayler. Our Papists now a dayes do with vs confesse, that  
Chyriste the onely begotten sonne of GOD took upon him  
the nature of manne, and that hee is one entier person con-  
sisting of two distinct natures. But if wee come once to Chy-  
ristes office, and aubouch him to be the onely Iesus, and the on-  
ly Chyrist, the onely Saviour, the onely high Priest & interces-  
sor, & that no man can be saved, but he & is iustified through  
only faith in him: When they chafe, because their manners,  
doctrine and traditions, can not stande with this office of  
Chyrist. And therefore they partly corrupt the scriptures, and  
partly reuise them, and pervert, with fire and sword suche  
as teach Chyrist sincerely & purely, like the Scribes & Phar-  
isees, who here at the first with Simon and Anne, have  
answered sincerely: and afterwards like mad folkes have  
cast off the faith of Chyriste, and persecuted him by their in-  
iustices. And so it is not enough, that the Papists agree with  
the pure Doctors in the first principles: but they ought to  
haue a constant agreement with them in the whole founda-  
tion, and in all the articles of the faith. Let vs not then  
searche the Scripture to our destruction, like as Herode did:  
neither let vs looke upon it negligently, as the Scribes and  
Pharisees do, who do in deed shew a way, howbeit suche  
a way as they them selves walke not in: wherein they are  
like to the Midwichtes that made the Arke of Noe, and yet  
perished themselves when they had done. But Noe and his  
householde was saved, as the wise men are saved her, where  
as the Scribes and Pharisees do perishe. But let vs searche  
the Scripture with Simon and Anne, Mary, and others,  
who thereby attained saluation. *hinc autem gloriatur qui est*  
Now let vs in few wordes peruse the prophetic of Mic-  
ah. For thus he saith: And thou Bethleem of the lande of  
Iuda,



Juda, art not the least among the princes of Iuda. For out of  
 thee shall come the captayne that shall feede my people Isra-  
 el, and the fourth commynge of hym are from the beginning  
 from the dayes of euerlastyngnesse. This testimonie of Ma-  
 theas teacheth many thyngs concernyng Chryste. First, it  
 poynteth out the place of his birth. Secondly, it sheweth his  
 office, which is to play the gouernour in Israell, to feede his  
 people. Thirdly, it sheweth his incarnation, whereby he was  
 borne a very man. For when he sayth from the beginning:  
 he sheweth Chrystes incarnation, who was promised from  
 the beginning of the worlde, that in hys time he should be  
 borne after the fleshe. Fourthly, when he sayth from the  
 dayes of Euerlastyngnesse: he signifieth the nature of Gods  
 Godhead, whereby he was before the creation of the worlde.  
 Fifthly he sheweth, that he is one person, consisting of two  
 natures. For when he sayth, his fourthcommynge this word  
 of the plurall number pertaineth to the natures both of his  
 Godhead and of his manhood. And the word (him) being of  
 the singular number, doth covertly declare the unitie of the  
 person. And so wisely hath the prophet hath sayned together  
 the chiefe Articles of our faith, which are uttered by others  
 without larger. *And thus much of the first Article of our faith.*  
 The first circumstance is of Herodes, to shew us  
 what when he thought he had dealt most wisely, played  
 most the foole. For ther is no wisdom, there is no willesse,  
 there is no counsel against the lord. He calleth the wise men  
 vnto him pryncely, as though he hadde loued the newe borne  
 King as they saye, he enquireth the time of the appoynting  
 of the starre, as though he had ment to be more assured  
 of the goodnes thereof: he willet them, that when they  
 had founde the child, they should bring hym out word: as  
 though he hadde bin angred to attayne hym as well  
 as they. So howe soe the Lord Herodes misseth here.  
 What say the counsell which was chiefe in this behalfe,  
 but yet he had the Jewes followen. If so, howe like he had  
 sent

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sent some of his servants with the wise men to wayt upon them thither, it had bene a very easie matter to haue founde the chylde. But God sotted them in theyr stonie deuises. At this day (yea many yeres together) the Papists haue sought to destroy the true religion. But God made them such foles in their owne deuises, that they haue not bene able to destroy so much as that one man Luther. Whereby wee may learne, that God is the keeper of his church, and confoundeth the deuises of the wycked, according to the first Psalm.

The first circumstance is of the offerings of the wise men, who haue found Christ, offered gifts to him as king of the Jewes, of the Gentiles, Frankincense, and Myrrour: which surely were such gifts as that king had great need of. Whereby wee may learne two things. The one is, that we which doe homage vnto Christ, ought to bestow somewhat of our substance to the maintenance of the ministerie. The other is of Gods promise: who by this gift (as it were with cōdant money,) provided before hand for the new borne babe & his parents, against they should see the Countrey: whereby wee may learne, that God will not forsake his Church.

The big circumstance is, that the wise men being warned in their sleepe, returned into their countrey by an other way. By which name both Herode was beguiled, and also God declared, that he hath cut of his people, even when they be a slepe.

Of the second.

Every one of the circumstances of this storie, doth minister some kinde of Doctrine to the Church, as we haue seene. And now as appertaining to the generall use thereof, we may learne two things of the wise men. The first is to seeke Christ by the guiding of the starre. The other is to offer gifts vnto Christ when we haue found him. We followe the guidance of the starre with them, to see how far before us the only begotten son of God, to be a beacons to our feete,

state, and seke him in his word: And when we haue found  
 Chryst, we offer presents to him, as the wisemen did: Gold  
 frankincense and Myrrhe. When we yeld vnto him gold,  
 that is to say, a pure faith and a chaste life: frankincense,  
 that is to say, Confession, Inuocation, and thanksgyving:  
 Myrrhe, that is to say, patience vnder the Crosse, and in af-  
 fliction. Furthermoze vnto Mary (that is to say, the Chur-  
 che of Chryste and the ministerie of the worde: and vnto  
 Ioseph, that is to say, vnto those that be the chiefe rulers  
 of the Church) we must offer gifts, that is to wit, we must  
 further the ministry with all our power and abilities, that  
 the church may be in as good state as may be in this worlde,  
 through Chryst Iesus our Lorde, to whome be glorie for-  
 ever. So be it.

### *The first Sunday after Epiphany.*

*The Gospell. Luke. 9.*

**A**N D when Iesus was twelue yere olde, they  
 went vp too Hierusalem, after the custome  
 of the feast. And when they had fulfilled the  
 dayes: as they returned home, the chylde Ie-  
 sus abode styll in Hierusalem: vnknottyng  
 too hys father and mother, for they supposed  
 he had bin in their companie, and therefore came a days iour-  
 ney and soughte hym among their kynsfolke and acquain-  
 taunce. And when they founde hym not, they went backe  
 ageyn too Hierusalem and soughte hym. And it fortun-  
 ed after three dayes, that they found him in the temple, sitting in  
 in the middes of the Doctours, bothe heering them, and po-  
 sing them. And all that herd him, marvelled at his vnderstan-  
 ding and answers. And when they sawe him, they were asto-  
 nished: And his mother sayd vnto hym: Son, why hast thou  
 thus delt vvith vs: Behold, thy father and I have soughte thee



## *j. Sunday after Epiphanie.*

forowning. And he sayde vnto the: How is it that yee sought mee? vvil ye not that I must go about my fathers businesse? And they vnderstood not that saying that he spake too them. And he went with them and came too Nazareth, and was obedient too them. But his moother kept all this saying in hir hart. And Iesus encreased in wisdom and age: and in fauour with God and men.

### **The exposition of the text.**

**T**his text is part of the storie of Christs doings, & it conterneth what he did the .xj. yere of his age: that is, that he gaue as it were a certein taste of his vocation, by disputing & reasoning with the Doctors of the law. But what y<sup>e</sup> Lord did from the time that he was offered in the temple, vnto the .xj. yere of his age: & what he did from the sayde .xj. yere vnto almost the .xxx. yere of his age: the holy scriptures make no mention at all. And therefore it behoueth vs not to know it. For it is enough for vs to know these things which it was Gods will to utter, as the which do instruct vs in the knowledge of God, & in true godlinesse. Wherefore leauing those things which the monkes haue written, concerning the infancie and childhode of Christ, we will expounde this present gospel, according to the grace which the Lord shall giue me.

Now the summe of this storie is this. Christ being twelue yeres old, goth with his parents to Hierusalem at the feast of Easter. Who being lost in returning homeward, is sought for & founde among the doctors: and being blamed by his parents, he defendeth himself by the commaundement of their superiour, namely of god, that it behoued him to go about his businesse: and so he went away with them, was obedient too them, profited in wisdom, and grew in age and fauour with God and men. Hereof are foure poyntes.

The example of Mary, Joseph, & Christ going to Hierusalem is set before vs.

1. The trial of Mary & Joseph by the losse of the child Jesus.
2. The rare and duetie of parents toward their children,
3. the obedience of children on the other side towardes their parents.
4. The growing of Christ in wisdom, age, and fauour.

*Of the first.*

**A**Nd vwhen he vvas twelue yeres old, they vvent vp to Hierusalem, after the custome of the feast. Where first of all I must warne you of certeine things concerning the feasts of the Jewes, And after wardes, the example of Joseph, Mary, and the childe, is to be looked vpon. God in the olde Testament ordeined many and sundry feastes, to put his people in mind of his benefites bestowed vpon them, to instructe the rude, and to keepe them all in the true worshipping of God. Yet were not al feasts a like solemne. Dayly were sacrifices made both morning and euening. Euery weeke they seventh day was kept holy. Euery moneth had his peculiar feast. Moreouer three solemne feasts were kept euery yere.

Day by day morning and euening were oblations made, in remembraunce of the euerlasting worshippinge due vnto God. The godly added prayers ther vnto, calling to minde the promise of the seede of whiche they fastned their eyes by faith in all their oblations. In place herof, the church hath substituted morning prayer and euening prayer.

Also euery seventh day of the weeke, was celebrated the memoriall of the creation of thyngs, with sacrifices & thanksguying added therevnto. In place wherof, the Church hath substituted the first day of the weeke in memoriall of the second creation, that is to say, of regeneration, whiche is made by the Lords resurrection that hapned the firste day of the weeke: and therefore of the Apostolike Church, this day is called the Lords day.

Euery moneth in the beginning of the moneth, that is, in the newe moone, a feast was kepte in memoriall of pre-

## *J. Sunday after Epiphanie.*

seruation. For it was Gods will, that as often as they saw the moone keepe hir accustomed motions in giuyng lighte, they should render thanks vnto God for the whole benefite of his gouernement: And therfore ordeined hee this feast of *Peewe Moones*. Although the Christians bee not bounde to this feast: yet notwithstanding it becometh vs too bee no lesse thankful too God, than the godly Iewes were.

Euery yere they had three solemne feastes, which are the *Passeouer*, the *Pentecost*, & the feast of *Tabernacles*. The feast of the *Passeouer* or *Easter*, was instituted in remembrance of the deliuerance from bondage of the Egyptians. *Pentecost*, which we call *Whitsontide*, in remembrance of the lawe giuen in mount *Zina*. The feast of the *Tabernacles* in remembrance of the dwelling of the Israelites in the wilderness for tie yeres in Tents: that by this ceremonie they might call to mynde the whole benefit of their deliuerance out of Egypt. In steede of these three Iewish feasts, the Church hath substituted *Easter*, in remembrance of the *Lordes Resurrection*: who hath deliuered vs from the bondage of the deuyll. *Whitsontide*, in remembrance of the confirmation of the Gospel, by sendyng the Holy Ghost in a visible shape, and by the wonderfull gyftes of Tongues, and the *Wythe* of the *Lord* (commonly called *Christmas*) in remembrance of *Chryst*, gyuen and deliuered vnto vs.

Besides thys, in those three solemne and yereely feasts, al that were of male kinde, were bound by the law of Moyses too come too *Hiernusalem*. Vnto whiche law *Ioseph*, and the chyld *Iesus* too haue submit themselves, as well too satisfie the law, as also (by their exaple) too stirre vs vp, too reuerence the ministerie and godly ceremonies, which it becometh the godly too obserue, because they are a certayne scholemaysterstopp and Disciptyne profitable too preserve Religion.

Howbeit there is a difference too bee put betwene the Ceremonies instituted by the authoritie of God, and those that



that are instituted but for grauitie and orders sake. For the keeping of the one, we are bound by gods laie. For Chryst requireth of vs, that we shoulde be euery one of vs once baptized, that we shoulde oftentimes be partakers of his holy Supper: and that we continually heere his word. But mens Ceremonies binde not in suche wise: so as stubbousnesse, contempt, and offence be away.

Wherefore like as in this place we heere, that Mary, Joseph, and the child Jesus did with singular reuerence obserue the feastes and Ceremonies of the Iewes: so let vs learne to set much by by our ceremonies, and to be at them with a good will, and by our good example to allure others to obedience and godlynesse.

*¶ Of the second.*

AND vwhen they had fulfilled the dayes: as they returned home, the chylde taryed behinde at Hierusalem. &c. Here the Euangelist beginneth to describe the triall of Mary and Joseph. In which triall there be thre circumstances to be weyed. The first setteth certain occasions of this triall. The seconde describeth the triall it selfe, and the crosse of Joseph and Marie. The third declareth the doing of them in this triall. The fourth containeth comfort.

The first occasion is shewed in these wordes. The chylde Jesus taryed behind in Ierusalem. Wherefore (wilt thou say) did he not make his parentes pryncie to it? Firke that hee myghte do them to vnderstande, howe he was not the sonne of Marie only, but of GOD also, which is more: and therefore he had not so great regard of the parent his mother as of his euerlasting Father. Secondely, that by his owne example he might teache children, that the aduise of their parents is not to be waited for, where obedience to be performed to God is in hande. For there is more due vnto God, than to father and mother. Thirdly, he might admonish his parents of greater diligence: yea and al that haue chylzen to be more diligent & heedfull in keeping & paining

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age that is put into theyr hand by God. Fourthly, that Mary and Joseph themselves being warned by this chastising discipline, should earnestly beethinke themselves, what manner of ones they were of their own nature: that is to say, that they were slothfull & negligent, and not discharging their dutie in all poynts.

The seconde occasion is shewed when it is saide: And his parents knew not therof. Here the negligence of Jesus parents is blamed openly, which negligence was no light sin, and therefore it became no small crosse in the Virgins heart. For she felt hir heart touched with a peece of the sword, whereof saime Simeon made mention the twelfth verse before. Shee thought in hir selfe that so greate a treasure was committed to hir of God to the intent shee should looke wel to it: & shee compared hir miserie to the miserie of Eve. For lyke as she being seduced by the Devill, did cast away many kindes: so the virgin thought, that she by hir negligence, had lost the Sonour that was assigned to the world.

The third occasion of this triall & crosse is shewed, where it is saide: thinking he had bin among the companie: For by negligence springeth errour.

Yet foloweth there an other harder triall and Crosse. They seeke for Jesus whole three dayes, and fynde him not. He is lost and not founde againe among his kinsfolk: surely a greivous crosse. Hee is lost, and not founde among theyr acquaintance: this is a greivouster crosse. He is sought three dayes, and not founde at all: this is the greivouster Crosse of all.

But what doth that most penfull creature Joseph, & that most sorrowfull virgin Mary in this most bitter crosse? They come back againe to Hierusalem, and entryng in into the temple, they fynde him whom they had lost, sitting among the Doctours in disputing. Here againe they conceine comfort, and are delivred as it were out of the darknesse of hell; as soon as they sawe the childe Jesus.

These things are written for our learning and comfort. For euen in likewise happeneth it vnto vs in our triall and crosse: we lose our most precious treasure Chryst. By what occasion? by negligence. We heere not his word, we call not vpon him, we seldom vse the sacrament of his supper, and finally, we occupie our selues in no exercises of godlynesse. Vpon this negligence ensueth error. For we slippe out of one sin into another, & out of one heresie into another. Out of these at length springeth an euill conscience, which bringeth forth despaire. What is to be done in these miseries? Chryst is to be soughte. He alone is able to remedie these mischeues. But where I pray you is he to be sought? among our kinned and acquaintaunce? No, not so. Where then? In the holy citie Hierusalem, that is to say, in the church. Among whome? among them that haue the word. Will he thou hast heere found Chryst, whom thou hast lost, thou must keepe hym by faith, by calling vpon him, and by holy conuersation, least he forsake thee againe, and so thou perishest by the losse of Chryst, as Iudas did.

**B**ecause the doing of Ioseph & Marie, putteth vs in minde of the care and dutifulnesse of parents towards their children: and in likewise the doing of the childe Iesus, admonisheth vs of the dutie of children, and of their obedience towards their parents: I will therefore speake of them bothe, howbeit somewhat brieely, because y<sup>e</sup> same thing is wont to be taught moze exactly in the Catechisme.

Therefore on the parents behalfe, I thinke these admonishments ensuing to be necessarie.

First let parents beare in minde, that the cause why they bring forth chyldren, is y<sup>e</sup> their chyldren should be Citizens of the Church, and that they shoulde togyther with them worshipping God, and that whesoeuer the follies that fall a sleape in the Lorde, they may leane vnto theippers of God in they



## j. Sunday after Epiphany.

comes. I would God there were many that would thinke  
thys earnestly.

Besides this, let them perswade themselves, that al their  
laboure is losse, but if they bzing vp their childe in the  
feare of God, & oftentimes call vpon Gods helpe, against so  
many snares which the diuel layeth for the tender age. And  
here many complain of the disobedience of their childe: but  
they marke not that they are punished by God, for that they  
would make their childe god without the blessing of the  
Lorde, which they seldome call for in god earnest.

Thirdly let them consider how noble a thyng a childe is,  
whom God himselfe hath shaped in his mothers wombe,  
nourished, brought forth into the light, and endued with bo-  
die and soule, to the intent he should (as it were in a table) re-  
present God his first paterne.

Fourthly, let them know, that these things are to be delt  
withall in order. Unto the body, nourishment, bzinging vp,  
apparell, and sometime correction, that they may kepe their  
childe in awe. Unto the soule they owe doctrine: and that  
of two sorts, namely of Godlinesse & of ciuilitie. By the one  
they shall kepe a good conscience before God: by the other  
they shall obtaine a good report among men. For these are  
the two things that we must chiefly seke after in this lyfe.  
Paule comprehendeth them both, when he sayth: *Pateris*  
bring vp your childe in nurture and awe of the Lorde.

Which is confirmed by the deede of Tobias, who instructing  
his sonne sayth: All the dayes of thy life beare GOD in thy  
minde, and beware that thou consent not vnto sinne. Here  
first he commendeth vnto his son the study of godlynesse: and  
secondly he chargeth him that he consent not to sinne: that  
is, that he giue not eare to such as intice him to sinne. And  
so he requireth of his sonne, a certeine holy ciuilitie.

Last of all, let parents consider how many times they co-  
mit and heape one vpon an other, which do not their dutie  
in bzinging vp their childe as they ought to do. First they

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transgresseth the law of nature, which telleth all men of their dutie is to bring up their children godlyly & honestly. Secondly they sinne against God: For they despise the commandment and authoritie of God. For he commandeth that children should be brought up godlyly and honestly: and he is a despiser of God, that refuseth to do as he is commanded. Thirdly he offendeth against his owne estimation. For gods will is, that parents should (after a sort) be in his stead, so far forth as pertaineth to outward discipline. But they make small account of this dignitie, who neglect their dutie.

Upon these sinnes ensue many punishments both ghostly and bodily, as well in the parents as in the children, yea and in all the posteritie.

Now, what manner of dutie children owe to their parents the example of the child Jesus sheweth evidently: so that it needeth not greatly to seeke precepts from elsewhere.

First he went up to Hierusalem with his parents: whereby godly children may learne to worship god with their parents, and to loue holy meetings, and reuerently to be present at the Ceremonies of the Church.

Secondly he disputeth, demandeth and heareth. Hereby may our children learne to demand the things which they know not, to dispute of things doubtful, and to harken to such as teach aright. For although Christ disputed not of any thing because he was in doubt of it, nor demanded any thing because he was ignorant of it, he hearkned to the because they could teach him more rightly: Yet the example profiteth vs. Wherefore must godly children, at their coming home, dispute with their parents if they stand in doubt of ought that they haue heard, &c.

Furthermore Christ loveth his parents, his kinsfolk, and his acquaintance, for the word of God. Hereby may our children also learne, to set more by God, than by their carnal parents, and to haue the word of God in greater regarde, than the helles of their parents.

*J. v.*

*Lastly,*

## j. Sunday after Epiphanie.

Lastly, Chryst returneth with his parents, & is obedient vnto them. Wherby our children may lerne to stād in awe of their parēts, & to obey them in al things that are godly & honest. These vertues of childrē, as they haue very large promises of god successe in this life: so the vices in childrē which fight against these vertues, haue threatnings of most grievous punishments, which also extend themselves even vnto their posteritie. For the offspring (for the most part) receiveth the vices of the auncitrie, as it were by inheritance.

### Of the fourth.

**B**ecause I haue spoken somewhat already of this thy place the. viij. day agoe, I will now speake not past a tworde or thos. Chryst in respect of his Godhead, did not grow in age, wisdom, and fauor: but in respect of his manhood, and because he toke vpon him the very nature of man in deede: in it he grew in age, wisdom and fauore. Whose example would God that we might grow in yeres, so we might grow in wisdom and fauor, bothe with God and men. And that this may befall vnto vs, Chryste graunt vs, to whom be glory worlde without end. Amen.

In illo tempore, quando Iesus erat in galilea et erat ibi mater Iosue et discipuli eius. *The. ij. Sunday after Epiphany.*



**The Gospell. John. ij.**  
And the third day there was a marriage in Cana, a citie of Galilee, and the moother of Iesus was there. And Iesus was called (and his Disciples) vnto the marriage. And when the vyne failed, the mother of Iesus sayde vnto him: they haue no vyne. Iesus saide vnto him: woman, what haue I too doo with thee? Myne houre is not yet come. His Moother sayd vnto the ministers: whatsoeuer he sayeth vnto you, doo it. And there were standing there, vij. vwaterpots of stone, after the maner of purifying of the Iewes, containing ij. or



ij.or.iiij.firkins a peece. Iesus sayd vnto them:fil the vvaterpots vvith vvater. And they filled them vp too the brim. And hee sayd vntoo them: drayv out novv, and beare vntoo the gouvernour of the feast: and they bare it.VVhen the ruler of the feast had tasted the vvater turned into vvine, and knevy not vyhence it vvas (but the ministers vvwhich drevv the vvater knevy) he called the Bridegrome, and sayd vnto him: Euery man at the beginning doth ser forth good vvine, and vvhen men be droonk, then that vvwhich is vvoorse:but thou hast kept the good vvine vntill novve: This beginning of myracles dyd Iesus in Cana of Galilee, and shevved his glorie: and his disciples beleueed on him.

**The reposition of the text.**

**T**his Gospell is a parte of the storie of Christ, wherin hee manifesteth his glorie at a Marriage. For by the miracle of wine, hee bothe uttereth his owne diuine nature, and getteth an incling of his office, & signeth vp the truth of his doctrine as it were with some heuenlie Seale. His owne diuine nature hee declareth in this, that hee changeth the natures of things by his word: for at his commaundement the water becometh wine. His office hee sheweth, in that hee helpeth the needie when hee is sought vnto. The certaintie of his doctrine hee doth as it were seale with this miracle. For least any man should doubt of the certaintie of his doctrine which is heauenly, hee worketh a heauenly work, which beareth witnesse with his doctrin, wherby his Disciples are confirmed in his faith.

Now the places that wee wil intreate of in this Sermon, are these foure.

- 1 Of the solemnitie of the Marriage.
- 2 Of the Marriage it selfe then finished and confirmed.
- 3 Of the present miracle, with the circumstances therof.
- 4 Of the examples of life that may be deriued fro y same.

*f of*

## j. Sunday after Epiphanie.

¶ Of the firste.

**S**ith I entreat of mariage, I wil speake of these things in order. First betwene what persons nature & godlyness alloweth mariage. Secondly what way those that will bee man & wife must attēpt mariage. Thirdly what manner of consent, & of whom it ought to bee. Fourthly why it is meete that the assurance should bee made in the open assembly of the Church. And fifthly what maner of feast ought to bee at a mariage.

In the persons of folks that contract mariage, four things are to be looked vnto: namely kinred, alliance, religion, and naturall strength, which are requisite in mariage. As touching kynred and alyace, they are to be kept from matching in wedlock, which are within the degrees of kinred and alyance that is prohibited in Leviticus. Moreover, it is in no wise lawfull to stayne the degrees prohibited by the civil magistrate. And with what reverence mariages ought to bee made: the deed of Abraham and of other holy men, the prohibition of Paule, and the perils (or rather the dreadfull falles) of many do declare. At such time as Abraham was about to chuse a wife for his sonne Isaac, he gave commandement to Elazer the steward of his house, that he should not take vnto his sonne, a wife of the daughters of the Canaanites: but that he should go to his own kinred, and fro thence take a wife to his sonne Isaac. For Abraham knew how greate mischief, diuersitie of religion breedeth in a houtholde. For herebypon spring strife, blasphemies, and hinderance of worshipping, and calling vpon God.

The prohibition of Paule is, that we draw not the yoke with the unbeleuing. Which thing is to be vnderstood, not only of doctrine: but of all trade of life. He that toucheth pitch (sayeth Salomon) shall bee defiled therewith. For it can not bee but that he which keepeth company with the vngodly, must needs himself gather some infection therby.

Perils

Perilles and many horrible falles ensue vpon vnmaie matches, witnesse therof is Salomon, who by keeping company with Heathen women, became an Idolater. Witnesse Achab, whom through the counsell of wicked Jezabell became so mad, that he feared not to slea Gods Prophets, & at length fell headlong into eternal destruction: so muche is a wicked woman able to do.

Adde herevnto the bringing vp of children, which cannot be as it ought to be, when the parents are of sundry religions. For then shal the children become either altogether heathenish and despisers of all religion: or else hypocrites, who they shall not dare be acknowin what they thinke, for feare either of the father or mother.

Fourthly it is required in persons that shall contract marriage, that the one beguile not the other, as when eyther by sicknesse or by coldnesse, the strength of any of the parties is spent: or else that there be a default in nature, so as a man be not mate or sufficient to yelde the beneuolence of marriage.

As for the way that such as meane to be couples ought to take in making their marriage: Examples, godlinesse, & honesty do teache. For these thre things together teach, that matches are not to be made vpon lightnesse, (as oftentimes they be) nor among cups, nor for lustfull liking. Abraham seeketh a wife for his sonne: the parents of Isaac consent: Afterward the consent of the maide is sought: and so Isaac marieth hir to his wife. Jacob serueth Laban a long tyme: he breaketh with the frinds of the mayde for marriage: and when he had gotten their good wil he wan the chaste consent of the mayd. Godlinesse counselleth the same thing also. For as the fourth precept commandeth the parents to be honoured: so meaneth it also, that this hono: should be yelued vnto parents, that they make the marriages of their children, & that the children should in this behalf attempt nothing with contempt of their parents. This also doth nature tel al men,



## ij. Sunday after Epiphanie.

to the intent the match may be honest, which cannot be ended or broken, but by death.

Now after that all things are in this wise lawfully attempted, then it behoueth to go nater to the matter: & mutual consent of the that contract, is to be heard, whiche must in no wise be constrained, but must be free: that neither part may iustly say he was compelled. For although it be according to right, to begin with the parents: yet it is not lawful for the parents to compel them whither they wil or no. For besides that constrained marriage is no marriage, this mischance enueth thereupon, that in suche matches the matter seldeome taketh good successe.

Why it is conuenient that the assurance should be made openly in the Assembly of the church, there be foure causes. First, that those which are knit in wedlock, may know the selues to haue place in the Church. Secondly, that they whiche shalbe man and wife, may be instructed by the voice of the minister, in this entrance of thes into wedlock.

Thirdly, that the Church may be a witnesse of the assurance made betwixt them, lest they might line with offence vnto others, as if they were heathens rather than married folkes. Fourthly that they may be openly helped with the Prayers of the Church, so as the marriage begun, may turn to Gods glory, their owne commoditie, and finally to the edifying of the whole Church, by their goodly conuersation in holy marriage.

Now remaineth somewhat to be spoken briefly concerning the marriage feast: wherein it is to be considered what behoueth to be there, and what to be away. In any wise there must be utterly excluded fro Christian marriages: first Surfetting: secondly, Pride: thirdly, too much sumptuousnesse: fourthly, filthie and bunnamerly talke, suche as the talke of ribauldlike minstrels is wont to be: and fifthly for sloping of godlinesse: namely that they followe not their feasting at suche time as deuine service shoulde be done in the

in the Church, whereby God is displeased, the neighbor offended, and occasion of falling is given to many. On the contrary part there must be present: first godlinesse: secondly, honest mirth: thirdly, holy talke: and fourthly, often wishing that God may prosper this his state with his blessing. For as we reade, these things were customably blessed to be done in the marriages of the saints: and therefore God also hath with his godnesse furthered such marriages.

*Of the second.*

**N**ow that we have noted certain things concerning marriage, I wil hereafter adde a few things of marriage finished and confirmed, and I wil do but two things. First I wil recite the small causes of marriage. And after ward I wil shewe by what vertues, the societie of married folkes is made sweete and amiable.

All godly folk know that the small causes of marriage are foure. Whereof the first is, mutual help. For when Solomon sayeth, two is him that is alone, he meaneth that mutual help and societie is needful, that we may the better and more quietly endure the miseries of this life. For this cause may old men marrye, whose bodies are so withered that they can beget no children.

The second cause is procreation of children: for it is Gods will that mankind should be maintained by this means. And therefore he sayd to our first parents: Increase and multiply and fill the earth.

The third cause is, that every household might be as a church, in which the parents (as it were Prophets) are adorned with propheticall dignitie, to the intent they may instruct their children concerning God and religion: and that their children (as it were certaine young limes) might be watered with continuall doctrine and exhortations, so as at length they may grow to be trees, and bring forth the most sweete fruite of sapth.

For the cause is the quoyding of whoredome in this corrupted and depraved nature. For thus sayeth paul: for avoiding of fornication, let every man have a wife of his own. For wedlocke is the remedie against that most filthy sinne of fornication and aduoutrie: wherein do mate together many and horrible sinnes. For first it is a wilfull breaking of Gods law: 2. a peruerfing of the law of nature: 3. a shamefull and foule transgression of ciuill lawes: 4. a miry peeble of regeneration. 5. a horrible treason: for we are not at our owne libertie, but his who hath redeemed vs with his precious blood. 6. a dishonoring of the Resurrection. For what is more filthy, than with most shamefull wickednesse to defile the body, which in time to come shall rise againe to eternall glorie? 7. a horrible defiling of the temple of God. 2d Corinth. 6. Now seeing that so many sinnes mate here together, there is no cause why any man should thinke that God will not punish it with his owne handes.

But the company of man and wife is made amiable and sweete by these three meanes; by godlinesse; vertue, mutuall forbearing, mutuall loue, and by dutifullnesse performed mutually and godly on both sides.

Godlinesse of right holdeth the chief place. For there is no stable and stedfast friendship, vntlesse it haue his beginning from God: and therefore must godlinesse needs shine before the rest. For when couples haue determined to obey God, all things afterwards become more easie.

Vertue and honest conditions breede mutuall delight betwixt man and wife. For when vertue is exercised, it maketh conuersation of liuing more amiable.

Mutuall forbearing, whereby we take in god by worth one anothers conditions and faultes, is very needfull. For in this weakenesse of nature, there happen many scrapes, which will breede strife, if they be not couered by mutuall forbearing.

Mutuall loue hauing his beginning of godlinesse and true vertue, maketh vs not to be too sharpe sighted in looking in



to one anothers faultes. But that many things eyther we marke not, or if we marke them, we couer them with loue. For charitie couereth the multitude of sinnes.

Duetie performed godlily and busily on bothe sides, maketh the yoke light and sweet. For when man & wife marke one another, and find like hardnesse in their duetie: bothe their company is made more pleasant, and they are the more stirred vp on both sides to render duetifulnesse, that the one may requite the other alike.

¶ Here these five things be not, the company of their life is most bitter, or rather more sharpe than death. Therefore let the godly couples do their endeuor, y these vertues may be seene in their life continually.

*Of the third.*

**H**Auing expounded those places that gaue occasion to this miracle, now let vs looke vpon the miracle it selfe with the circumstances thereof. The circumstances are many: as time, occasion, the request of Chrystes mother and his answer, the preparation of the miracle, the miracle it selfe, the confirmation of the miracle, and the vse and frute of the same.

The time is noted, bothe in that it was done the thirde day after his comming into Galilee, and in that it was the first of all the miracles that the Lord wrought. The time therefore admonisheth vs to way this miracle with singular heede.

Four occasions of this miracle may be gathered of the text. First, the mariage it selfe that was kept in Cana. Secondly the bidding of Chrystes mother to the wedding. Thirdly the want of wine. And fourthly, the virgins heart most redy to helpe.

Therefore when wine failed, the moother of Iesus sayd to hir sonne. They haue no wine. To whom Iesus answered: woman, what haue I to doo with thee? Mine houre is not yet

## *ij. Sunday after Epiphanie.*

yet come. His mother truly, speaketh this either for pitie sake, or else for the intent his sonne should by some meanes or other help the present necessitie. But Chryst answereth his mother somewhat hardly, and that for right great causes. In this behalfe he voutsaueth hir not the tytle of mother, but calles hir simply by the name of woman. And mozeouer he sayeth: what haue I too doo with thee? mine houre is not yet come. The Lord had heer a further sight. For he foresaw what superstitions should in time to come rise vpon Innovation of the virgin Marye. He saw that hypocrites should wickedly yeld vnto hir, the things that were proper to God and to the mediator. And therefore in this somewhat harde answer, he deliuereth to all ages a perpetuall and graue Doctrine, leaste the vnumeasurable reuerencing of Saintes, should deface the honour of his office: and in this respect he abased his owne mother to the vulgar degree of women. When was it no light cause, that he spake to his mother in this wise: what haue I too doo with thee: but to make a difference betwene his owne office, and his mother, and so consequently of all Saintes. He will not part his office which is peculiarly his owne, and giue parte of it to his mother. But he chalengeth to himselfe alone the office of a Saviour. Wickedly therefore do the superstitions call the virgin, Quene of heauen, aduocate, life, sweetenesse, mother of grace, and consequently the saluation of the world. For no parte of our redemption is to be ascribed vnto Marye. And whereas he addeth: Myne houre is not yet come: he implyeth two things: Namely that he ceased not for any manner of heedlesnesse or slouth and also that he would haue a care of the matter, as soon as opportunity should offer it selfe.

What did the mother of Iesus in this case: Whatsoeuer he biudgeth you doo (sayeth shee to the wayters) that do ye. This pertaineth to the preparature of the miracle. The mother doth only conceine good hope, that his sonne wil succour

coure the present need. And where as he sayeth to the way-  
ters, whatsoeuer hee biddeth you doe, doe it: the ministrerh  
vnto vs a generall doctrine in the Church, wherof the blis-  
sed virgin is bothe a tipe and a member.

What then learneth the Church heereby? For sooth it lea-  
neth, with the blessed virgin, to commaunde all ministers  
(yea and all Christians) to obey Christe, in doing whatsoe-  
uer hee biddeth them, how little so euer it seeme agreeable  
to reason.

Anone the Lord when oportunitie serued, willed the  
wayters to fill the fire water pottes that were set there to  
serue for the superstitious purging of the Jewes, of which  
pottes euery one did holde a two or thre Firkins a peece, so  
that altogether did holde about an Amer of Wine.

These water pottes (I say) did the Lord bid them fill vp to  
the brimmes: whiche being done, hee hadde giue thereof to  
the maister of the feast. For by the secreat power of Christe,  
it was now become wine, whiche was euen now water.  
Which when the maister of the feast had tasted, hee sayed to  
the bridegrome, All men are vront too let good VVine vpon  
the table first, and vwhen the guests are vvel laden vvith VVine,  
then too giue them that vvhiche is vvorser. But thou haste  
kept the best VVine too the last. This is added for the confir-  
mation of the miracle. For the maister of the feast witnes-  
seth, that this wine was muche more excellent than that  
whiche they had drunk before.

Now ensueth the vse and frute of the miracle: and he ma-  
nifested his glorie (saith the Euangelist) and his disciples be-  
leeued vpon him. This miracle therfore was appointed for  
two things: Namely to manifest Christes glorie, and to  
strengthen the fayth of the Disciples. For loke how many  
miracles Christe shewed in the worlde, so many witness-  
es were there of the glorie of his Godhead, & so many sealings  
were there of his doctrine, and of faith in the hearers.

This then is the right vse of Christes miracles, that his  
glory



## *ij. Sunday after Epiphanie.*

glozy being blazed abroad, & his doctrine being confirmed by them as it were by authenticall seales, wee should leane vnto him by liuely faith. But as for suche miracles as either darken the glozy of Christ, or quench faith, they are sleights of the Diuel, of whiche the Lord giueth vs warning too beware in the. 24. of Mathew. There shall (sayeth he) arise false Christes and false Prophets, and shall shew great signes and vwoonders: in so much that the very elect (if it were possible) should bee deceyued: beholde I haue tolde you of it before hand. Therfore let no man giue credit too any miracles, saue such as set forth Christes glozy, and nozish and confirme the true faith too him ward.

### *¶ Of the fourth.*

**F**or as much as in this Gospell, there is mention made of many persons, I wil now shew briefly what doctrine and instruction is too bee taken at eche of them.

First therefore let vs at all these guests lerne an example of christie making chere, from whiche bee banished riot and vnaduisednesse, of whiche things moze is spoken in the first place.

At the Bydegrome & Byde let vs lerne too receiue Christ too our feasts: which thing truly is then done, when in the feare of God and with thanksgiuing, wee vse Gods gifts too honest mirth, and leaue them at home that are not bidden.

By the miracle let the bydegrome and byde learn that if they bid Christe too their feast, he wil chaunge the water into wine: that is too say, hee will turne all bitter things into sweet, and blisse the parties with his blissing, so as they shall want nothing.

At Christe let vs learne, according vnto our abilitie too helpe the Bydegrome and the Byde: that is too saye, too beautifie the Church by what meanes so euer wee can be able.

At Christe let vs learne too transerre againe vnto a good  
and

and godly vse, the things that were abused and put to superstition, so as they may serue to Gods glorie, and to the building of the Church. The waterpots here serued to Iewishe superstition: but Christ vseth them to the setting forth of his owne glorie, and to the edifying of his Church. So the Church goods which heretofore haue bene abused, ought now to be conuerted to a better vse.

At Mary we may learne to be touched with pitie for the neede of other folks, and to pray to God to further the worke with his blessing.

At the maister of the feast we may learne, to like wel of Christs doings, with clement mindes.


At the waiters we may learne, to employ our labour at Christs commaundement, and not so muche to looke what he biddeth, as to do that he biddeth.

Of Christ, Mary, & the Disciples together, we may learne to kepe felowship with men, and to take their slenderesse in god worth. Also we may learne to honoꝛ the honest marriages of paye folken with our presence, and to helpe them with our purse when cause requireth.

These things haue I spoken the largelier of this Gospel, because this matter wherof it entreateth, is not wont to be intreated of but once in the yere. I haue spoken of the manner of marriage, and of matrimonie. Also I haue shewed how great a sinne it is to breake the sixth commaundement. I haue expounded the miracle with his circumstances, & what doctrine and instruction, the examples of the persones in this Gospell yeld vnto vs. Now God the father of our Lord Iesus Christ graunt vs his grace, that being confirmed by this miracle, we may in the true feare of God and in faith, yeld true glory to God the father, Christ, and the holy Ghost, to whom being only the immortall and liuing God, be honour, glory, and dominion for euer world without end, Amen.

## 12 *The third Sunday after Epiphany.*

*The Gospell. Math. viij.*

 Hen hee vvas come downe from the Mountaine, much people folloved him. And behold there came a Lepre and vvorshipped him, saying: Maister, if thou wilt, thou canst make mee cleane. And Iesus put forth his hande and touched him, saying: I wil be thou cleane: and immediatly his Leprosie vvas clenfed. And Iesus sayde vntoo him: tell no man, but goe and shew thy self too the preeft and offer the gyfte (that Moses commaunded too bee offered) for a vvitnesse vntoo them. And vwhen Iesus vvas entred intoo Capernaum, there came vntoo him a Centurion, and besought him, saying: Maister, my seruante lieth at home sick of the Palsey, and is greuously peyned. And Iesus sayde: vwhen I come vntoo him, I vwill heale him. The Centurion aunsvvered, and sayde: Sir I am not vvorthe that thou shouldest come vnder my rooffe: but speake the vwoorde onely, and my seruante shall bee healed. For I also am a man subiecte too the authoritie of an other, and haue souldiers vnder mee: and I say too this man goe, and hee goeth: and too another man come, and hee cometh: and too my seruante doo this, and hee dooth it. VWhen Iesus hearde these vvorde, hee marvelled, and sayde too them that folloved him: Verely I say vntoo you, I haue not founde so great faith in Israell. I say vntoo you, that many shall come from the East and VVeast, and shall rest with Abraham, Isaac, and Iacob, in the kingdome of Heauen: but the children of the kingdome shall bee cast out intoo viter darknesse, there shall bee weeping and gnashing of teeth. And Iesus sayd vnto the Centurion: Goe thy way, as thou beleuest, so bee it vntoo thee. And his seruante vvas healed in the selfe same houre.

*The expolition of the text.*

**T**his gospel setteth before our eyes the affection of Christ towards mankind, & especially towards them that sit to him in heavinesse & affliction: for loke what he promised



missed in wordes, saying: Come vnto me all ye that laboꝝ & are heauy laden, and I wil refresh you, and ye shal find rest vnto your soules: the same thing doth hee shew heer by his deede. For after that hee had taught his fathers word on the mountaine, hee came down and fulfilled the thing in work, which he had taught in word: confirming his doctrine with miracles. For hee woꝝheth heere two miracles. With his word he healeth the Lepre, and by his commaundement hee healeth the sonne of the Centurion absent. The vse of these miracles is, both to proue Christe to be the true Messias, & to witnesse that the self same Christe wil helpe the afflicted that call vpon him, as wel as hee helped the Lepre and the Centurion that called vpon him. To this intent the present miracles may serue to our better instruction, I wil intreat of iij. places, whiche are these.

1. A generall doctrine of all Christes miracles.

2. Of the Lepre, and of his healing, and of the circumstances thereof.

3. Of the heathen Centurion, of his faith, and of his seruants.

4. The praise of this heathen mans faith.

Of the firste

**B**ecause the Evangelical storie conteyneth many of Christes miracles wherewith hee manifesteth his glorie, confirmeth his doctrine, and increaseth faith in the hearers: I wil briefly set forth a general doctrine, the vse wherof shal serue in all particular miracles of Christe. Why the Lord doeth miracles by his word, it is tolde in the last Sunday. I shew heer a litle before I haue repeated it in the beginning. It shal be it to the intent we may haue the full doctrine of miracles, no things are to be serched out: whiche to enclasse within number certein, I wil put all vnder these diuisions. What the persons be: what the erres be: what is the manner: what is the vse: and why miracles are not wrought at this day.

### *iiij. Sunday after Epiphany.*

The persones are of three sortes: first suche as are oppressed with diseases and with the Demils tirannie. Then the beholders of the miracles. And lastly Christe that worketh the miracles.

The ends are many. One is that Christ might shew forth his owne glory: Another, that he might scale up his doctrine the thirde, that the faith of them that behelde the miracles, might bee confirmed: the fourth that God might bee glorified by the sight of his wonderfull workes: the fifth, that by little and little, the Devils kingdome might bee destroyed. What miracles so ever are done for any other ende than these, are condemned as sleights of the Devil. Math. 24.

The manner is divers: for sometime he worketh a miracle by his word alone, as in this place. Another time for the intent to shew the preciousnesse of his body, he layeth to his hand. One while he turneth him selfe to God with giving of thanks before hande: and another while he worketh by his onely power without his word, as when he turned the water into wine. As the manner also pertaineth the faith of him that is healed by the miracle, as is read in this Gospell.

Miracles serue to three uses. That hee that is healed by miracle should sinne no more: that the beholders should put their trust in the healer: and that wee whiche read of the miracles of the Lord, should be confirmed in the glory, and doctrine of Christe, and therewithall conceive faith in him, that he is none otherwise affected towards us, than he was towards them.

But why are no miracles wrought now a dayes? He is starke blinde that seeth no miracles at these dayes. The church of Christe is a little flocke, whiche the Devill the King of darknesse, and Antichriste the Pope doe persecute, and bend all their force to this end, that they may extinguish the true religion of Christe: and yet they can not.

All the while we be persecuted that one paye man Luther,  
and

and yet they touched not one hear of his bed. And why? God miraculously defended bothe him and also his little flocke. This presence of God in his church is miraculous inough, so that we neede not to seeke other miracles. Moreover miracles, and the power of healing mens bodies, and the visible giuings of the holy ghost, were bestowed onely upon the primitive church, to the intent they might confirme Christes glorie, his doctrine, & our faith for euermore in all that should come after. The use of which to be ware, is that we may know they were certain scales of full authoritie, whereby with God would haue his doctrine confirmed and sealed for euer.

*Of the second*  
¶ The Lepe that is healed, let six things be considered, his infirmitie, the state of his person, his faith, his purgation, his patience, and his confession.

1. The infirmitie of the Lepe is a punishment of sin: and therefore it putteth him in minde of Gods wrath and of his iust iudgement. For all crosses, all calamities, and what so euer miserie befalleth him in this life, are as it were a separation from heauen, wherein God accuseth of sinne, and punisheth his wrath: whiche most iust wrath of God, when a man thinketh earnestly upon, without the knoweledge of Christ, he falleth into despair. Whereby it often falleth out, that a man eyther killeth him selfe, or else peneth a way by peccantale for for euer. For the conscience of sinne suffereth him neuer to rest, no not one minute of an houre. Let us declare this thing by one example. Oedipus king of Thebes, because there fell a great plague in his Realme, thoughte that some heynous wickednesse was committed by him selfe, or some of his. Whereupon he called the Priest Tyresias and had him shew by his art of Birdspell, whom was the authoz of so great wickednesse, for which all the contrarie weale was afflicted with so grievous a plague. In the end Oedipus found it to be him selfe and none other that had committed this



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heinous offence. For he had begotten children of his stone  
 mother, whom he had unwittingly taken to his wife. For  
 being but a babe he was cast away by his parents, that he  
 might haue bin killed. But the shepherds to whom the com-  
 mandement was giuen, spared him because he was a trim  
 boy. Afterward growing to mans estate, he sought certaine  
 buffets for the *T. heimes*. Luckily in so for his luck doing, they  
 bothe haue bin the kingdome and the Queene Locasta to his  
 his wife. By means wherof, not knowing whom she was,  
 he married his owne mother. Now as soone as Oedipus had  
 knowledge of this his sinne by the priest, and saw the whole  
 realme to be atteinted with a most greuous plague for his  
 offence, he fell into consideration of Gods wrath. And by  
 considering his offence, he was brought to despair. In this dis-  
 paire, first he pulled out his owne eyes, least he might be-  
 holde the sunne. Secondly, being mortified with the consi-  
 derance of his wickednesse, with a greate outcrie he had those  
 that stood about him get them away, least he should hurt the  
 good euen with his shadowe. Afterward seeing his Realme  
 he liued blinde and a begger, until he perished being sing-  
 lered by in despair. His mother Locasta being unable  
 to wither the graine of sinne for remission of his sinne, as some  
 as she knew of his fault, hung hir self. So horrible and foule  
 a thing is sinne, when a manne beholdeth it rightly with the  
 eyes of his heart. *Alas to what end shall I say more*  
 The state of the Reprous person was very harde: for it  
 bestrid him to liue generally alone: from the company of  
 Gods people. For great sorow wherof, no doubt but many  
 pined away. For not onely were they excluded from the so-  
 ciety of men, but also they were left destitute of the com-  
 forte whiche they might haue had by the preaching of Gods  
 word. For when they were distinguished from other men  
 by this mark, which thing increased their sorow not a little.  
 The first marke was a loth garment cut in four: the second  
 a head vncrowned: the third a face muffled: the iij. a dwelling  
 set

set from the companie of men: the fifth, a publike Proclamation, whereby hee was proclaimed vncleane, as a person unworthy to be conuersant among the Israelites with the people of God. And this was the case or state of this Lepre. If he had not had faith in Christ in these euils, he must haue bin utterly forlorne for forlorne.

But hee came vnto Christ, and conceived faith. And although hee felt himselfe to haue deserved damnation: yet liuesth hee himselfe by at the liberall promise of Christ. Doubtlesse hee had herde this saying of Christes: Come vnto mee all ye that labour and are heauie laden. Doubtlesse hee herd John say of Christ: Behold the Lamb of God which taketh away the sinnes of the world. This Lepre therefore knowing his Physician, conceynerh hope of health, leaning vpon Christ with assured confidence.

3. Through this faith hee calleth vpon Christ. For inuocation is the naturall fruite of faith: as the which can not be made without faith, according to this sentence: Vpon shall they call vpon him on to whom they haue not beleued.

4. Notobit in this inuocation is propounded a singular example of patience. For the Lepre sayth vnto Christ: Lord if thou wilt, thou canst make mee cleane. Like as Dauid when hee was put from his kingdome, desired with condition to be restored againe, if it so seemed god vnto God. So here this Lepre leaueth this corporal benefit in the hand of the Lord, who knoweth better than our selues what is expedient and meete for vs.

6. Notobit that, this prayer hath a singular example of humble confessing of Christ. The scribes and Pharisees did persecute those that confessed Christ. But this poore man, this despised person, this Lepre, (that the paines and griefs fret as much as they would at it) confesseth Christ and acknowledgeth him to be almightie, yea and the very Messias: whose constant confession it becommeth vs to followe.

Notobit is the healing of this Lepre to be looked vpon: wherein

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wherein are many circumstances to be examined, of which every one containes a peculiar lesson. With his hand Christ toucheth the Lepre: he graunteth cheerfully that which the lepre desireth: he biddeth him be cleane by word: the effect, that is to say, cleansing fro the leprosie, foloweth out of hand: When he hath clesed him, he giues him three commaundements: that he should tell no man, that he should shew him selfe to the priest, and that he should offer his gift according to the lawe.

The stretching out of Christs hande, and his touching of the Lepres boye was a token of his vnnurtable grace and goodnesse, by which deede he wonderfully encreased the lepres faith. For when he sawe the forme of God, not onely not lothe to talke with him, after the maner of other men: but also to haue touched his vncleannesse with his hand: hee was replenished with singular tofulnesse of spirit.

With this touching is toynd the graunt: I will. The lepre sayth, If thou wilt: Christ answereth, I will. Hereupon the Lepre concludeth with himselfe, that he should be made whole by and by.

Upon the graunt he addeth, Bee thou cleane. By which saying, he declareth his heauenly power, confirmeth his doctrine, and encreaseth faith, both in the beholders and in the readers of the story. For to will in Christ, is as much as to do. He hath done what heeuer was his will, both in heauen and in earth: This power of Christs comforteth against the power of the deuill.

And by and by his leprosie was clesed. This deede is both a miracle in it selfe, and a benefite to the people: by which benefite (as it were by a warrant) he giueth vs to vnderstand that he is able to clesse all men from their spiritual leprosie, which come vnto him by faith.

How folowe the commaundements. First that the lepre tell no bodie of it. Vnto this commaundement, the Lepre through a certaine yeale of publishing Christs benefites, obeyeth



beareth not. In which case hee is not a little offended. For hee ought not too haue rendred thanks too his benefactor according too his owne deuise, but by obedience rather: than the whiche there is no sacrifice moze acceptable too Christe.

The second and thirde commaundement folowe. Go thy wayes, and shew thy selfe vnto the Priest, and offer thy gift for a witnesse too them. This did Christ, that by this meanes the law of Moyses might bee satisfied, in whiche the iudgement of Leprosie is committed too the Priests, too caste the infected out of companie, and too receiue ageine the healed, by their open testimonie. As for that the healed are bidden too offer, it was done for this purpose, y this oblation should bee a pledge of their thankfulness too Gods, that had receyued helth.

The Papists whiche vpon this place doe builde auricular confession, with reckening by of mens sinnes, are foles, and doe to woly depraue the Scripture, wrestling it amisse vnto a hozong sense. As for the confession whiche wee reteine in our churches, I must speak of that elsewhere.

*Of the third.*

**T**He storie that conteyneth the benefit bestowed vpon the Centurion, hath very many lessons, whiche I wil distinguish in numbres, too the intent they may the better bee bozne away.

First is too be obserued the Image of the two peoples, of the Jewes, and of the Heathen. First the Jew is healed, and then the Heathen man. Wherby wee are taught, that Christes benefittes belong indifferently vnto all men, and that there is no difference betwixen the Jew and the Græke. For like as all haue sinned and want the glozy of Gods, so Christ offereth his benefittes too all men, too bee receyued by faith.

The sundry states of the Jewe and the Gentile, is not bozd of a lesson. The Jew was poore, the Heathen man rich. Christ therfore hath no respect of the present estate: hee des-  
piseth

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piseth not the poore man, he reiecteth not the riche man. The Iewe was a commoner, the Centurion a gentleman. In the kingdome of Chyiste therefore, the pedegras of auncetours haue no reputation, but faith in Chyiste, through whiche all men (be they gentlemen or yeomen) are bozn the sonnes of God. The Iewe was despised in the worlde, the Centurion a Courtier, and a man of honour, but the Lorde esteemeth him mooste honozable, that hath mooste faith.

3 Now let vs examyn by the circumstances, what manner of faith the Centurions faith was. That he was an Ethnick and none of the peculiar people of God, it abaseth him sufficiently. He might among men vaunt him self of honoz of his Captenship, but this vaunting awayleth nothing with God. For as the Lorde sayeth in Hieremie: Hee that boasteth, let him boaste in mee, whiche do worke mercy, iudgement, and iustice. The Centurion then preaceth not vnto Chyist without repentance. But acknowledging his owne wretchednesse, he calleth vpon Chyiste to help his seruant, yea & that through vnfayned faith, wherby his loue toward his neighbour is also declared. And where as hee sayth: I am not vvorthy that thou shouldest enter vnder my rote. And also, Onely say the vvoord, and my lad shalbee vvhole. He both confesseth him self a sinner, & acknowledegeth Chyiste to be endowed with the Godhead, vpon whom also he beleueth. And where as he addeth. For I also am a man subiecte vnder the povver &c. He giueth to vnderstande, howe easie a matter it is to Chyiste, throughe his heauenly power, to helpe euen them that be absent by his onely word and wil, seeing that hee being a mā subiect vnder an other mans power is able to appoint his seruantes what they shall do, & that they do what is commaunded them.

4 Her riseth a question concerning an other mans faith. The Centurion beleueth, and his seruant is healed. Wher vpon wee gather this certaine lesson, that the godly by their faith maye obtayne coꝝpozall benefites for other folkes:

but

but whether any man can bee saued with eternall saluation by an other mans sayth, it is no question among Christians. For they know that no mā is saued without his owne faith which may in deede bee purchased, when the godly pray for others that God will graunt them faith.

*¶ Of the fourth.*

**I**n this comendation of y<sup>e</sup> heathen mā's sayth, many things are to bee considered. First Chrystes admonishmēt, which is referred to hys manhood. For it pretendeth humane affections, howbeit without sinne. 2 He sweareth, he hath not founde so great sayth in all Israell. For the Jewes required not only the worde, but also a signe. But thys Heathen man, where as hee had but a little taste of Doctrine, was contented with the worde onely. The sayth of Marie was moze perfect: but it was by reason of moze perfect instruction, and of moze certeyne and moze signes in numbre. Greater therefore is the Centurions saythe accordyng to some parte, but not accordyng to the absolute and ful meaning of Faith. 3 Wee are taught by thys place, that faith ought to growe, and to take dayly encrease. 4 Here Chryst teacheth of the callyng of the Gentyles, that they with Abraham, Isaac and Jacob, may bee gathered into one Church by sayth in Chryste. 5 A fozetellyng of the reiectyng of the Jewes for theyr unbelæse, with a threatning of punishment. 6 When hee sayeth to the Centurion: Go thy way, bee it doone vntoo thee as thou hast beleueed. He signifieth, that all things are possible to hym that belæueth, accordyng as Chryst himselfe wytnesseth in an other place, to whome bee honoure and glozy for euer and euer. So be it.



## The fourth Sunday after Epiphanie.

The Gospell. Math. viij.



ND vvhē hee entred intoo a ship, his Disci-  
ples folloved him. And beholde, there arose a  
great tempest in the Sea, in so much that the  
ship vvas couered vvith vvaues, but he vvas a-  
sleepe. And his Disciples came too him and a-  
vvoke him, saying: Master saue vs vve perish.  
And he sayd vntoo them, vvhy are yee fearfull ô yee of little  
fayth? Then hee arose and rebuked the vvinds and sea, and ther  
folowved a great calme. But the men maruelled saying: VVhat  
maner a man is this that both sea and vvindes obey him?

### The exposition of the text.



His Gospell setteth againe befoze our eyes the  
disposition of Chryst, which is, too bee at hande  
too his seruantes in perills, and too helpe them  
according too the saying of the Psalme. I am  
vvith thee in tribulations. Also: Call vpon mee in the day of  
trouble, and I wil heere thee, and thou shalt honour me. Af-  
ter the same maner, the example of the Apostles teacheth vs  
heere vvhat is too bee done in perill, that is too say, that vvith  
the Apostles wee awake Chryst by our faith, too aid vs vvhen  
wee craue it at his hand. And this is the summe of this gos-  
pell, that Chryste vvhen his disciples vvēre in danger in the  
shippe thzough a tempest that arose sodenly, being awaked,  
rebuketh the sea and the winde, vvhervvpon ensued a great  
calme, and wonderment too them that beheld it. The places  
that wee vvill entreat of, are these thzee.

- 1 The varietie of the temptations of the godly in this  
vvorld.
- 2 The exposition of the present storie vvith the circum-  
stances therof.
- 3 A mooste godly Image of Chrystes Church in this  
vvorld.

acted to sitting unacted: for the first.

Because this Gospel maketh mention of the temptation in the shop, I will briefly set forth the kindes of temptations, wherewith men are troubled: and that to the intent that knowing the dangers, whiche are about them, they may become the more watchfull, least beinge hangd with temptations, they should lose our confession and fall from grace. For lyke as Christes disciples were tempted among the waves of the sea with losse of their life: so all christians ought (almost every houre) to be afraide of the shipwarcke of their faith. Of temptations there be many kindes. For either God is the author of the temptation (in which respect it is properly a trial or proofe, and not a temptation) or else it cometh from the devill, or else it cometh of men, or else the cause of it is in the partie himselfe that is tempted, or else they be things circumstant that trouble him. God prooveth us in the world by many wayes, to make us more tried in our selves. For he knoweth not to the intent to knowe: for nothing is hidde from him: but to make us knowe howe much we have profited in Godlynesse. And God trieth men in their manners, in doctrine, and in the signes of his wrath. In manners he trieth Abraham when he commaunded hym to slay his only begotten sonne Isaac, and to offer hym by to him for a sacrifice. And Abraham by obeying God in so hard and difficult a thing, became more tried to him selfe: wards, and saith the true frute of his obeye sayth, whiche is to preferre obedience to maner God, before all things in the worlde. For at this tyme, the goodly are tried by God, when (by setting before them the commaundments of God, whiche are the most certaine rules of all vertues and good manners) they are made more tried to them selves, through willing obedience. But in the contrary part, those that joytlingly say, to willingly runne headlong into sinne,

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sinne, and yelde vnto temptation: become gillie of Gods wrath, vntill they repent and amende.

Besides this, God trieth vs in doctrine, when he suffereth false Prophets to come and to teach diuers erroneous opinions. Of which kinde of triall, Moyses speaketh in the xij. of Deuterion. If there rise vp among you a Prophet, or one that sayth he hath seene a dream, and telleth you a signe or wonder whereby he saide: and the thing that he hath spoken cometh to passe: and he say vnto thee: Let vs go and followe straunge Gods, and let vs serue them (that is to say, if he set up a new manner of worshipping God) thou shalt not hearken to the wordes of that Prophet and dyceitfull manne. The Lord your God trieth you, and that it may be openly knowen whether you love him with all your heart and all your soule, or no. This temptation is ascribed vnto God, in consideration that it is a triall and not a seducing. After the same manner he giueth vs his wordes at this day: but he permitteth many heresies to spring vpp, in the which he stay by that manner to see if we be true, whether we love him in deede by true and sincere faith, so much that the word trieth vs in signes: when he setteth forth the dreadfull token of his wrath, in heauen, in earth, and in the sea: which signes do wonderfully shake the minds of the godly. Of this kinde of triall speaketh Moyses Chap. xx. Be not afrayde, say the Lord is come to trie you, and that the feare of him wil be in you, that ye might not sinne.

The Deuill tempteth by falling from the doctrine by presumption in office, by Idolatrous worshippings, & many other wayes, of which I must speake the Sunday in Lent.

Open, as well our enemies as friends, do tempt vs diuers wayes: as by doctrine, hypocrisie, tempte, counsell, promise, and chiding, and many other wayes whereby we are tempted, as of small sinne, and finally many temptations springing out of the same, which ought to be attempted with a good god.



Sometime a man is tempted of the gifts of the minde as of  
the bodie, such as heauens strength, witte, lowlihood  
and such other like, are: but that wil not be overcome by  
this kind of temptation, let him think that all things are be-  
stowed vpon him fro heauen, for the aduancement of Gods  
glorie, and the comfort of other men. *¶* Some also offend in tempt and trem-  
ble the warden of the godly: of which some things are before  
vs, as the things that hang ouer vs: some are after vs: behind  
as the things that are past: some are at our right handes, as  
the things that are pleasant: and some at our left handes, as  
the things that are sorrowfull. Before vs death, the earnest the  
proud judgement of God bereth, and belapeth with open  
mouth vpon vs. After vs, as behind vs at our backs, are past  
sinnes past, which disquiet the conscience of man. *¶* At our  
right handes are riches, hono, and power: which things haue  
thyng many men bealong into endless destruction. At  
our left handes, are povertie, reproche, contempt, danger,  
perils on sea, on land, at home, and abroad. These kindes of  
temptations are moste grievous: which are overcome by  
faith, invocation, often lifting vp of the heart unto God for  
helpe, with desire of maner: and to be helped by continual  
and earnest repentance. Thus much I thought god to speak  
of temptation in this place, that he might be stirred up to  
watchfulnesse and praying, lest he enter into temptation.

*¶* Of the second miracle, to witte, when  
I was the house of this miracle, these circumstances following  
are to be considered. The first is, that god did determine  
to be a trial of faith. The disciples had by Lord toth them  
in the ship, & by reason thereof they sailed with the more care-  
lesse. *¶* The second is, that this carelesse was not of very  
long continuance. *¶* For by means of a storme that arose,  
the ship was overwelmed with waves. All hereby it came  
to passe, that they which a little before, were carelesse

are now abandoned to the waves of the sea, in a manner re-  
solving to despair. Wherefore let no man trust too much to pros-  
peritie, but in prosperitie let him be afraid.

In this moste grievous peril Christ slept, partly with  
sleep to recreate and refresh his powers that were wearied  
with labours, and partly to trie his Disciples faith: not be-  
cause that he being the teacher of heaves was ignorant of  
any thing, but to the intent the Disciples might be better  
knovven to them selves. Moreover it is to be believed, that  
the Lord slept for this purpose also, that greater fayth  
might be stirred up in his Disciples, and that his Disciples  
being stricken with the greater feare, should call upon him  
the more earnestly, and set the more by his present ayde in  
the extremity of peril. For if Christ had bin awake, he had of  
his owne accord helped them at the pinche as in so great a  
danger, though his disciples had not prayed him. And albe-  
it that of his goodnesse and fatherly affection towards us, he  
be ready to give to all things that be necessary to our wel-  
fare: yet is he not wont to give them but at our request.  
For prayer is the ordinary instrument to attayne all graces  
that are needful for us of God: which thing is done for this  
cause, that we should reverence him the true God, creator &  
fountaine of all goodnesse, and acknowledge our selves  
wretched creatures, as when (without God) we have none,  
ought, nor ought we able to do.

The working of faith is here scene. For faith is not  
an idle assent or thought, but it is a stout Giant which over-  
commeth the world, the flesh, the Devil: This is the stoutest  
overcommeth the world, even your faith, verely faith over-  
commeth the world through the triumph of Christ, whom it  
possesseth. This faith hath in his vanquish the world: that is  
to witte, sinne, death, the Devil, dangers, and the flesh.  
In much sinne, standeth the Lawe; conscience, and despair.  
In faiths sinne, standeth the Gospel; Christs sacrifice, and  
eternall comfort. Wherefore let the Lawe aske less this  
with

with his lightening, smoake, fyre, vapours, and thunder :  
Let sayth take the Gospell vnto him, and set that betwene  
him and the Lawe. And when the Lawe sayth : Cursed is e-  
uerie one that doth not al the things that are written in the  
booke of the Law : set the Gospell against it, saying : Euerie  
one that belæueth on the Sonne, hath life euerlasting.

When Death threatneth death, set thou against him the  
ouerconner of Death, Iesus Chryst, who casting Death in  
the teeth, sayth : Death where is thy sting : Del where is thy  
victorie : The same in the Gospell of John sayeth : He that  
belæueth in me, shall not taste of Death for euermore, but  
shall passe from Death vnto Lyfe. When is Death profita-  
ble to the godly person : for it is only a passage vnto the bet-  
ter life, so little cause is there that the godly should be afraid  
of it.

The Deuill in deede accuseth and packs vp a great head-  
roll of sinnes together. But sette thou against him the sen-  
tence of Chryst, which sayeth : The Prince of this worlde  
is iudged already : and this saying of Paule. It is God that  
iustifieth, who then can condemne : If he lay our stone in  
righteousnesse to our charge, let vs answer with Paule :  
Vnto him who knew no sinne, made he a sacrifice for sinne, that  
we might be made the righteousness of God in him.

In likewise the dangers of sinne reprimand vs : for they  
are as it were a sermon of God concerning sinne. But an-  
swer thou, that iudgement beginneth at Gods house, & that  
the Lorde chastiseth euerie childe whom he receiveth vnto  
him, yea and that to the children behoofe.

The flesh moueth vs to despaire, But make thou the flesh  
subiect to the spirite, and say that fleshelie iudgements hath  
no place in this behalfe. And so do a thousande things mæte  
vs, that will hinder our saluation.

Could Nero then haue gaine sayde sinne, the Law, Death,  
and the flesh in manner aforesayd : No verely. For the onely  
children of God haue that priuiledge. The rest are in the in-



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bondage vnder sinne, because they are the seruants of sinne, as which commit sinne by maintaining it agaynst the spirit, or rather utterly quench the spirit with it. Whosoener therefore will gainsay sin, the law, death, the deuill, the flesh, &c. let him looke whither he feele true repentance, let him looke whither he haue fayth and a good conscience, and finally let him looke whither he bee so framed, that hee can preferre the obedience of God, before all the commodities of this life, utterly calling away all purpose of sinning.

Chryst findeth fault with two things in his Disciples. First with their faintheartednesse, because they ought not to haue bin afrayd as long as hee was with them: for in asmuch as they had seene so many miracles of him, they might easily haue learned, that it is not possible for him to perishe, with whom Chryst is present. And secondely with the smalnesse of their fayth: because they beleued not that hee coulde do as much sleeping as waking: or as much vpon the sea as vpon the land, being the maker both of sea and land.

And as in sleeping hee shewed himselfe to bee man: So here in commanding the windes, hee proueth himselfe to bee G D D: both which things do serue the slenderesse of our Faith. For his manhood sheweth his good wil towards vs, and his godhead sheweth his abilitie, which two things are requisite in ouercome sinne.

To be short, Chryste by this storie sheweth, that hee willed in vnde the saluation of men, and especially of them that call vpon him. For as it is his will that we should call vpon him in our perils: so also is it his will to utter his fatherly affection towards vs, in deliuering vs from danger.

*Of the thirde.*  
This is a most pleasant Allegorie. For here is painted out the state and unage of the Church. The sea is the worlde: the ship is the Church: the windes is the Deuill: the Disciples are the noble companie of the beleauers: Chryst is the truth, and

and the Gospel is faith.

First mark here, that before Christe with his Disciples entred into the ship, the Sea was calme: that is to say, the world slept soundly in his own sinnes. But as soone as Christ entred into the ship, ther arose a mighty tempest, in so much as the ship seemed to be ouerwhelmed. But what ensued? Christe the Lord was there present, who could command the sea and the windes, Whereby therefore we may learne; that out of this little ship (that is to say the Church) there is no safegard. Howbeit we must looke wel about us here; that we take not our enemies ship for the true ship. The enemies ship is bothe better decked outwardly; and of greater receit within. But the true ship hath hir decking inwardly, and it hath a muche more stately maister, namely the holye Ghost. All the mariners that it hath, are goodly: It hath the word of God and the sacraments in right vse and obedience to the ministerie. And with these treasures this ship holdeth it selfe contented in so great iuanes.   
 It is to be obserued, that this shippe saileth not in the calme sea, but is tossed in the waves which wineth it hither and thither; whiche thing to be doo is true, the story is of the world, the which. When God had made the world, he put this ship in the middes of it. And by and by the devil, the enemye of Gods sonne, tossed it with stormes: and from thence forth it was miserably tymoyled, vnto the tyme of Noe, and after Noe, to Abrahams tyme: from Abraham to Moyses tyme: and from thence vntil Christs tyme, who to the intent to saue this ship, came into the world. Yet ceased not the waves thereof as then. But what is the cause that the world cannot abide this little ship: for that the Church reprooueth the workers of the world; that is to say, blameth the worldly wyse men of follie: condemneth the righteous men as guiltie of sinne; and aduanceth not the riche men: but pronounceth them vnhappie and wretched, whilste true godlinesse be the gouernoure and ruler of their riches.

V. iij.

And

o*o* *iiij. Sunday after Epiphanie.*

And this is it that Christ promised, when hee sayde: The holy Ghoste shall reprove the world of sinne, of rightuousnesse and of iudgement. What had Abel offended against Caine, who horribly murthered him? John answereth, Abels woorkes were good, and his brothers were evil. What did Moses? What did Hieremie? What did Esay? What did Christe? and too hee short, what did so many martyrs from the beginning of the world vnto this day? They would haue brought the worlde backe from darknesse vnto light, that menne remouning woolloly lusts, might liue goodly, honestly, and vprightly in the world. This is the thanke that the worlde is wont to requite his benefactors withall. For it woulde drown them in his waues. Howbeit all things fall not out as hee would wishe: he cannot destroy this little ship utterly: for out of the blood of the martyrs spring vp other newe martyrs againe.

¶ We may therefore learne hereby a holy arte against the stumbling blockes of persecution and seuerenesse. If the tossing of the ship trouble thee: haue an eye vnto Christe, whom is present at hand in the ship. If the seuerenesse trouble thee: haue an eye to the Ark of Moses, to the Sodomites, and to the rest of the whole world. Whole things that are best, do neuer like but the fewest. The Church at the beginning was very small: in the middes it was biggest: and in the ende it shalbe so small againe, that what with the mallice of the Devil, and what with the leude doctrine of Diuels, and what with wicked manners, it may seem ouerwhelmed with waues.

¶ In these waues therefore let vs learne to waken Christe with care: calling vppon him, who is neuer away from his ship, and gudgeth it with his holy spirit, his word, his sacraments and his discipline. And to hymne with the Father and the holy Ghoste, his honour and glorie worlde without end.

Amen.



The Gospel. Math. xij.

**H**E put forth another parable vntoo them, saying. The kingdome of Heauen is like vntoo a man which sowved good seede in his feeld: but while men slept, his enimie came, and sowved tares among vheate, and vvent his vway. But, vwhen the blade vvas sprong vp, and had brought forth frute, then appeared the tares also. So the seruants of the housholder came, and sayd vntoo him: Sir didst not thou sowve god seede in thy feeld? from vvhence the hath it tares? He sayd vntoo them the enuious man hath done this. The seruants sayd vntoo him, wilt thou the that vve go and vveede them vp? But he sayd, nay: least while yee gather vp the tares, yee plucke vp also the vvheat vvith them: let both grow together vntill the haruest, and in the time of haruest, I vvill say too the reapers: gather yee first the tares, and bind them together in sheaues too be brent: but gather the vvheate intoo my barne.

The exposition of the text.



Occasion of this Gospell, was giuen by Christes hearers, of whom some were Hypocrites, who notwithstanding liked very wel of them selves, that they were accounted of Christes flocke: and other some were sincere and good: How bee it because they sawe a confused mixture of the good and euill together, their mindes were not a little troubled. To the intent therefore that the Lord might both warn the one of their hypocrisie, and of the punishment that shoulde one day ensue for it, & raise by the other to steadfastnesse and vnbewarkeable confidence, by laying before them the seperation and reward that was to come: he pronounced this parable vnto them. Whereof the meaning is this: that the euill must be mixed vvith the good in the church, as long as this world stãdeth, which in the end of the world shall be seperated one from another: so as vnto the goodly

## v. Sunday after Epiphany.

may be rendered reward, and vnto the wicked deserved punishment. This Gospel therefore serueth to this purpose, to put the hypocrites in feare, and by setting forth their punishment to prouoke them to repentance, and to comforte the godly, arming them to the sufferance of euils. And the places of this Gospel are foure.

- 1 What maner of kingdome Christes kingdome in this world is.
- 2 Of the enimies of this kingdome.
- 3 The prayer of Christes disciples against the enimies, & why God suffereth enimies in his Church.
- 4 Of the punishment of Christes enimies, and of the reward of the godly.

### Of the first.

**T**he kingdome of heauen is take diuersly in scripture. For first when John sayeth: Repent and amend, for the kingdome of heauen is at hand: the kingdome of heauen is none other thing than the newnesse of life, whereby GOD setteth vs by againe into the hope of blisshed immortallitie. For deliuering vs out of the bondage of sinne and death, he taketh vs to him selfe: that wandering as Pilgrimes vpon the earth, we may before hand possesse the heavenly life through faith. Therefore wher as he sayeth, the kingdome of heauen is at hand: he meaneth that the restoring of vs into blisshed life, yea and the verie true and euermlasting felicitie is offered to vs in Christe. Besides this, it signifieth the Gospel of Christe it selfe, whereby the Citizens are gathered together into the kingdome of heauen, as when the Lord sayth: the kingdome of heauen is within you. Thirdly it signifieth the fruite of the Gospel preached in the hearts of the godly: and then it is (as Paule defineth in the iij. to the *Romanes*.) righteousness, joy, spirite, and peace of conscience. Fourthly it signifieth the felicitie to come, in euermlasting life after the iudgement: as when Christe promisseth it should come to passe, that many

shall

shall come from the East and from the West, and sit down with Abraham, Isaac, and Jacob in the kingdom of heauen. Fifthly it signifieth the verie visible Church it selfe in this world, wherein are good and euil mingled together vntil harvest time: that is to say, til the end of this world. In this signification is the kingdome of heauen taken in this Gospell: of which kingdome I wil nowe speake a fewe things out of this present parable. The kingdome of Heauen is like a man that sowed good seed in his feeld. &c. The man that soweth, is Chryst, verie God and verie man. The feeld is the world. The seed are the children of the kingdom. Eche of these thre do teach many things.

For first when Chryst is called a sower, these things are ment therby. First how great the dignitie of the Church is, which hath the sonne of God to hir founder. Secondly, that the wise of the world do not sowe the church (for that belongeth alonely vnto Chryst) and therefore that it is not preserved by the wisdom of the world. Thirdely, that it is the office of Chryst to sowe, that is to say, to teache righteousness and eternall saluation. Fourthly, that no man can become good seede, (that is to say, be iustified and renewed to eternall life) without Chryst the sower.

Secondly in as much as the world is called Chrysts feeld, many things are offered vs to thinke vpon. First, that no any one kingdome of the worlde, not *Italie*, not *Greece*, not *Jewrie*, no no: any other nation vnder the sunne, can claime to it self alone to bee the Lords feeld. For all y<sup>e</sup> whole world is that feelde, wherein Chryst the sower soweth this seede. Wherefore, like as no nation, no no: any may iustly cōplain that he is shut out of the kingdom of heauen: so no people cā (as I saye) challenge this glorie to it selfe alone. Secondly, here it is saide that Gods merite is infinite; who offereth Chrystes benefites (that is to wit, wisdom, iustification, sanctification, and redemption) to all men throughout the whole world.

thirdly

thirdly



## v. Sunday after Epiphany.

Thirdly. It is to be obserued, why the world is called a feld. For vnder this Metaphor is signified that manuring is need full. For as this feld is to be filled by the preaching of repentance; so is it also to be watered with the blood & spirit of Chryst: otherwise the seede is choked, and so perissheth.

The seede in this place signifieth, both that which is sown, and that which groweth. What is sown: Chrysts Gospel: which as it offreth free remission of sinnes: so it requirith a continuall repentance. This seede (that is to say, Chrystes Gospel) the feld receyueth by sayth. But it is cherished and preserved by the holy Ghost, that it be not drowned by the stormes of the flesh, and of persecution, and so die and come to naught. Ageyne, that which commeth of the seede is called seede also: namely the Wheate it selfe, that is to say, the children of God. For the word of God or the Gospel, is that incorruptible seede, whereof we growe ageyne the children of God.

This therfore is the description of the kingdome of Heauen, that is to say of Gods Church in this world. Whereby we are taught, first that the Church is not the work of any other man, than of the Sonne of God. And therfore right fonde is the Pope, when he braggeth himself to be the sower of this Church. And secondly, that this Church is not builded by mans doctrine, but onely by the Gospel of Iesus Chryst, which whosoener do teach purely, are the workmen, sowers of Chryst the sower.

### *I Of the seconde.*

This Parable teacheth that Chrystes kingdome shall alwayes haue enemies, in like wise as the first promise also telleth in the third of Genesis. The seede of the serpent shall lie in waite for the seede of the woman. Hold true this is the storie of the Church from thenceforth that the seed was promised, vnto this present day, teacheth vs. Wherefoener is an Abell, there is also some a Cain. Wherefoener is an Isaac, there



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fourthly blasphemers and fifthly wicked men. Add all these  
knitting their powers together, assault the church, that intol  
say, that little selie focke of Christes.

But what meaneth it that he sayth, that the envious man  
having cast his stone of Darnel in the way, doth let to cast his  
way? With the Devil depart from Hypocrites, sycophants,  
and Tyrants: In no wise. But he is the rest which doth  
way, so; that he putteth on another face. He will not seeme an  
enemie, but the spirit of Good: an Angel of light, as it is  
be seene in the Anabaptists, who make great boast of Gods  
spirit, and of secret Reuelations, whom we notwithstanding  
they be deceyued by the sleights of Satan.

Also in this second place he teacheth, that the church hath  
hir enemies even in themselves, as the fox doth that is in the fold  
the outward facade of the church. So equally it admonisheth  
us that we consent not to our enemies. Althowghly, that we  
may learn to discern the enemies from the true Citizens  
of the Church. Fourthly it teacheth us, that of the enemy  
place away, we should not either allow him to stay, or  
the Church, or be offended at the calamities of the Church,  
which in this life is set open to the injuries of sinners.

**T**he servants come to the master of the household, and saye  
a little, they have done good service, and aske for their  
wages of the servants: for the master of the house, to sig  
cuse the prayer of the goodly for the Church, against some  
stumbling blocks in the Church. For as the goodly do studie  
really pray for the good service and welfare of the Church: so  
do they pray that no such or hurtful things may befall it  
which thing is to be necessary where in Darnel blasphemes.  
As he those things (saith he) which are for the peace of the  
rulers: so might they pray for that house which is the  
wise. Let us not enemies be comforted (saith he) and let  
them be destroyed that would hurt us. Also in the fourth  
place

Psalm:







curse of al creatures : which punishment how horrible it is, no tong is able to expresse. Besides this, they shal be punished with double fire: namely wyth the fire of euil cōscience, the torment wherof shall neuer haue end: and with fire burning the bodie and not consuming it : for the bodie being adiudged to eternall torture, shall feele euerlasting fire. If we thought vpon these things earnestly, we woulde not bee so colde in matters of our saluation.

In the sentence giuen vpon the godlie, is set forth a double reward: namely the blissing of the father, & his inheritance of Gods kingdome. The one is set as contrarie ageinst cursing, and the other is set ageinst eternall punishment. We may therfore gather a double argument heerof. One of the punishment of the vngodlie, and the other of the rewarde of the godlie. And eyther of them both (if it bee thought vpon as it ought to bee) is effectuell to worke in vs the feare of God and true and continual repentance.

By this meanes therefore all the whole Parable ameth at this marke : that the vngodly should leaue his own way, wherby hee sinneth : that the vnrightheous should leaue his thought, wherby hee dispaireth of the forgiveness of his sinnes, and (according to the saying of the Prophet) bee conuicted to the Lord, because hee is ready to forgiue. In this readinesse nothing wanteth : but there is in it almightie mercifulnesse, and mercifull almightinesse, to whome be glorie for ever. Amen.

## The Sunday called Septuagesima.

The Gospell Math. 11.



He kingdome of Heauen is like vnto a man that is an housholder, which wente out early in the morning too hire labourers into his vineyarde. And when the agreement was made with the laborers for a penny a day, he sent them into his vineyard. And he went

I. j.

out



## Septuagesima Sunday.

out about the thirde houre, and saw other standing ydle in the market place, and said vnto them: Go ye also into the vineyard, and whatsoeuer is right, I will giue you. And they went their way. Ageine, hee went out about the .vj. and .ix. houre, and did likewise. And about the .xj. hour he went out, and found other standing ydle, and said vnto them: Why stand yee here all the day idle? They sayde vnto him: Bicause no man hath hired vs. He sayth vnto them: Go ye also into the vineyarde, and whatsoeuer is right, that shall ye receiue. So when euen was come, the Lord of the vineyard sayd vnto his Stevuarde: Call the Laborers, and giue them their hire, beginning at the last vntill the first. And when they did come that came about the eleauenth houre, they receyued euery man a penny: But when the first came also, they supposed that they should haue receyued more, and they likewise receyued euery man a penny. And when they had receyued it, they murmured ageinst the good man of the house, saying: These last haue wrought but one hour, and thou hast made them equall with vs which haue borne the burthen and heate of the day. But he answered vnto one of them, and sayde: Freende I doo thee no wrong: diddest thou not agree with mee for a pennie? Take that thine is, and goe thy way: I will giue to this last euen as vnto thee. Is it not lawfull for me to do as me listeth with mine owne goodes? Is thine eye euill bicause I am good? So the last shall be first, and the first shall be last. For many be called, but few be chosen.

### The exposition of the text.

**T**his Parable setteth before our eyes the image of the Church. For therein is shewed howe the Church (which is likened to a Vineyarde) is dealt to by thall. For as the two workmen are in respecte of a Vineyarde: so are men in respect of the Church. The workmen are called into the vineyard, some soner, and some later. Some laboꝝ much and long time, & some laboꝝ little and short time. For of men, some soner,

ner, some later, are gathered into the Church by the preaching of the Gospel: and they worke some more, some lesse. Moreover, as the householder giveth to some their dayes wages vpon couenaunt, and vnto other some as muche of his owne good will: so in likewise our heavenly Father is a like bountifull to all that labour in his Church. Ageine as the householder biddeth the proud and stubborn go their wayes, and maketh muche of those that take his liberalitie in good worthe. So God the father reiecteth those that seek rewarde of workes, whereas he bestoweth eternall life vpon those that depend vpon his free and franke good wil. And so the meaning of this Gospel is, that no man eyther truste in his owne workes, if they be many: or despaire if they be none: but onely depend vpon the goodnesse of God, walking in the feare of the Lord. And hereof may thre places be made.

- 1 That every Christian is hyed into the Lords vineyard to worke.
- 2 A generall doctrine concerning god workes, and the rewarde of god workes.
- 3 Of Chrystes saying: So shall the last be first, and the first be last: many are called and few chosen.

*¶ Of the first.*

**T**he Church of God is in the scriptures oftentimes called the Lords vineyard: and that, first bicause the Lord hath chosen it, and boughsaied to make a couenaunt of grace and everlasting saluatio with it, and bestowed innumerable benesites vpon it, and hath planted and furnished it. All the whole Church is a vineyard: and all Christians are the vine branches, whiche in an other respect are also called workemen. Secondly this naming of it, sheweth how muche the Lord esteemeth his Church: for no possession is more precious than a vineyard. Neyther doth any require greater or more continuing labour.

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Thirdly when as the Lord calleth his church a vineyard, he commendeth his own care and earnestnesse towards vs. Fourthly this name signifieth, y<sup>e</sup> we haue neede of continuall looking too, and of continuall care and that the Lord had neede too put too his hande, if he minde too haue true & frutefull vine bzaunches. Fifthly that they whiche are receiued into the church, are bound too bzing forth good frute. For as the vine bzaunches do bzing forth good grapes, & not wilde grapes: so Christians must do the woꝝks of the spirit, & not of y<sup>e</sup> fleshe.

Now is too be seen, how euery Christian must behaue himself in the Lords vineyard. For as there bee sundry duties in a vineyard, so one plâfeth, another watereth, another shredde, another bindeth, another vnderpꝛoppeth, another diggeth, and another dungeth the earth: So are there sundry vocations and offices in the Church, according too the diuersitie wherof, men must labour in the Church. The Lord appointeth vnto euery man his taske, according too his owne wil. For like as in a vineyard, the housholder giueth to one man a shreddinghook, too another a spade, and too another a knife or a hatchet. So in the church one is appointed of God too bee a preacher, another too be a magistrate, the third too be a householder, the fourth a teacher in a schole, another too bee a scholar, and another too be a craftsman, and so forth.

But heer euery man in his laboꝝ must consider thre things. First whither his labour be pꝛofitable in the vineyard, and commaunded him by the housholder. Secondly what is too be anoyded of him in his laboꝝing. Thirdly what, and how it is too bee done.

Whither thy laboꝝ bee pꝛofitable, & cōmaunded thee by the housholder, thou maist know by two things: namely by the commaundement, and by thy calling. Euery laboꝝ that maketh too the planting, watering, cherishing, and pꝛeseruing of this vineyard, hath a commaundement: that is too wit: the laboꝝ y<sup>e</sup> serueth too the gloꝝy of God, the edifying of the church, & the harboꝝoughs of the church, that is too say, common weales

and



and houtholdes: is commaunded by God in the first table and in the fourth commaundement. Besides this, it is not thowgh that thou arte commaunded to labour, vntlesse thou bee enabled to laboꝝ in lawfull vocation. Foꝝ hee that taketh vpon him to labour in the vineyard without calling, is rash and bringeth foꝝth no frute.

In labouring thou must bee ware, firste that thou bee not proud if thou seme to thy selfe to laboꝝ moꝝe, oꝝ also better than another man. Secondely, that thou haue not an eye to the rewarde of thy laboꝝ perfoꝝmed, but to the commaundement of the houtholder, to who hath set thee in the vineyard, to the intent thou shouldest woꝝk. Thirde, that thou despise not such as woꝝk lesse than thy self. And fourthly, that thou grudge not ageinst y<sup>e</sup> master of the house, though he apier be herall to them that seme to haue wrought lesse than thou.

What is to bee looked vnto, and continually to bee thought vpon while thou art woꝝking? First it behoueth euery mā to think hee is brought into the Lords vineyarde, not to bee ydle, but to woꝝk. Foꝝ in the Lordes vineyarde there is no roome foꝝ slooth and sluggishness. No man can (without displeasing the master of the house) put ouer his taske to another man. Therefore whosoener is brought into this vineyarde, let him laboꝝ lustily without deceit. Foꝝ cursed is hee that doth the Lords woꝝk deceitfully. Secondly in laboring let him think he standeth in his masters sight, who not only beholdeth the outward doings: but also seeth the secretes of the hart, and esteemeth the woꝝk by the meaning of the hart, rather than by the effect of the woꝝke. Thirde this looking on of the master, shal stir vp the laborer to woꝝk heartily, that hee may with a cheerfull minde beare out the heate and burthen of the day. Fourthly an eye is to be had to nothing else, than to the goodnesse of the houtholder. God which commaundeth to laboꝝ: and that one thing alone will encourage a man to go through with his taske lustily. Fifthly when thou hast don all that thou canst do, thou shalt say, thou arte an

## Septuagesima Sunday.

unprofitable servant. For if thou either be proude because thou comest sooner into the Lords vineyard, or despise others that may seem to haue wrought lesse than thou, or murmur against the goodman of the house who is alike liberall too others as to thee: thou shalt haer. Friend I doo thee no wrong, diddest thou not couenant vvith mee for a penny? take that is thine owne, and go thy vvay. Is it not lawfull for mee too doo vvith mine owne vvhat I list? Is thine eye euill because I am good? These things are haer founde faulte with in the murmur. First that he presumeth vpon the worthinesse of his vvork. Secondly that he doth not commend and set forth the liberalltie of the householder, but rather blameth him for it. Thirdly that he envieth other men for the bountifullnesse of the liberall householder to vvardes them. Suche are all they that seke to iustifie themselves by vvorkes, being vtterly voyde of fayth.

### Of the second.

**T**he intent wee may the more distinctly vnderstand the doctrine of good vvorkes, these things are to be thoroughly weyed. First what things are requisite to the account of good vvorkes. Then what are the causes of good vvorkes: and thirdly why God hath added so many & so notable promises vnto good vvorkes, and why hee voutsaueth rewards vnto them.

As pertaining to the first five things are requisite, that a vvork done by man may vvorthily be called good. One is commaundement. Another is Chrystes spirit. The third is faith. The fourth is a right end. And the fifth is grace, wherthrough the default is taken in good vvork.

Now that to the ratifying of a good vvork, commaundement is required, it is manifest by these foure things: by our owne state, by the commaundement, by the forbidding, and by the manner of vvorshipping God.

Our state is that wee should be the seruantes of God, and he be our Lord God. Wherfore as it is his prerogative, to

command

command be what we shall do is it our duty, to follow his will as the most certain rule of our duty.

The same thing teacheth the commandment. *Ezech. 20.* *Walk ye in my precepts, and keep my iudgements, and do them.* *Esay. 48.* *I am the Lord thy God that teacheth thee profitable things, and maketh thee walke in the way that thou walkest.* *Jerem. 33.* *I haue made thee a watch man ouer the house of Israel, thou shalt hear the word out of my mouth, & thou shalt do my message to them from mee.*

The forbidding is manifest. *Deut. 12.* *Ye shall not do euery one of you what seemeth right to him selfe.* *Ezechiel. 20.* *Walk not in the commandments of your fathers.*

The manner of worshipping God, requireth that the work that should please him, should be commanded by him: and thereupon the Lord telleth vs plainly, it is to no purpose to worship him with the commandmentes and doctrines of men. And *Esay. 29.* It is named one of the wickedneses for which the Lord threatneth euill vnto his people, that they worshipped him with the commandmentes of men, wherefore *Paule Col. 2.* doth manifestly condemn all idol worshipping.

Whereby therefore it is euident, that to the ratifying of a good work, the commandment of God is requisite. Wherefore let the worde of God be our lampe to shine before vs in all our doings.

Secondly, vnto the ratifying of a good worke, is required Chrystes spirit. For whosoener be led by the spirit of God, they be the sonnes of God. The spirit of the flesh defileth the worke, in so much that they which are in the flesh, cannot please God. When haue we need of the spirit that regenerateth vs into new men, without the which neither we nor our works do please.

Thirdly is faith required. For by faith the person is reconciled to God, and made righteous. Through faith then are our works also acceptable. For without faith it is impossible to please God. For whatsoever is not of faith, is sinne.

Thirdly.

Fourthly



**F**ourthly is required a right ende, for the goodnesse of the work, according as these words of Augustine testifie. I knowe thou (sayth he) that vertues are to be discerned from vices, not in working, but in end. The working is that which is to be don, and the end is that for which it is to be don. Therefore when a man doth any thing wherein he seeketh not to sinne, if he do it not for that end for which he ought to do it, he is conuicted to sinne. And it is mete that the uttermoste end of all our doings, be the glory of God, vnder which many other are often times obeyned.

**F**ifthly for the accomplishment of a good work, is required grace, whereby the default is taken in good worke. For although he that is iustified by faith, doth not fulfil the law of God, but rather findeth many blemishes in all his workes: yet do his workes please God in deed, and what fault so euer is in them, that doth grace couer.

These are the five things: therefore that are requisite for the ratifying of a good work, without which the work can in no wise be called good before God. Now, which I promised in the second place, I will recite the causes that may moue thoroughly to do good: and they are in all, three: necessitie, dignitie, and rewarde.

**N**ecessitie is of five sortes: that is to wit, of commaundement, of det, of keeping faith, of eschuing punishment, and of conuersion. The first necessitie is Gods commaundement, wherunto all reasonable creatures ought to obey. And Paule sayth. This is Gods wil, that you should be made holy. The second necessitie is dette, whereof Rom. 8. we are debtors to God and not to the flesh. For we are not masters of our selues, but hee is who hath redeemed us with his precious blood. The thirde necessitie is faith, which cannot be kept as long as we followe sinne against conscience. Wherbypon Paule sayth. If any man haue not a care of those that are his, and chiefly of those that are of his owne household, hee hath renounced the faith, and is worse than an Infidel.

Fight thou an honeste fighte, hauing faith and a good conscience. The fourth necessitie is the eschuing of punishment. For their iniquities (saith David) thou punishest the childre of men. The fifth necessitie is conuersion. As truely as I liue (saith the Lord) I wil not the death of a sinner, but that hee shuld conuert and liue. For when a man turneth to amendment, hee is quickened ageine, and regenerated into a newe man, that he may from thenceforth mortifie the deeds of the fleshe, by the spirite. Rom. 8.

The second cause of good woꝝks is dignitie. For those that be iustified, are the children of God: they are gods holy temple, they are kings and pꝛæsts, annointed of the holy Ghost. Who being endued with rightuousnesse, ought to set for the God with minde, voice, confession, and conuersation.

The third cause is rewarde, that is to say, the recompensing of the patience and obedience of the beleuers towarde God. For God promiseth rewarde: whiche we must looke for by faith, not hauing any respecte to the woꝝks that we haue done, but to the free promises. So in the eleuenth to the Hebrewes, Moyses is read to haue had respect to the recompensing. Therefore when GOD promiseth recompence, we must do two things. First we must acknowledge the unwoꝝthinesse and imperfection of our owne woꝝk. And secondly we must stedfastly beleue, that God the promiser is true of his promises, trusting wholly to the goodnesse of him that promiseth, and not to the woꝝthinesse of the woꝝk.

In the thirde place, I pꝛopounded it as a thing to be thoroughly weyed, why God added promises to good woꝝkes, & why he boundeth to rewarde them. The causes of this matter are chiefly five.

The first is, that they might be testimonies of Gods providence. For GOD wil haue it knowne, bothe that bodily goodes are things by him created, and also that they are not scattered by chance, but that they are giuen by him, and pꝛeserved by him for the church, according to this saying: We

## Septuagesima Sunday.

filled the hungry with good things, and the rich he sent empty away. The second is, that they should be witnessings that God wil preserve his churchen each in this life. Whereupon 1. Tim. 4. Godliness hath promises both of this present life, and of the life to come. The third is, that God wil, that both bodily necessitie shall be a putting of vs in minde of Faith, Prayer, Hope, and thanksgiving: and also that these good things should be craved by Faith, and waisted for by patience. The fourth is, that they might put vs in remembrance of the promise of grace. For corporall benefites are vnto the faithful a sealing vp of grace. The fifth is, that God wil haue bothe these things done: namely his Church to be subiect to the crosse, and also to be preserved euen in the middes of peril in this life. Bothe these things are shewed in the. 37. of Esay: O Lord our God saue vs from the hande of Sennacherib, that all kingdomes of the earth may know, that thou onely art the Lord.

*Of the third.*

**T**his sentence wherewith the Lord closeth by this parable, is to be marked with heed. So shall the last be first; & the first be last. Why so? For many are called, and fewe be chosen.

The proposition of this sentence, which is an anke thing to reason, as it rayleth by the weake harted that acknowledge their infirmitie: So it casteth downe the proude Hypocrites swelling in opinion of their owne righteousness and holynesse, and beateeth them flat vnto the ground, as it were a thunderbolte from Heauen. But who are those first: and who are the last? Those that are first with them selues in their owne opinion, and in the estimation of their owne workes, shall be last with God: that is to say, of no value, yea rather men damned by the iust iudgement of God. They be last with them selues, which in god earnest acknowledge their owne vilenesse and infirmitie, as whiche seeke them selues to haue no desert; and these shall be first with God, that

is to



is to say, accepted with God, so that they leane vnto Chryst the Mediator, by stedfast sayth.

The meaning of this sentence, Many are called, and fewe chosen, teacheth twm things : the one is, howe great is the goodnesse & mercy of God, that calleth all men to the knowledge of his sonne, by his gospell. The other is, howe great is the vnthankfulnesse of men, of whome so fewe are found that are chosen, that is to say, godly, sincere, and practising earnest repentance. For there are fewe that renounce theyr owne wykes (yea & themselues) altogether, and that trust onely to God, and glorifie him in minde, talke, confession, and conuersation. This sentence therefore admonisheth vs, first to acknowledge the benefite of God that calleth vs by the Gospell : secondely to detest the vnthankfulnesse of the world, which accepteth not the benefites offered : & thirdly to ioine our selues to those fewe in repentance, sayth and true inuocation, which receiue the Gospel sincerely to the glory of God, to whome be honor for euer. Amen.

The Sunday called Sexagesima.

The Gospell. Luke. viii. *of similitude*



When much people were gathered together, & were come too him out of all Cities, he spake by a similitude. The sowver went out too sow his seede : and as hee sowved, some fell by the vway side, and it vvas troden downe, and the foules of the aire deuoured it vppe. And some fel on stones, and as sone as it vvas sprong vp, it vvithered away, bicause it lacked moystnesse. And some fell among thorns, and the thornes sprang vp vvith it and choaked it. And some fel on good ground, and sprag vp and bare frute an hundreth fold. And as he sayd these things : he cried : he that hath eares to heer, let him heere. And his disciples asked him saying : VVhat maner of simi-

## Sexagesima Sunday.

of similitude is this? And hee sayd: Vntoo you it is gyuen too knowe the secretes of the kingdom of God, but too other, by Parables: that vwhen they see they shoulde not see, and vwhen they heer they shold not vnderstand. The Parable is this: The seede is the vvoord of God: those that are beside the vway, are they that heere: then commeth the diuel, and taketh away the vvoord out of their hartes, leaste they shoulde belecue and bee saued. They on the stones are they, vyhiche vwhen they heere, receyue the vvoord vwith ioy, and these haue no rootes, which for a vvhile belecue, and in time of temptation goe away. And that vyhich fel among thorns are they, vyhich vwhen they haue herd, go foorth, and are choaked vwith cares and riches, and voluptuous lining, and bring foorth no frute. That vyhich fell in the good ground are they, vyhich vwith a pure and good herte, heere the vvoord and keepe it, and bring foorth frute through pacience.

### The exposition of the text.



Hys Gospel containeth a godlie image of the church militant in this woꝛld, and springing of the incorruptible seede of Gods woꝛde, in the visibie companie wherof, how many and how sundry sorts of hearers ther be, he peincteth out by the similitude of the naturall seed. For he beareth witness that it happeneth alike to the heauenlie seede, as is wont to happen to the naturall seede, cast into the ground. For like as all bringeth not forth frute that the husbandman casteth into the ground, no no scarce the fourth parte of it: Euen so the woꝛd of God hath sundry hearers, in very fewe of whome it bringeth forth wholsome frute. Herof are three places.

- 1 The exposition of the Parable.
- 2 The diuers sortes of the hearers of Gods woꝛde.
- 3 As concerning the Lordes saying: Hee that hath eares too heere, let him heere.

*in fabot Anroo, Andiondr Andiat 505*

## ¶ Of the first.

**T**he causes why the Lord spake vnto the people in parables, are many. The first may be the foretelling of the Prophets. For the Prophets had foretold, that when Christ came, he should teache the people in parables. And it was a very auncient manner of teaching, too teache in parables and similitudes. Secondly, for that this kinde of teaching doth wonderfully enter into the eyes and minds of men. Thirdly, because the things that are taught by suche kindes of images and tokens, do helpe the memorie, that the doctrine by them (as it were by tokens of remembrance) may bee sent out too all that shall come after. Fourthly also, Parables do assuage the ouer harde rebukes, and as it were hide the truth with a certain beyle, that they may the lesse offend. And yet afterward being conceyued & vnderstood in the minde, they teach and do as much as plaine doctrine, and yet they touche no man openly. Finally the partes of this parable, are the sower, the seede, the frute, and the ground.

The sower is God: who although he cast his seed into the ground by men: yet notwithstanding hee is presente with them him selfe, and woorketh with them. By reason whereof the ministers of the word are termed Gods helpesolues: by which name, both things are ment, that is too wit, that bothe GOD doth woꝛke after his owne maner, and that men as woꝛkfellowes do bestowe their labour in Gods behalfe. Here wee may learne two things. First that the seed is precious and noble. For we see in the woꝛlde, that the excellentest the seed is, so muche moze cunning and skilfull persons are set too lay it into the ground. If the kings of the woꝛlde together with the wise men of the woꝛlde, were sayde too bee the layers of this seed into the ground, al men wold wonder at it, & all men wold be very desirous too knowe this seed. But now is God become the sower here: and the stewards of Gods mysteries are here present. And therefore it muste

needes



## Sexagesima Sunday

needs bee, that this sowing is both an earnest and a noble sowing aboue all others. The other thing that we may learne hereby, is that it is a great fault, and worthy to bee punished with most greivous punishment, eyther to receiue the seed of the sower God, into a ground (that is to say a heart) not tilled befoze with the plough of the lawe: or when it is receyued, not to cherishe it with all the attendance, carefulnesse, & diligence that may bee, so as it may growe and bring forth the mooste acceptable frute to the sower.

The seed is the very word of God, and not of man: whiche seed the only begotten sonne of God hath brought out of the bosome of his father. This seed is lively: wherfore if it saine at any time not to bring forth frute, it is not the fault of the seed, but of the ground. They that eyther corrupt this seed as hereticks do: or choke it, as hypocrites do: or keep it down by force, as tyrants do: or thrust in other in steed of it, as the papists do: shall one day seele the iust wrath of God, who as he hath given pure seed, so also wil he have the same kept pure, and in no wise corrupted. And this seed hath he left with his Church to keepe, layd by in the treasures of the Prophetes and Apostles.

The frute that this seede bringeth forth, sheweth the nature of the seede when it is growen vp. For first after it is layed into the ground, there springeth of it repentance, that is to say, an amendment of the former wicked life. For like as some excellent seed being conceived in the bowels of the earth, doth by his owne power kil the weeds that ouergreip the ground befoze: so this seede dothe by true remorse, kil the shrewd weeds, (that is to say sinnes) whiche the Deuill hath sowed in mannes harte, so as they may not bear deadly frute vnto damnation, as they did befoze. Ageine, this seede together with helthful repentance, bringeth forth faith, the frute whereof is mooste acceptable to God. Out of this faith, as out of the eare of the corne, come forth the seedes, that is to say, children of God, according to this saying: *Et*

as many as beleued, hee gaue them power to become the children of God. These (as sayth saint Peter) are bozne a-geine, not of corruptible seed, but of incorruptible seed, by the worde of the liuing God that continueth for euer. The children of God being so bozne of Gods incorruptible seed, doe bring forth their fruite, that is to wit, good workes and patience, wherewith the Lords fruteful seed flourisheth euen vntill harvest.

*I Of the seconde.*

**B**y the manner of the seed layde into the ground, a man may gather foure kindes of hearers of Gods word. For the seed that is layde into the ground, either is not conceived in the bowels of the earth, or else is conceived wth fruite, howbeit such fruite as out of hande withereth and perissheth: or else with fruite that endureth to the harvest. And this varietie happeneth by reason of the nature of the soyle. For if the seed light into the way, it taketh no roote, but is either troden downe with fote, or deuoured by the byzdes. If it light vpon stonie ground, because it taketh no deepe roote, it perissheth as soone as it cometh vp. If it light among thornes, the thornes choke it, and it dieth without profit. If it light vpon good ground, it beareth fruite, and that plentifully. Whereupon our Lord concludeth manifestly, that there be foure sortes of hearers, of which I must now speake in order.

The first kinde of hearers is set forth in this wise in the Parable, Some fell in the highe way, and was troden vvyth feet. The Parable is thus expounded by the Lord. Those that are by the high way, are those that heere the woorde, and anon cometh the Diuel, and taketh the woord out of their heartes, least they shoulde beleue and bee saued.

In this exposition many things doe meete together, worthy to be considered. First, what is the cause that it beareth not fruite, namely because the ground is harde and drie,

die, that is to say, the heartes of the hearers are stonie and harde, so as they give no place to the worde. Wherby hartes waxe harde by accustoming themselves to sinne, by hope of escaping without punishment, by Epicurische thoughtes, by innumerable examples of such as sinne, and by the craftes of the Diuell. And whereas the Lorde sayth, that the Word was sowed in their heartes, it is as muche as if he had sayde, that the vice & lewdnesse of men is the cause why it is taken out of their hartes. Therefore they doo God wrong, that ascribe their damnation vnto him. For hee being mercyfull vnto al men, casteth his seed into the ground, that is to say, sendeth preachers to teach his gospel: but through mens default it cometh to passe that it is troden vnder foote without frute. Secondly it is to be marked aduisedly, that the diuel is sayde to come and take away the worde out of their hartes. Wherby we gather, that this enemye of our saluation (according as hungrye birdes are wonte to do in ferd tynte) as soone as the doctrine cometh abroad, is at hande, and steppes in, so to catch it vpper before it can conceiue moysture and shote forth. That this is the continuall endeuer of Satan, the storye of all tymes teacheth vs, and Peter testifieth when he sayth: that the Diuell goeth about like a roaring lion, seeking whom he may deuour. For in like wyse as he set himselfe against our first parentes, and that by taking Gods word out of their hartes: so employeth he himselfe wholly with like endeuer at this day, that the worde whiche is preached, may abide frutelesse with the hearers. Thirdly, it is to be obserued, that the Gospel is the preaching of saluation. For when he sayth that the Diuell taketh the word out of the hartes of the hearers, least any should be saued: he declareth sufficiently, that the worde of God is appointed to our saluation. Fourthly here is to be obserued, the great payse of sayth, in as muche as Chryste in expresse wordes calleth it the cause of our saluation, leaste through beleuing sayeth he, they might be saved. For as saluation is offered



is offered vnto men by the ministracion of the Gospell: so by faith only is the offered saluation receyued and reteined: wherevpon the Apostle sayeth, the Gospell is the power of God, vnto saluation, to euery one that belaueth. Fifthly as our great vntthankfulnesse is noted, wherethrough we despise the saluation that is offered vs by the word: so is their error to be detested, which go about to deprive the word spoken, of his power: who doubtlesse are the diuels instrumentes to hinder the saluation of men.

The second sort of hearers are noted in this parable: Other some fell vpon stones, and as soone as it came vp, it withered, because it had no moystre. The Parable is expounded by the Lord in these words. For that which fell vpon the stones, are those which when they haue heard the vvorde, doo receiue it with ioye, but yet they haue no roote, but beleue for a time, but go backe in the time of triall. As long as the Crosse and persecution troubleth them not, they holde not the meanest place in the Church: but as soone as persecution ryseth for the Gospell, they giue ouer, and sayth dieth vtterly in them without frute: and of this sorte of hearers (alas for sorrowe) there are too many. As soone as the doctrine of the Gospell was purged in this Realme, very many seemed to embrace the Gospell earnestly. But when they sawe their frendes displeased with them for it: whē they perceiued that no smal pece of their estimation among the Papistes was abated by it: and that the crosse touched them somewhat neerly: then they forgot the swētnesse of the Gospell, whiche they had heretofore receyued with ioyfulness, and shamefully lyke wretches slipt from it to their vtter reproche, & the horrible destruction of their soules: for whom it had ben much better neuer to haue tasted the goodnesse of the Gospell, than with so much shame to sal away agein from grace and saluation.

The thirde sorte of hearers is painted out in this Parable, thus: And other some fell among thornes, and the thornes growving vp with it, choaked it. The Lord interpreting this

## *Sexagesima sunday.*

parable, sayth: That vvhiche fell among thornes are those vvhich haue herd the vword, and going their vvays are choked vvith the cares, and the ryches and pleasures of this lyfe, so that they bring foorth no frute. In this exposition of the Lords, many things are to bee considered. Firste that this sorte of men is meete to cherishe the seede within, that is to say, that they turne vnto the Lorde with true repentance, & that they beleue and loue the woꝝd of god. Secondly, that the corruption of the seede, (that is to say, of Gods woꝝde sowne in the hart of man) commeth from elsewhere, namely of the thornes. For as god seede being conceived in good grounde and growne vp, is often so marred with the thornes that winde about it, & hat it perissheth befoze the harvest: Euen so many being at the first well disposed and woꝝshippers of God, are befoze the ende of their life choked with thornes, I say with the thornes of carefulnesse, of riches and of pleasures. Thirdly it is to bee obserued in this place, that the Lord putteth hère. iij. kinds of thornes, which do choke the heuenly seede after that it is growne vp & spindled: as are thoughtfulness, cares of this woꝝld, and riches, according as Mathew hath: or (as Mathew and Marke haue) the deceitfulness of riches, and the pleasures of this life.

Saying then, that these bee the thornes wherewith Gods woꝝd is choked, and that there is none of all which is not ouergrowen with great stoe, and as it were with a thicke queach of thornes: we must do our indeuer, that if we cannot vtterly plucke vp all the thornes themselves, we may (at least wise) breake off their prickles, that they perce not thorough Gods crop and destroy it.

As concerning the first kind of thornes, this is the way to blunt them: if we wholly renounce this woꝝlde with his lustes, and vse this woꝝlde as though we vled it not, according as Paul admonissheth vs to do.

The second kind that doo no harme, if we folow Salomons counsell, who sayth: If riches abounde, set not thy hart vpon them.

them: And also Pauls counsel, which saith: warn the riche men in this world, that they be not proude, nor trust to the vncertaintie of their riches, but in the liuing God which giueth vs all things plentifully to our vse: but that they do wel and endeavour to be riche in good works, and be liberal towarde others,

The ix. kind of thornes are the pleasures of this life, which consist in delights, pompe, worldly hono<sup>r</sup>, dainty meats, fine apparel, and chamber work: which all together and seuerally do choke the seede of God, so as it cannot bring forth the frute of eternall life. Let them therefore that haue regarde of euerlasting saluation, take good heed of these thornes.

The fourth sort of hearers is noted in this part of the parable. And some seede fel vpon good ground, and sprang vp and bare frute, and brought forth, some thirtie folde, some sirtie folde, and some a hundred folde. This parable is expounded of the Lord in these wordes. And that which fel vpon good ground, are those that with a pure and good harte doo hear the vvoord, and keepe it, and bring forth the frute through patience. In this exposition five things are to be obserued, which do define y<sup>e</sup> good ground wherinto y<sup>e</sup> lords seed was cast. The first is to receiue the seede and heare the word with a pure & good hart. The second is to keepe the seed, that is to say, not to forget y<sup>e</sup> word that is heard, but to think vpon it continually. The thirde is to bring forth the frute in true godlinesse, holinesse, charitie, and the duetie of a mannes vocation. The fourth is that this frute must be brought forth in patience: verely that wee suffer not our selues to be pulled by any meanes from sayth, and from bringing forth frute. The fifth is, that all bring not forth alike much frute: For the Lord sayth: Some thirtie fold, another sirtie folde, and another a hundred folde: that is to say, they which beleue the gospel, bring forth frute according to the measure of their faith, some moze and some lesse. This oddes in bringing forth frute, doth bothe teache vs and comfort vs. It teacheth vs, that the seede of God must



## Sexagesima Sunday

not bee frutelesse, if at leastwise wee couet to haue it to our welfare: and it comforteth them that bee of a gentle and good hart, & desirous to bring forth much frute into Gods barne, who notwithstanding doe feele them selues destitute of power, and that they cannot yeld encrease of threescore folde, or of a hundred fold. These need not to discourage them selues: for the goodman of the house vouchsafeth, euen the baser sort their honour, and the commendation of goodnesse. Therefore who soeuer is a lover of his owne saluation, let him endeuor to bring forth the frute according to the estate of his calling. And when he perceyueth him self to bring forth but a little, let him craue helpe of the goodman of the house, and trust to his goodnesse which releaseth not euen him that bringeth neuer so little frute.

### ¶ Of the third.

**A**s hee had spoken these things (sayth the Euangelist) hee cryed out with a loud voice, and sayd: Hee that hath eares too heere, let him heere. Now in that the Lorde cryeth out, therby is shewed both his affection towarde men, that hee is desirous to haue them saued: and also the deafnesse of men to heare the things that pertaine to their saluation. Ageine, when he sayth, He that hath eares too heere, let him heere, hee giueth vs plainly to vnderstand, y he hath two kind of hearers: of whom some be deaf, not for that they are not able to heare with their outward eares, but for that they bestowe not the things they haue heard, in the intrails of their hartes. Now great store of this kinde of hearers there is, it is well seene by the lewd behauiour of many, whiche haue the faith in their mouth, without any frute at all in their life and manners. And other some are well eared, who bestowe in the closets of their hartes, that whiche they conceiue by their outward hearing, and bring forth the frute of the seede, according to the measure of their faith. But this is to be knowne, that no manne by his owne conuyng canne make hym selfe

himselfe to heere Gods woꝛde frutefully : but that his eares must be opened by the Lorde. For when the woꝛd soundeth outwardly in his eares, the holy Ghost is present woꝛking in the woꝛd, who openeth the eares of the hart to heere and receiue the woꝛde, so that we through our owne malice, stryue not against the spirite when he openeth. For although that God alonly can open mens eares, and that he offereth himselfe redily too al men : yet doth he open the eares of none but such as resist not the Lorde through their owne stubborne- nesse. Wherefoꝛe it is our duetie to crie vnto the Lorde with continuall gronings, that he may open our eares, prepare our hartes, and cleanse our affections, so as we may heere his woꝛde to our owne saluation & the gloꝛy of God, to whom bee honour and gloꝛie foꝛ euer. Amen.

*The Sunday called Quinquagesima,*

*or Shroue Sunday.*

*¶ The Gospell. Matth. iij.*



Then came Iesus from Galilee too Iordan, vntoo Iohn, too bee baptized of him. But Iohn forbad him, saying : I haue neede too bee baptized of thee, and comest thou too bee baptized of me? And Iesus aunswering, sayd vntoo him : Let bee nowve, for so it becommeth vs, that vvee may fulfill all right- ousnesse. Then hee let him alone. And Iesus beeing baptized, came by and by out of the xvater, and beholde, the heavens wwere opened vntoo him, and hee sawe the spirit of God com- ming downe like a doue, and lighting vpon him. And behold, a voice from heauen, saying : This is my vvell beeloued sonne, in vvhome I am vvell pleased.

*The exposition of the text.*

**T**his feast is solemnized in our Churches foꝛ the stoꝛie of Christs baptem, which stoꝛie conteineth the cheefest daie that

## Quinquagesima Sunday.

that euer hapned in the worlde, neither shall any greater euer happen, untill we see Chryste comming in the cloudes with his angels, and with great power. If then we be delighted in stoies of great & mightie princes: we haue here the stoie of the greatest Prince: whiche not only with the pleasantnesse thereof delighteth the mindes of the readers, but also it selfe alone bringeth more commodities, than all the stoies of the worlde can bring. But befoze we go to the exposition of this stoie, we must vnicasse two questions. Of whiche the first is, for what cause this feast is instituted in the Ecclesiasticall ordinance of our Churches: and the other is, why it is appoynted at this time of the yere rather than at any other. To the former question I answer: The stoie of Chryst is framed for our saluation, and therefore we Danes in our Ecclesiasticall ordinance, would not omit this chiefe part of the stoie: but set it forth at a time certeyne in the yere.

Unto the later question, I say, that this time was most conuenient for this stoie to be intreated off, and that for two causes. First for the order and continuance of the stoie: For hytherto we haue herd in order, first of the birth of the Lord, Secondly of his circumcisiō. Thirdly of his appering. Fourthly of the offering vp of him in the temple. Fifthly of his disputing in the temple when he was a twelue yeres of age. What he did from the laid twelfth yere, vnto his nine and twentieth yere, there is nothing written, but that hee was at the commandement of his parents. Sixthly of his baptim, which is very well recited in this time of the yere. Seuenthly soloweth of his fasting. Eyghtly of his temptation. Nynthly of his doctrine and miracles. Tenthly of his passion. Eleuenthly of his resurrection. Twelfthly of his ascension into heaue. Thirtenthly of the sending of the holy Ghost, wherby Chrysts doctrine was confirmed. Fourteenthly solow in the rest of the yere, sundry sermons wherin the benefits of Chryst are commended to his Church, examples



of godlinesse are set forth, and men are exhorted to godly & holy life. And fiftenthly is intreated of the last iudgement, & of the rewards of the godly, and the punishment of the vngodly. These are the chiefe members of the stoye of Chryste, which in very good order (according as the things were done) are euery yere handled in our Churches. There is (besides these) another cause, why our Churches intreateth of Chrystes Baptism this time of the yere: namely that men may be taught what manner of garment becommeth Chryistians to weare, against that deuillish and heathenish furie and manner of belly chere, that hitherto hath bin practised in many places of Chrystendome, not without greate offence towarde God. And let these things suffice to be spoken concerning this present feast. The places therof are thre.

1. The stoye of Chrystes baptism, with the circumstances thereof.

2. The vse of this stoye in the Church.

3. The manner and vse of our Baptism.

Of the first.

In the Baptism of our Lord many circumstances are to be considered, & specially these five. First, what persons are the doers in this case. 2. The place. 3. The talke betwixen Chryst and John. 4. The baptising of Chryst. 5. The sequelle, that is to wit, the thing that hapned to Chryste when he was baptised. Of these five circumstances I will speak in order.

The first. Then came Iesus from Galilee vnto John. Here wee haue two persons, John who was sent in the spirit of Elias to prepare the way of the Lord: In respect wherof his father Zacharie by the spirit of propheticke sayd of him, being yet but a babe: And thou child shalt be called the prophet of the highest, for thou shalt go before my face of the Lord to prepare his wayes. And for the same cause Chryste himselfe anoneth John to be moze than a Prophet, as than whiche there was not a greater bozne of a woman. Ageine, wee haue here an other person, namely Chryste him selfe,

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God and man. Here therefore are two persons, than the  
whiche the whole world hath not any thing more excellent.  
John was the most high Prophet of God: & Christe was the  
everlasting sonne of the everlasting God. Of bothe whome,  
in as much as the dignitie and authoritie is moste excellent,  
we have thereby an insliking given unto vs, how greates the  
worthinesse and authoritie of Baptism is, whiche proceeding  
from God, is solemnized by them that are the most excellent  
of all the world.

The second. He came too Jordan. Here is shewed wher the  
baptism was celebrated. It is not for nothing that the Coana-  
gelist maketh mention of Jordan. For his meaning is, that  
we shuld have an eye to the former miracles that were done  
long ago in Jordan: that thereby we may gather how great  
force and effect spirituall baptism is of.

The first miracle therfore that cometh to minde, is that  
which hapned when the people (under the conduct of Josua)  
entred into the land of promise. For the river of Jordan (co-  
trary to the nature of water) stood at one side like a wal, and  
gave way to Gods people to passe through, so as they passed  
by the Ark, following the Ark of the Lord whiche the Priestes  
of GOD caried before the people. By this tipe is signified  
that we are conveyed out of the kingdome of Satan, into  
the kingdome of God by baptism, Christe going before us,  
who is the true Arke of propiciation.

Helias divided Jordan with his cloke, and passing the ri-  
ver was lifted up into heauen. Naaman the lepre of Syria  
washing him selfe in Jordan at the commaundement of the  
Prophet, was made whole and sounde. Nowe as the deede  
of Helias did in a shadowe signifie that oure passage into  
heaven should be made by baptism: so the cleansing of Na-  
maan the Syrian, did prefigure the spirituall cleansing from  
sinnes to be made by baptism. For loke what baptism figu-  
reth outwardly, & doth & lord work inwardly by his own po-  
wer. Therefore whē we here meane made of Jordan, let vs cal-  
to minde

to mind, what it signifieth spiritually concerning our baptism

**The third.** But Iohn forbade him, saying: I haue neede too bee baptized of thee, and comest thou too mee? And Iesus ansvyering, sayd yntoo him. Let bee now, for so it becommeth vs, too the intent yvee may fulfill all rightuousnesse. Then hee let him alone. In this communication are many pointes to be considered. First concerning Iohns forbidding, wherewith he put Chryst of, both by intreatance and with his hand. Secondly, Iohn weyed two things hebdfully in this case: but the third he neglected. He weyed him selfe to be vnworthie to lose the latchet of Chrystes shooes, and therfore muche more to washe his naked body. And secondly he weyed that Chryst is free from sinne, and therfore he thinketh him to haue no need of baptisme, that he should be washed therewith in token of repentance. The third thing (as I sayd) he neglected: namely, what belonged bothe to his owne office, & to Chrystes office. For he ought to haue looked vpon his office, and not vpon the worthynesse of his person. He ought to haue bin resolved, that Chryste could not attempt any thing that perteyned not too the office of a mediator. And therfore he heard Chryst say: Let be now, for so it becommeth vs, to fulfill all rightuousnesse. Thou arte sent to baptize: and I come to giue salvation to those that are baptized: therfore let eche of vs do that which becommeth him.

These three things therfore we may learne of Iohn. First to acknowledge our selues vnworthie to haue any minister committed vnto vs in the church. Secondly to acknowledge that Chryst is he, who alone is able to washe vs from the spotted of sinne. And thirdly to obey Chrystes commaundement in ourocation, notwithstanding our owne vnworthynesse, but hauing an eye to the Lordes commaundement, which vrgeth vs to do our dutie.

**The fourth is:** And Iesus being baptized. Here the eternal sonne of God, holy, without spot, cleare from sinne, and higher than the heaues, is baptized. But why is hee baptized?



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there may be no causes than one alledged. For first it was his wil to enter into the ministerie of God by baptim, & as it were by this couenant to shewe that hee is the minister of God. Secondly that outward Baptim shoulde be a figure of his death, burial, & resurrection, in whiche respect hee termed his passion by the name of baptim, when he answered þe children of Zebedie Mark. 10. saying. Can ye be baptized with the Baptim that I am baptized withall? Thirdly to leane the waters halowed for all them that were to be baptized after ward. For the sacraments of the church are not halowed by the office of the priest, as it were by magicall incantement: but the halowing of the sacramentes is made by the foundation, deed, and promises of Christ, and by our obedience towarde him. Fourthly it was his pleasure to be baptized as we are, as a most assured witnesse and pledge of the vnion & societie whiche hee bought for vs to haue in vs. Wher vpon Paul prometh vs to be the sonnes of God, who haue put on Christ. As many of you (saith he) as are baptized, haue put on Christ. Fifthly it was his wil to do that which he commaunded all others to do, according as Augustin saith. He is best to teach & commaund, which is an example of his own doctrine, & þe first þe doth the things that he commaundeth. Fifthly, the sequelle is to be considered. For the things that happened as Christ was baptized and praying, are the greatest miracles of al that euer happened at any time. First the heauen opened: wherby is signified both that the onely way into heauen is Christ, in whom we put on in Baptim, & that heauen abideth shut vp vnto all men that acknowledge not Christ the onely way vnto heauen. Secondly he saw the spirit of God coming downe in the likeness of a Dove, & sitting vpon him. This is a moste swete image of Christs benesites. All we were ouerwhelmed in the flood of sinne: but Christ came as an Ark to vs, & took vs in to him self, & saved vs from the flood: in witnesse whereof, came the Dove and rested vpon him. A figure hereof was the Ark of Noe and the Dove

Done that he sent forth, which returning brought an Olive  
branch in his mouth, in token that the flood was dyed up.  
Euen so the holy ghost appearing heer in the shape of a dove,  
is a witnesse that the flood of sinnes is swallowed up. But  
sanegard is only in the Ark, that is to say, Chrystes church,  
wher the holy ghost dwelleth. Thirdly a voice was herd frō  
heane, this is my beloued sonne, by whom I am pacified. Lo,  
heer we heere the father of heauen a preacher of the Gospel.  
I pray you what can be more wonderful? What is more to  
be amazed at? O lamentable blindness of men, O detesta-  
ble deafnesse. The heauenly father soundeth his Gospell  
from heauen, and we blinde wretches see not heauen: we  
deafe wretches heere not the voyce of the teacher. But what  
teacheth he, I beseeche you? This (sayeth he) is my belo-  
ued sonne. Beholde the fathers testimonie of his sonne: giue  
credit to it if thou regarde thy saluation. He is his sonne by  
nature, and we by adoption and grace. Therefore calleth he  
him beloued, not for that we are not beloued: but for that  
we are beloued in his beloued, in whom only he maketh ac-  
count of vs. He loueth him for his owne sake, and vs for his  
sake. For by nature we are the children of wrath. Ephes. 2,  
but by Chryst we are adopted his children. Whereon it fo-  
looweth in the Sermon of God: In whom I am vvell pleased,  
that is to say, by whom I am pacified towarde mankinde,  
and made at one with him agayne.

Here are three things to be deeply weyed in mind. First  
that without Chryste God is angry with vs, and that is for  
the sinne wherewith we offend God. Secondly that Chryst  
is the only reconciliation of vs. For he is the propitiation for  
sinne. For his blood of chryst purgeth vs frō al iniquity. Thir-  
dly that his fatherly good will & attonement, is to be receiued  
by faith, and to be sealed by baptism. Upon this faith must  
folow a new obedience and thankfulnessse towards god. Be-  
hold thou hast heere the summe of al the gospel, wherunto we  
must haue an eye all our life time, and in the houre of death.

For

## Quinquagesima Sunday.

For there cannot from elsewhere be taken any substantiall comfort of conscience. And thus muche briefly concerning the declaration of the Gospell.

*I. Of the seconde.*

**A**lthough the vse may easily be gathered, by those things that are saide before: yet will I repute certeine poyntes here. First therfore let vs knowe, that our Baptism is heere halowed, and that the water of Baptism is made holy by Christ, who vouchsaied to be baptized with water. Again, the whole sight of the thing that was don, painteth out Christes church before our eyes, as it were in a table. Here is to be seene, John a teacher in the Church. For whereas is not the word of God, and whereas the voyce of the teacher is not herde, there the Church cannot be shewed. Whereouer Christ is baptized. For the Church that is well ordered, cannot be without the vse of Sacramentes. Thirdly Christ being baptized, prayeth: whose example his members folowe, and exhibite true worship vnto God through faith. Fourthly the sonne standes in the middes: the fathers voice soundeth from heauen: and the holy ghost resteth vpon him that was baptized. The same thing is done in very deede at this day in our church. For the father, the sonne, and the holy ghost is present with his church, and by the voyce of the preachers, witnesseth his good will towards Christes church. By the presence of his sonne, he testifieth that he hath adopted vs to be his children: and by the holy ghost he witnesseth that he governeth his church. Whereupon we may conclude this assured confidence, that hel gates shall not preuaile against it.

*Of the thirde.*

**T**he more part of those things that pertaine to our Baptism, are declared in the places aboue mentioned. Wherefore I will briefly touche certeine things, whiche it is exceedingly needefull to knowe. The things that I will tel, are two:

What



What maner of signe baptim is, and whiche is the true consideration of the same.

What maner a signe then is Baptisme? First it is a testimonie of grace, as wel exhibited as also applyed to the party that is baptized: Namely that God is pacified towards him through Chryste: which testimonie verely requireth to be apprehended by faith. Agein, this Sacrament is a signe that teacheth by a certein comparison. For it is a sign of Chrystes spirituall vertue: namely that Chryst by his owne death, buriall, and resurrection, is the deliuerance of vs from death & buriall, and the giuer of everlasting life. Moreover it is a representation of our newe life before God, as Paule teacheth Rom. 6. by these words. As many of vs as are baptized in Iesus Chryst, are baptized into his death. We are therefore buried together with him vnto death that like as Chryst is raised fro the dead, so we also shuld walk in newnesse of life.

Furthermore before men it is a certein badge of our profession, wherby we testifie our selues to be Chrystes members, and the Diuels enimies.

The godly consideration of baptisme consisteth in these things. First we must be fully resolved, that our baptisme is a certeine moste sure enselement and Sacrament of our attonement with God.

Secondly, baptim must be a certein continuall warning vnto vs, that this attonement is made by the blood, deathe, buriall, and resurrection of Chryst.

Thirdly it must put vs in minde of the mortifying of the flesh, & of the quickning of the spirit, and so consequently of a continuall repentance in this world, and of the glorifying that shall be hereafter by Chryst.

Fourthly it must put vs in minde, that the benefite of regeneration, is the gift and worke of the whole Trinitie in whole name we are baptizd, to the intent we should like them, and worship it all our life long, to whom be honor and glory for evermore. So be it.

## The first Sunday in Lent.

The Gospel. Math. 4.

**T**Hen vvas Iesus led away of the spirit into wilderness, too be tempted of the Deuill. And vvhē he had fasted fortie dayes & fortie nights, he vvas at the last an hungred. And vvhē the tempter came too him, he sayde: If thou be the sonne of God, commaund that these stones bee made bread. But he answered and said: It is vvritten, man shall not liue by bread only, but by euery vvoord that procedeth out of the mouth of God. Then the Deuil taketh him vp intoo the holy Citie, and setteth him on a pinnacle of the temple, and saith vntoo him: If thou be the sonne of GOD, cast thy selfe downe hedlong. For it is vvritten, he shall giue his Angels charge ouer thee, and vvith their hands they shall holde thee vp, least at any time thou dashe thy foote against a stone. And Iesus said vntoo him: it is vvritten again: Thou shalt norrept the Lord thy God. Ageine the Deuil taketh him vp intoo an exceeding high mountaine, & shewed him all the kingdomes of the vworld, & the glory of them, and sayth vntoo him: all these wil I giue thee, if thou wilt fall downn and vvorship me. Then saith Iesus vntoo him: Auoyd Sathan, for it is vvritte: Thon shalt vvorship the Lord thy GOD, and him only shalt thou serue. Then the Deuil leaueth him: and beholde, the Angels came and ministred vntoo him.

### The exposition of the text.

**L**Ike as the last Sunday we heard the story of Chrystes baptism, wherein very great things are cōteyned: So this Gospel also conteyneth parte of Chrystes doings: that is to wit his fasting and temptation, by which things God of his singular wilddome wold his sonne should be humbled, and also wold shew how true it was that he had forespoken long ago: namely that like as the serpent should lie in waitte for the heele of the womans seede, that is to say, that Sathan should

should practise mischiefe against the person and kingdomes of  
Christ, (which thing this story sheweth to be most true:) so  
also would the same seede crush the head of the serpent, with  
his heele: wherof wee see a certeine proof in this story. All these  
things are to be applied in suche wise, that wee may bothe  
lerne Christs obedience vnder the crosse, and knowe what  
shoold it becometh vs to set before vs against the temptations  
and darts of the diuel. The places are two,

1. Of Fasting.

2. Of Temptation.

*I Of the firste.*

**I**n this place are two things to be considered. First what  
is the maner of fasting in generall: and secondly what is  
to be thought of Christs fast in speciall.

Fasting is an utter forbearing of meate and drinke for a  
time, wherby the body is kept low, and as it were mortified.  
And it is of thre sortes. Indifferent, Godly, and vngodly.

Indifferent fast, is whē a man abstaineth from meate and  
drinke, either for pouertie, or for healthes sake, or for some  
great sorowe of minde. This of it selfe neither pleaseth nor  
displeaseth God, but is to be thought to please or displease,  
according as sayth and patience go with it.

The fast that is godly, Christian and acceptable to God,  
is an abstinence, not only from meate and drinke, wherby  
the body is pinched and mortified: but also from all other  
things that may in any wise delight the flesh: tending to this  
purpose, that the spirite may haue full souereintie through  
true patience, godly prayer, and earnest renouncing of all  
thyngs wherby our neighbour may be hurt. For the puni-  
shing of the body by fasting, is a token of the sorrowfulnesse  
of the heart for sinne, and a testimonie of true repentance.  
The endes hereof (for whiche also it is accepted of God)  
are thre. Mortification of the flesh, quickning of the spi-  
rite, and a more earnest endener towardes all godlinesse.

Such



## Septuagesima Sunday.

Such manner as was Dauides fast, wherof he maketh mention. 2. Cor. 6. And surely goodlie men ought oftentimes to quicken vp the spirit with holy fasting, lest they should yelde to the lusses of the flesh.

And this holy and Christian fast, is of two sortes: private and soleinne. Private fast, is that which every man enioyneth to himself of his owne accord, eether to fit himself vp vnto godlinesse (which manner of fast, as I would wish every Christian whose flesh hath neede of such chastisement, to vse often at other times: so woulde I wish him cheefly to vse it before he shall come to the communion) or for some new office sake which he shall take vppon him, that thereby a man may prepare himselfe to consider his dutie the more deeply and aduisedly, and pray to God that he of his mercy wil send him a luckie entraunce into his charge. Such the manner of one was the fast of Moses in olde time in the mountaine, and of Elias in the wildernesse, and the fast of Christe also in the wildernesse, wherof mention is made here.

The soleinne faste godly and Christian, is that which the godly Magistrate or the gouerners of the Churches enioine, either to the intent that some present euil (as plagues, sword, sedes, seditions, and such like) may by true repentaunce and calling vpon God, be taken away or mitigated: or else that the euils which seeme too hang ouer mennes heads for sinnes reigning ouer soe may be prevented and eschued. Such kindes of fastes as this is, haue oftentimes bin enioined by holy Kings and Prophetes, which fastes were acceptable to God for their repentaunce, faith, prayer, charitie, minding of blessed life, and such other things, which are want to be must in any wise bee in a christian faste. As concerning this double fast of private and soleinne, this rule is to be helde, that as the private fast is set freely in every mannes choise: so the soleinne fast bindeth men by the commaundement of the Magistrate, by the lawe of Charitie, and by the necessitie of the common profit, and therefore it is very great sinne to breake it.

it wilfully.

The vngodly and Pharisaicall fast: is an abstinence from some certeine kinde of meate, which of it selfe is thought to be a woꝛshipping of God, and a thing acceptable to God for the woꝛkes sake, and therefore also meritorious. As whowould say, that God passeth for outward woꝛkes, whereas the conscience is vnpure: and that fasting were of that kind of woꝛkes, which are allowed simply and without meane by God, according as those woꝛkes are which he apointeth in his owne lawe, that is to wit in the tenne commaundementes: and that it were not rather a certeine outward exercise, and a certeine bodily businesse tending to another end, namely seruing to repentance, prayer, taming of the flesh, to charitie, and mindfulness of the blessed life. Wherby therefore do the Prophetes condemne suche hypocriticall fastinges, in which do meete together many horrible wickednesses: as an opinion of Gods seruice, a trust in the woꝛke, necessity, constraint, a needfull choise of meates, such a manner of fasting, as euen swine might be fatted with it, and a mingling of deceit and wrong towards their neighbours.

And this Pharisaicall fast may be diuided into two kinds that the one may be called standing, and the other voluntarie. The standing fast is that which is ordinarie and tied to certain times of the yere, such as was the Lentfast (as they terme it,) among the Papists, and the Iuberdayses at foure seasons of the yere, and the Sainctes euens, whereby they would purchase the intercessions of the sainctes, and many such other, wherein was nothing else than mere superstition and manifest wickednesse.

Voluntarie fast, is that whiche any man at his owne appointment choiceth to himselfe: to the intent he may make God his better. Of which sort was his fast, that boasting his prayer to the Lord, sayd: I fast twise a weeke: where he daunteth of his fast as a holy and meritorious woꝛke, and putteth God in mind of it, least he should forget it.

Ham: 12

A. J.

Let

## The first Sunday in Lent.

Let this suffice concerning fasting in general: now will I adde a few things concerning Chrystes fast. Of this, the Evangelist speaketh thus. Then Iesus was led away into the wilderness by the spirit, that he might be tempted of the devil. And when he had fasted .xl. dayes and .xl. nights, hee was afterward a hungred. Here first is noted the time, namely that by and by after his Baptism, he fasted. Secondly is noted the place namely the wilderness. Thirdly the manner of his fast, that is to wit, that he lived .xl. dayes and .xl. nights without any manner of sustenance. Fourthly the wonderfulnesse, that he could both live so long a time without sustenance, & also was not a hungred of all that while. For he felt no hunger untill the .xl. dayes, and as many nights were quite passed.

But why did Christ this thing? First that by this heavenly miracle he might testifie his stone divine power. Secondly to fulfil the figure. For Moses being a Type of Christ, fasted on the mountain .xl. dayes and as many nights. Thirdly to make amends for the gluttony of our first parents & of our. Fourthly for vocation sake. For it is the custome of GOD (when he will haue any man set in his office,) as it were to prepare him and make him fit for it by fasting & affliction: as we see in Moses and Helias. Fifthly that he might be an example to vs, how we shoulde continually live in sobernesse, and in the feare of God.

We must therefore lerne to know the use of Chrystes fast, which is manifold. First to thinke with our selves how much the sonne of God was abased. Secondly to give our selves soberly unto prayer, after the example of the sonne of God. And thirdly to yeeld him thanks, for sustaining so great a fast in our behalfe.

Again on the other side, we must shun the abuse, that we abuse not this holy fast of Chrystes. Which thing cometh to passe, if we either make an vniuersall precept of this doing of Chrystes: or thinke our selves to become partakers of Chrystes fast, by our counterfet fast: or surmise that our fast deserueth



deserueth forgiveness of sinnes by the worke wrought, as Thomas Aquinas like a captiue teacheth : or dame with Ambrose, that this Lenton fast enioyned by the bishoppes of the Church, is a matter of necessitie, so as no man may be accounted godly vnlesse hee keepe this fast. All these opinions fight full but ageinst the very foundation of our faith, whiche is that the beleuers are saved by the merite of Christ alone.

But they say : euery deed of Christ is our instruction, & he fasted .xl. daies. *Ergo*. we must folow the example of this deed of Christ. Surely it is true y they say. Euery deed of Christ is our instruction: but it is not true that we must counterfet euery deed of Christs, which thing is manifest by the sundry differences of Christs doings. For of Christs doings some be moral, some be maruelous, & other some be peculiar. His moral doings do instruct our life & maners. For he is a most perfect paterne of vertues. His maruellous doings, (among which I reckē by this fast) doe informe & confirm our minds of y truth of Christs doctrine. His peculiar doings or deeds of reconciliation, are those whiche pertain to the benefite of our redemption & purging from sin. These wil foster & cherish in vs a confidence of saluatiō. And so euery deed of Christs, is in deed our instruction, yet is not euery of them to be counterfeted, but only so many of them as pertain to life & maners, according to the tenor of the x. commandments. Is it lawfull then to fast the lenton fast? It is lawfull, so that the condicions be kept in doing it, which (as I haue sayd before) are to be obserued in the holy and Christian fast. And I openly confesse, y at this time of Lent is requisite a singuler sobernesse, in minding and musing vpon the benefite of oure redemption, whiche at that season is wonte to be set forth daily in our churches in the rehersall of the Lords passion : but compulsion and necessitie must in any wise be away.

*I. Of the second.*  
**T**He tempter comming. &c. In these temptations of Christ, a man may see, first how great the balones of Sathan is,

## *The first Sunday in Lent.*

and his desire to destroy the kingdome of Christ. For he spareth not euen the sonne of God, but approcheth vnto him, and as he inuaded Gods kingdome in Paradise, and gate the vpper hand: so practiseth he to destroy the new Paradise the kingdome of Christ, and assaileth the king therof, with the dartes of temptations. And secondly a man may see heer, how much the sonne of God was abased, in that he was not only afflicted with fasting: but also assaulted with the temptations of Satan.

How bee it, to the intent wee may receiue wholesome instruction therby: first I wil speak of Chrystes temptations. Then wherfore he was tempted. And last of all, what doctrine & comfort is for vs to pick out of Chrystes temptations. In euery of Christs temptations (whiche in this place are three in number) we may beholde foure things. First what is the occasion: secondly what is the maner of the temptation: thirdly what is the end of it: fourthly the maner of his victory.

Therefore as touching the first temptation, the occasion thereof is shewed in these wordes of the Euangeliste: and vwhen he had fasted .xl. dayes and .xl. nights, afterward hee was a hungred. Beholde what an occasion the aduersarie had gotten. Christe had fasted, and prepared him self to execute his office, but Satan practiseth another thing, and of Chrystes good deede hee seeketh oportunitie to destroy him. This hath been the continuall endeuour of Satan, to wrest bothe the wel doings and the sinnes of the Saints to their destruction. But God knoweth who bee his, and is able to deliuer them out of temptation.

The manner of the temptation ensueth: for the tempter saith: If thou be the sonne of GOD, commaund these stones too become bread. The end of this temptation, was to perswade Christ to make a trial whither God wold by miracle confirm his Godhead or no: y if he did not, then y Lord might surmise y God cared not for him. This temptation therfore fighteth against gods providence, wher through he provideth all things

for his children, which are necessary to saluation, and this present life.

The manner of the victorie foloweth: Too whom Iesus answering, saide: It is written, man liueth not only by breade, but by euery word that proceedeth out of the mouth of God. Here wee see howe the victorie against Sathan consisteth in the word of God. Sathan would perswade Chryste that he should perish if he made not bread of the stones. But Chryst denieth that man liueth only with bread or bodily fode. For meat nourisheth not, vnlesse there come with it the blessing of God, from whence bread taketh his strength. For it is written, they shall eat and not be sufficed. This scripture alledged here by Chryst to this purpose, thou hast in the xij. of Deuter. In which place Moyses comforteth the people in the desert, wher was no bread, but God gaue them Manna from heauen, and water out of the rocke. This promise, Chryst applyeth to himself and to al the godly, signifying that it should come to passe, that euen in the middes of famine, God would succour his people and geue them things needefull. Of this promise wee haue examples in the Israelites, in Helias, in Helizeus, in Moyses, and here in Chryste. Hereunto maketh that saying of the Prophet: They shall not bee confounded in the euill time, and in the dayes of famine they shall bee sufficed. This promise when it perteyneth to vs, is to bee caught hold on by sayth: and to bee set ageynst Sathan that he ouerthrowe vs not with temptation of hunger. And thus muche breuely concerning Chrysts first temptation, and the vse therof. Nowe foloweth the seconde.

The occasion of the second temptation is described in these words. Then the Diuill tooke him vp intoo the holy Citie, and set him vpon a pinnacle of the Temple: See the occasion, see the craft of Sathan: who of euery thing seeketh meanes of destruction.

The manner of the temptation is added: If thou bee the sonne of God cast thy self down. For it is written that he hath



giuen his angels charge of thee, to take thee vp in their hands;  
 least perhaps thou shouldest dashe thy foote agaynst a stone.  
 The ende of this temptation is, that Chrysse should attempt  
 somewhat contrary to his owne vocation, and so prouoke  
 Gods wrath against himself, as our first parents did. For af-  
 ter that this malicious fiend saw that Chrysse stayed himself  
 vpon the scripture, he goeth about to intangle the scripture  
 with his lyes. The same Psalm which Sathan citeth, en-  
 treateth of Gods prouidence, that God will preserve every  
 goodly person in his own waies, that is to say, in his trade of  
 living & lawfull vocation: and doth not command vs to do a-  
 ny thing rashly contrary to our vocatio. But how hath chrysse  
 quenched this fiery dart of Sathan: by his word. For he saith:  
 Againe it is written, thou shalt not tempt the Lorde thy God.  
 We haue these wordes in the 6. of Deu. wher to tempt god  
 signifieth to enterprize any thing through distrust, whither  
 it be in prosperitie or aduersitie. Wherefore such a temptatio  
 is cleane against faith and the feare of God. For he that in  
 prosperitie liueth carelesse, and liueth aside the feare of God,  
 surely he tempteth God contrary to the first commandment.  
 Againe he that in aduersitie giueth ouer, as though God had  
 no care at all of vs, he also tempteth God by doubting of his  
 promisses. The church at this day is vexed with persecution,  
 & seeth outwardly battell, & inwardly fearfulness: yet cer-  
 teinly is not god to be tempted in this case. We must not  
 say, if wee be his people: if this which we professe be his ve-  
 ry gospell, why doth he not help vs at this time? Why suffer-  
 reth he all things to fall out so luckely with our enemies.  
 But let vs in this case say boldly with chrysse. Thou shalt not  
 tempt the Lord thy god. Now ensueth the third temptation.  
 The occasion of the thirde temptation, is shewed in these  
 wordes. Againe the Diuel brooke him vp intoo an exceeding  
 hygh mountayne, and sheweth vntoo him al the kingdomes of  
 the world, and the glory of them. See in this first temptation  
 he abusech chrysse affliction to tempt him with. Now he set-  
 teth

teth out to him the kingdoms of the world, that he might be dazeled with the glozy of them, and so fall ageinst God. His temptation is this. All these things wvill I giue thee, if thou wvilt fall dovvn and vvorship me. The end of this temptation, was that Chryste should become an Idolatrer. Now be it ageinst this temptation the Lord pvenayleth: first by driving Sathan away, that durst chalenge godly honoꝛ to him selfe: & secondly by striking him thzough with the sword of God, saying: It is vvritten thou shalt vvorship the Lord thy God, & him onely shalt thou serue. This scripture is had in the 6. of Deut. in whiche scripture are two things: a commaundement, and a prohibition. Foꝛ it commaundeth vs to vvorship the one God, and to serue him with godly reuerence, accoꝛding to the first table. And it foꝛbiddeth vs to attribute this honoꝛ to any creatures, whither they be Demils, oꝛ men, oꝛ Angels. Let this rule be continually in our sight ageinst all the wiles of the Dapists.

But wherfoꝛe was Chryst tempted: First that when we are tempted, we may know we haue a high Bishop y was tried in all things. Secondly that his example may teach vs not to suffer the Diuel to withdrau vs by any meanes from the true feare of God. Therfoꝛe if he go about to perswade vs that we are not regarded of God, when we be distressed with the Crosse and with many miseries: let vs haue an eye to the sonne of God, and let vs repressse our enemy with the same sword that he vsed. When he pꝛouoketh vs to do any thing contrary to our vocation, wherby we may be bzought in daunger of our saluation and life: let vs set the sword of God ageinst him. When he enticeth by great rewards vnto Idolatrie: let vs beware that he draw vs not with these baited hookes into the net of damnation. To be short, in all our whole life, let vs endeuer to growe still in y true knowledge of God, and to be armed ageinst Sathan with the presence of Gods sonne, to whome our victorious Champion, togiether with the father & the holy Ghost, be glozy foꝛ euer. So be it.

In illo tempore  
egressus Jesus  
progreſſe in  
p[ar]te tyru  
et sidomorum

## The second Sunday in Lent.

The Gospel. Math. xv.



ESVS vvente thence, and departed intoo the coastes of Tyre and Sydon: and beholde a woman of Canaan (vvhiche came out of the same coastes) cryed vntoo him, saying: haue mercie on me, O Lord, thou sonne of Dauid. My daughter is piteously vexed vvith a Deuil. But he answered hir nothing at all. And his Disciples came and besought him, saying: send hir avway, for shee cryeth after vs. But hee answered and sayde: I am not sent but too the lost sheepe of the house of Israel. Then came shee and vvorshipped him, saying: Lorde helpe mee. Hee answered and sayde: It is not meete too take the Childrens bread and cast it too Dogges. Shee answered and sayd: truthe Lord, for the Dogges eate of the crummes vvhiche fall from their maisters table. Then Iesus answered and sayd vntoo hir: O woman great is thy sayth: be it vntoo thee even as thou vvilt. And hir daughter vvvas made vvhole, even the same time.

### The expolition of the text.



The Gospel perteyneth specially too vs that bee Gentiles. For the example of this heathen woman, teacheth that the Gentiles are receyued. For as he receyued and helped hir when she did call vpon him: so will hee also receyue vs. For there is no accepting of persons befoze GOD, according as Peter sayeth: Of a truthe I perceiue that God is no accepter of persons, but in euery nation whosoever feareth the Lord, and vvorketh righteousnesse, hee is accepted vvith him. And this is the vnnchangeable decree of God, that as hee casteth away and dammeth all impenitent persons: so as many as repent & by faith call vpon God, are receyued thzough the only mediator Iesus Chryſte, and saved by the onely goodnesse of God. Of vvhiche decree we see an example in this woman, who being vnder the crosse calleth vpon Chryll and is heard,  
and



and being iustified by sayth is saued according to this saying of Joell: Every one that calleth vppon the name of the Lord shall be saued. The places are thre.

- 1 What is true and wholesome repentance,
- 2 Why Chryst put back this woman,
- 3 A lively image of the Church.

*Of the first.*

**I**t is in any wise necessary, that men be taught rightly concerning true repentance. For vnlesse true repentaunce be in place, no man can be saued. Wherefore wil I tel clearly and distinctly what helthful repentance is: how it is made: and of what partes it is made perfect.

Christian and helthfull repentaunce is out of all doubt the turning of man vnto God, that he may become a new creature, to liue according to his will, as muche as may be in this infirmitie. And (to speak more plainly) helthful repentance is a true sorynesse for displeasing God, with a desire and hope of forgiveness, for the sacrifice of Gods sonne, and with singuler wil and endeuer to eschue sinne from thenceforth, and to make his whole life afterward allowable bee for God.

That this is the true definition of helthful repentaunce, it may be shewed by the onely testimonie of Ezechiel. For this Prophet in his .xviij. chapter sayth thus. Turne and repent ye of all your iniquities, and your iniquities shall not be to your decay. Cast from you all your vngodlynesse, and make vnto your selues a new heart and a new spirit. In this testimonie are conteyned thre things. The firste is, a calling to repentance: No man shall come vnto mee (sayth the Lord) but he whom my father draweth. The seconde thing is the promise: Your iniquitie shall not be your decay. The third is, the description of repentance: Doe ye penance, or repent ye (saith he.) His meaning is therefore that we should be sorry for Gods displeasure. Cast from you all

Al. v.

your

## The seconde sunday in Lent.

your vngodlinesse: by this he requireth a shuning & hatred of sin. When hee saith: Turn yee vnto God, he requireth faith, without the which no mā can turne vnto God. For by faith (as saith Paul) we haue accesse vnto God. Moreover where as is added, make to your selues a new harte, and a new spirite, hee requireth that wee should become a new creature, liuing according to Gods wil. Whereupon it is gathered that the true and helthful repentaunce, is a hartie sorinesse for Gods displeasure with a desire and hope of forgiveness and an earnest enbueier to eschue all sin, and to make the whole life from thenceforth allowable before God. This thing we may see plainlier in this notable example. Dauid after his horrible fall into aduoutrie and murder, repented him according to the fashion expessed in the Psalm. First he saith Haue mercy vpon mee O God, according to thy great mercy. Heer hee both sorroweth for his owne miserie, that he had so lewdly offended God, and also acknowledgeth God to bee merciful. Whereby there was in him desire and hope & lively trust of the Messias. Now how great his sorrow was, and how great his faith was, whereby he ouercame the sorrowe, the same Psalmie declareth in many wordes. And where as hee addeth in the same Psalmie: Create a new spirite in my bowels: hee desireth to become a new creature. Such examples as this, there bee many: as of Adam, Manasses, Peter, the theefe, and Mary Magdalene, and others: whiche things it behoueth vs to thinke vpon, that by their example wee may bothe bee taught what true repentaunce is, and also repent vs earnestly as they did.

Although that by the things whiche wee haue said, it may bee meetly wel vnderstood, how true repentaunce is done: yet wil I shew it more distinctly. For nothing is more necessary to man, than by true repentance to bee reconciled to God, and to bee saued. To the intent therefore that wee may knowe how true repentaunce is done, seauen pointes are to bee obserued.

First

First the knowledge of God, who requireth obedience. This is fetched out of the table of the ten commaundementes: I am the Lord thy god that brought thee out of the lande of Egypt. &c. Heere god requireth an acknowledging of him selfe. Secondly foloweth what maner of obedience he requireth: Thou shalt haue no strange gods before me. Thirdly the threatenings that are added, do testifie that he condemneth disobedience. Visiting (sayth he) the iniquities of the fathers vpon the children vnto the third & fourth generation. Lastly also it is to be knowne concerning God, that hee is mercifull, according to the voyce of the gospel. Wherefore before the entrie be set open to true repentance, there is required the knowledge of god, who looketh for obedience, iudging and condemning disobedience in good earnest, and againe, pitying and receyuing sinners into his fauor, for the mediators sake.

2 After this knowledge, must folow an examinatio of our doings by the law of god: and euery precept is to be considered severally by himselfe. First therfore in this examination, see whether thou make such accompt of God, that thou trust too him only: see whither thou feare him, loue him, worship him with all thy powers: see whither thou halowest his name: whither thou extol him, praise him, and cal vpon him, according as the precepts of the first table commaund thee. After the same maner must thou make thine examination in the second table concerning thy neibor. &c. By this examination thou shalt come to the knowledge of thine owne filthinesse & iust damnation for offending God. And such an examination demaundeth God at our hands, as oft as the Scripture exhorteth vs to repentance.

3 This examination being made by the knowledge of sin, & the iudgement of god, ther ariseth a great fearfulnesse in the conscience, which fearfulnes is augmented by the circumstances of Gods iudgement, which are these present calamities, the tyranny of the diuell, the paines of hell, eternall death and damnation.



## *The seconde sunday in Lent.*

4 In this great terror infinite persons should perishe, if sayth rescued them not. For in this terror, by the beholding of Gods mercy promised for Christs sake, is conceived trust of remission of sins. And so man wretcheth himselfe as it were out of hell, and taketh holde on the hande of Gods sonne, who haleth him out of hell. Here the minde thinketh vpon Gods promises, looketh vpon the sonne of God hanging on the crosse for thy sinnes and mine, heareth the voyce of Joel most full of comfort, saying: turne to the Lord your God, bicause he is gracious and mercifull, slow to wrath, & swift to pitie, and one that beareth with your naughtinesse. Let the examples of these promises be considered, that we may be strengthened by them.

5 The sinner knowing this mercie of God, conceynerh hope of forgiveness, and begynneth openly to bewaile his sinne: he confelleth his lewdnesse vnto God, and with earnest prayer and a seruent hart, fleeth vnto Gods mercy.

6 He that in this wise ascendeth by these degrees, first acknowledging Gods iudgement and mercie according as is already set forth, he by this confidence is assured of his sin, and iustified before God, not through his owne righteousness, but through Christs, whiche is imputed to euery one that beleueth. For our true iustification is the absolution from sinne, of the person that beleueth in Christ, the imputation of Christs righteousness vnto him, and the accepting of him freely vnto life everlasting, for Christs sake.

7 He that is iustified by sayth, and adopted the Sonne of God, and regenerate, yeldeth thanks to God, extolleth god, and amendeth his whole life from that time forthwarde. Now be it to the intent these things may be the charelier vnderstood of vs, I will proponde an example of helthful repentance, whereof you haue heard: and that shall be Iudas king of Iuda: in whose helthful repentance, all these things are to be seene, according as it appeareth in his Prayer.

For first when he sayth: O Lord almightie, the God of our

our fathers Abraham, Isaac, and Jacob, whom all men fear, and tremble at the countenance of thy maiestie. Importable is the wrath of thine indignation vpon sinners, but vnnearurable and vnsuerchable is the mercy of thy promise: for thou art the moste high Lord, gracious, merciful, and full of compassion, and soze for the naughtinesse of men.

In these wordes of Manasses, is first an acknowledging of God. 2. A testification of due obedience. 3. A confession of gods iudgement against sinners. 4. An acknowledging and setting forth of his mercy.

Then foloweth the second thing, that is to wit, the examination of Manasses his doings by the rule of the lawe: For thus he saith: I haue sinned aboue the numbre of the sand of the sea, my finnes are multiplied O Lord.

Whirly, how great terrour was in his harte, hee sheweth when hee sayth: And I am not worthe to beholde and loke vpon the high heauen, for the multitude of mine iniquities.

Fourthly, in these terrours he sayeth han self with thinking vpon Gods mercie, and sayeth: And nowe I bowe the knees of my hart, praying vnto thee O Lord, who haste promised repentance and forgiveness of finnes to them that haue sinned against thee.

Fifthly foloweth entreatance of forgiveness: Wherefore I pray and beseeche thee, forgive mee O Lord, forgive mee, and destroye mee not togiether with my finnes, neyther be thou angry with mee for euer for my euil doings: For thou arte GOD, I say the God of the repentant: shewe all thy goodness vpon mee.

Sixthly hauing prayed in this wise, he firmly beleeueth him selfe to be heard and iustified. Wherefore hee addeth, For thou shalt save mee by thy person, according to thy great mercy. Here Manasses being iustified by sayth, becometh a new creature.

Seuenthy, after this free iustification, ensueth amendment in his whole life. Where vpon it foloweth in his prayer. And

I will

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I will euermore praise thee all the dayes of my life : because all the powers of heauen praise thee, and vnto thee bee glory for euer and euer. Amen.

This maner of repenting haue al the saints euer solowed. Dauid acknowledgeth God: he acknowledgeth gods iudgement: he acknowledgeth his mercy: he examineth his owne doing: he is afraide for sinne: he listeth vp him selfe with confidence of mercie : he prayeth forgiuenesse : he is justified by faith: and being iustified, he prayeth God. These things are to be seene in the. 51. Psalme.

We haue herd what repentance is, & how it is don. Now is to be lerned, which are the chief parts of it. They are counted thre: which are forgiuenesse, faith, and newnesse of life.

Vnto forgiuenesse are required the first thre things: whiche are the knowledging of God, the examining of the deede, and the terrour of conscience for sinne.

Vnto faith are required the thre nexte, that is : thinking vpon mercy, desiring of forgiuenesse, and iustification.

Vnto newnesse of life is required the last thing, whiche consisteth in framing the hart, the tung and the life according to the law of God.

*Of the second.*

It is written in this gospel, that Christ put back this woman. Why did he so? Why sayde hee that hee was not sent but to the lost sheep of the house of Israel: Is not he the same Lord that saith: Come vnto me all pee that labour, & are heavy laden, &c. I answer: The Lord did not this without great causes. First hee did it, that the womans faith might by this delay bee exercised and increased. Secondly, that shee might be an example of godlinesse, against the stiffnecked Iewes which despised Christe. Thirdly, that the Lord might shewe how hee would bee overcome of vs by the importunatenesse of our prayers. Fourthly, that by this example, hee might teach the present beholders, a true experimēt of godlinesse.

But



But the Lord assigneth an other cause why he put back this woman. For he sayth: I am not sent but too the lost sheepe of the house of Israel. I aunswere: Chryst sayth not this as though he denyed the Gentiles accesse vnto his grace: For that same woman was an Ethnicke: But there are other causes. First he meaneth here, too note the obstinate malice and vnthankfulnesse of the Jewes, who acknowledged not Chryst that was sent peculiarly too them. The seconde is, for that the selfe same Chryst should preache Gods word to the Jewes befoze his death, who after his death should giue commaundement to preache it too the Gentils. For the Lord had forbidden his Gospell too be preached too the Gentils, befoze his death. But after ward when he was risen from death, he gaue this commaundement too the apostles: Go ye into the whole world, and preache the gospell to all creatures. This commaundement both manifestly declare, that Chrysts benefites belong both too the Jewes and Gentils: that is to say, that all as well of the Jewes as of the Gentiles that receiue Chryst, and truly repent, are partakers of Chrysts benefites, so that by his blood all their sinnes are washed away, and finally at the last day all that rise againe too blessed immortallitie and euermourning life. But they that refuse too receiue chryst, liuing without repentance: they without merite shall be punished in euermourning paines with the diuell. For as the Lord hath bin, is, and wil be mercifull too al that repent, without any respect of persons: So hath he bin, is, and will be an vntreatable iudge too them that repent not, not passing wither too be kings, noble men, Citizens, or countrey folke.

*1. Cor. 12. 13.*  
**A** Poste godly image of Chrysts Church, and of euery member of the same, is described in this woman of Cananie. For first as this woman of Cananie is overwhelmed with misery: so also is the Church and euery member therof. Hereupon Paule sayeth: All that will liue godly  
in Chryst

in Chryst must suffer this persecution. This dothe Chryste teache, when he biddeth vs take his yoke vpon vs. For God will haue vs now become lyke vnto his sonne in afflictions and miseries, as well as we shall become like vnto him in time to come in glorie Rom. 8. Secondly the church in these calamities prayeth for helpe. For the church hath none other refuge than prayer vnto God, wherby helpe is obtained. Thirdly chryst seemeth to turne away his eare, when we do not out of hand obtaine that we would haue. Fourthly the church (after the example of this woman) ceaseth not to pray, but continueth in prayer until it haue obtained that which it desireth.

Moreover, every severall member of the church hath here to learne by. First, let every one of vs acknowledge himselfe to be a Cananite, that is to say vngodly, and unworthy of Gods grace. Secondly, let him crie out with this woman: Haue mercy vpon me, haue mercie vpon me. Thirdly, if thou bee tried, yet continue thou after the example of this woman. If he here thea not to day or to morow, yet shall not thy prayers be in vayne, but they shall bee heard in neede for chrysts sake; if thou pray with fayth as this woman did. Fourthly acknowledge thy selfe with this woman to be a dog; but yet such a dog as is fed with the crummes that fall from his masters table, and therefore continue in prayer. Fifthly, it will befall to thee, as it did to this woman, which ere while was called Dog, and anon, was acknowledged for a daughter. So great is the mercie of God, to whom be honour and glory world without ende. Amen.

*The thirde Sunday in Lent.*

*The Gospell. Luke. xi.*  
**A**Nd he was casting out a diuill, and the same was dumme. And when he had cast out the diuill, the dumme spake, and the people wondered. But some of them sayd: he casteth

casteth out diuels through Beelzebub the cheefe of the diuels. And other tempted him, and required of him a signe from heauen. But he knowing their thoughtes, sayde vnto them: Euery kingdome diuided against it selfe, is desolate: and one house doth fall vpon another. If Sathan also bee diuided against him selfe, howe shall his kingdome endure? Because yee say I cast out diuels through Beelzebub: If I by the helpe of Beelzebub cast out diuels, by whose helpe doo your children cast them out? Therefore shall they bee your iudges. But if I with the finger of God cast out diuels, no doubt the kingdome of God is come vpon you. VVhen a strong man armed watcheth his house, the things that he possesseth are in peace. But vvhen a stronger than he commeth vpon him, and ouercommeth him, he taketh from him all his harnesse (vvherin he trusted) and diuideth his goods. Hee that is not vvith mee, is agaynst mee, and he that gathereth not vvith me, scattereth abroad. VVhen the vncleane spirite is gone out of a man, he vvalketh through drie places seeking rest. And vvhen he findeth none, he saith: I will returne ageine intoo my house vvhen I came out. And vvhen he cometh, he findeth it swept and garnished. Then goth he and taketh too him selfe seven other spirites vvorse than him selfe, and they enter in and dwell there. And the ende of that man is vvorse than the beginning. And it fortuned that as he spake these things, a certein vvoman of the company lift vp her voyce, and sayd vntoo him: happy is the vvomb that bare thee, and the paps vvhich gaue thee suck. But he sayd: yea, happy are they that heere the vvord of God and keepe it.

*The exposition of the text.*

**I**n this Gospell (deere beloved) sheweth plainly the cause why Christ came into the worlde and toke mans nature vpon him: that is to wit, both to begyn a new kingdome, and also to abolish the kingdome of the deuill. And this is it that God speaketh of in the third of



## The third sunday in Lent.

Genesis: The seede of the woman shall treade downe the serpents head. Which wordes John interpreteth when hee sayth: Chryst appeared to destroy the workes of the diuell, that is to say, the diuels kingdome, whiche beginneth with sinne, is buylde upon sinne, and finished with endlesse damnation. Of this kingdome of Sathan Chryst in his Gospell sheweth himselfe to be the destroyer, by deliuering a man that was possessed of a diuell. For in as much as he dyueth out the diuell: first he giueth vs to vnderstande, that hee is stronger than the diuell, and secondly that he is his enemye. Also by this miracle he sheweth him selfe to be the sauour of mankind. Moreover here is shewed the vnthankfulnesse of the world toward their sauour, when the wicked Iewes ascribe Gods workes vnto Sathan. Lastly in the end of this Gospell, the woman by hir outcrie ministreth occasion vnto Chryst, to shew the true blessednesse. For where as the woman cryeth out: Blessed is the wombe that bare thee: he answereth: Nay rather, Blessed are they that heere the word of God, and keepe it. The pointes hereof are foure.

- 1 The difference betwene the kingdome of Sathan, and the kingdome of Chryst.
- 2 The strife betwene the Iewes and Chryst, wherin the Iewes finde fault with Chrysts doing, and he defendeth the same.
- 3 What shall become of those whiche hauing receyued Chryst, shake him off ageyne, and serue Sathan.
- 4 What is true blessednesse and felicitie.

### Of the firste

Chryst was casting out a diuell. These wordes do openly tell vs, that the kingdome of Chryst, and the kingdome of Sathan are two sundrie kingdomes, and that there is betwene these two sundrie kingdomes, the greatest difference that may be, in so muche as it is not possible for them to grow together. When saying that Chryst and the diuell are two

two most puissant kings, of two moste diuers kingdomes, we wil speake of both, that men may vnderstand howe muche euil is in the kingdome of Sathan, and howe muche goodnesse and felicitie is in the helthful kingdome of Christe.

As concerning the Deuill, these foure points are to be considered. First, who he is. 2. What he dooth. 3. Why he dooth. 4. Why God suffereth him to doo it.

Who is he then? As in respect of his nature, hee is the creature of God, as are the Angels of God. As in respect of his inclination and of his forwardnesse (whiche hee hath of himselfe) hee is a lyer, a murtherer, and a thiefe, delighting euermore in manslaughter, and lying: and conetng nothing so muche as the euerlasting destruction of mankind. That the Deuill is suche a one, wee are taught by his craftinesse, with whiche he deceyued Adam and Eue.

What dooth the Deuill? Wee see in this Gospell, that hee maketh this wretched man blinde and dumbe. Consider heer (I pray you) the cruel tyrannie of the Deuill against this miserable soule. First hee stoppeth by his eares. Why? least hee should hear the word of God. And why belireth hee that: because hee knoweth that the first step to Heauen is to heare Gods word. For neuer man yet (being of yeeres of discretion) attayned to saluatiō, without hearing the word of God. For the Gospell (saith Paule) is the power of God to saluation, to euery one that belaueth. Secondly hee besiegeth his hart, that the word may haue no place in it. And why dooth hee so? Because he knoweth that without faith (whiche cometh by hearing the word) no man is iustified. For as Christ saith: He that belaueth not, the wrath of God abideth vpon him. Thirdly he maketh him dumbe: wherefore that he should not confesse Christ his saviour. For he knoweth that no man is saued without confession of the anthe. For this saith Paule in the tenth vnto the Romanes: With the hart wee beleeue vnto righteousness, and with the mouth wee make confession to saluation. Fourthly hee maketh this miserable

## The third Sunday in Lent.

creature blinde, that hee should not see. And why so? Because he should not see Gods works whiche shew forth Gods glorie, as David witnesseth when hee sayeth: The Heavens declare the glory of God, and the firmament sheweth his hand by works. Beholde, Satan closeth up all the wayes of saluation from this wretched man.

Wherefore doth this spiteful creature so? First because he himselfe is damned, and hath no hope of saluation. Secondly hee heareth such a hatred to Christe, that hee cannot atway with his kingdome. Thirdly, hee is inflamed with unappeasable hatred towards mankinde, in so muche as hee conuicteth to haue them all damned euerlastingly, as wel as himselfe. And therefore is it that Peter saith. 1 Pet. 5. The Devil goeth aboute like a roaring lion, seeking to whom hee may deuoure.

But why doth GOD giue Satan this leane, to trouble menne in such wise? First we haue merited this punishment for our owne sinne. For what euill so euer happeneth vnto vs, we must ascribe it vnto oure selues, and seeke the cause of it in oure selues. Secondly God suffereth it to the intent we may learne how greate Christes benefites are to wards his church. For no man better vnderstandeth the commodities of libertie and helth, than hee that hath sometimes felte the hardnesse of imprisonment, and the paynes of sickness. Thirdly that against the Devil we should call vpon Christe, who onely is able to overcome him. Fourthly, that we should fence oure selues against him with sayth, according to this saying: With whom withstand you strong in sayth. For sayth is the ouercommer of the world, as John saith: This is your victorie that overcometh the world, euen your sayth. Fifthly that being deliuered from the tyrannie of Satan by Christes presence, we may both acknowledge & Christe dwelleth in vs, according to that whiche is written in the 1. Reg. 7. that all the earth may know that there is a God in Israel, that is to say, in the Church: and also that we may magni-



magnifie God which delinereth vs.

Of the Diuell we haue heard, who he is, what he doth, why he laboureth the destruction of the Church, and wherefore God permitteth him so to do. Nowe let vs heere of our king Chryste, of whom I will speake, who he is, what he doth, and why he doth.

Who is Chryst? God and man, bozne of the father before all woꝝldes, euerlasting God, with the euerlasting Father and the holy ghost, according as we confesse in our Crede, who came downe from heauen for our saluation, and toke mans nature vpon him, to the intent he might by his death, deliuer vs from endlesse death and punishment.

What doth he? What doth this present Gospell teache vs. First he openeth this deaf mans eares: Secondly, he casteth the diuell out of him: Besides that, he lozeth his tong that he may speake. And also he openeth his eares. The self same thing doth he dayly in his church. First he openeth our eares that we may heere Gods woꝝd. Wherefore who soeuer heareth Gods woꝝd willingly, let him knowe that his eares are opened: and contrarywise, he that heareth not the woꝝd willingly, let him knowe that his eares are stopped still by Sathan. Wherefore who so hath not yet eares to heere, let him flee to Chryst, who only can open them. Secondly he delinereth the harte from the diuell, that we may beleue. For in the sixth of John, Chryst teacheth that sayth is the woꝝke of God: so thus he sayth. This is the woꝝke of God that we beleue in him whom he hath sent. When if thou beleue not, the diuell stil possesseth thy hart. Wherefore thou must go to Chryst, who only can ouercome him. Thirdly he lozeth thy tong that now from henceforth thou mayst with thy mouth confesse him, magnifie him, and call vpon him.

And whetsoꝝe doth Chryst so? First, bicause he is a louer of men, whose nature he toke vpon him, at suche time as he was conueyed man, and bozne of the virgin Mary. Secondly, bicause he is the enemye of the Diuell. Thirdly, bicause he

is his office or charge to invade the kingdome of his enemye the diuel; to put his sayd enemye to the spoyle, & to rewarde all that beleue in him with euerlasting life.

Now by these things it appereth howe great difference there is betwene the kingdom of the diuel and the kingdom of Chryst. In the diuels kingdome is sinne and death: In Chrysts kingdome is righteousnesse and lyfe. In Sathans kingdome is damnation: in Chrysts kingdome is saluation, and acquittall from damnation. In Sathans kingdome is darknesse: In Chrysts kingdom is perpetuall light. In Sathans kingdome is torment: In Chrysts kingdome is ioy. In Sathans kingdom is to be seene the diuell with al damned soules: In Chrysts kingdome the saintes enjoy the sight of God, and the glorie of immortalitie, through Iesus Chryst. Herby therfore we may be admonished, both with how great heede the kingdome of Sathan is to be shunned, and with how great diligence we must indue to be made citizens of the blessed kingdome of Chryst.

*Of the second*  
**T**he Jewes seeing this dede of Chryst (as the ministers of Sathan) do set themselves with might and main against Chryst, and say: he casteth out diuels by Beelzebub prince of the diuels. See how great the malice of the world is. In the intent it may die in his owne sinnes, it ascribeth the worke of God to the diuell. What living creature woulde ryle by with so great madnesse agaynst Chryste, if hee were not styrr'd thereto by the spirite of Sathan. Howbeit Chryste in no wise beareth that reproche of G. D. at their hande, but with mosse strong argumentes confuteth this diuelishe blasphemie.

The first Argument is: No man can by one diuell drive out an other: Ergo you dolewdely to affirme that I caste out diuels in the name of Beelzebub. For if one Diuell should work agaynst an other, and cast out one another, the Diuels kingdome should not be steadfast. But now we see the

the kingdome of Sathan to be moſte ſtable and ſtrong. For euery kingdome deuided within it ſelfe, ſhall be made deſolate. For wherſoeuer is diſcozde, there is aſſured deſtruction to be looked for.

The ſecond argument is: If I caſt out diuels in the name of Belzebub, your ſonnes do alſo caſt out diuels in the ſame name. But this by your owne iudgement is falle. For you affirme them to caſt out Diuels by the power of God: wherfore you do wickedly to ſay, that I caſt out Diuelles in the name of Belzebub.

The thirde argument is: I caſt out Diuels by the finger of God, that is to ſay, by the power of God: Ergo you do ſaſe. By aſcribe my woꝝke to the Devil.

The fourth argument is: A ſtrong perſon is not overcome but of his ſtronger. The Devil is overcome by mee: for I caſt him out & ſpoil him: Ergo I am ſtronger than he. VVhen a ſtrong perſon armed kepeth his houſe, the things that he poſſeſſeth, are in peace. Who is that ſame ſtrong armed perſon: the olde ſerpent. He kepeth his houſe as long as he dwelleth in the vnbeleuers, and while he blindeth mennes ſenſes that they acknowledge not Chryſte. And then are all things in peace whiche he poſſeſſeth, when the woꝝd of God is put to ſilence, and mens traditions ſounde abzode. But as ſone as the ſwoꝝd is drawne, whiche is the woꝝd of God, by and by the Devil is compelled to giue place: For Chryſt (who is in the woꝝd) is ſtronger than Sathan.

The fifth argument is: He that is not with mee, is againſt me, and he that gathereth not with mee, ſcattereth. That is to ſay: The Devil ſcattereth the church, & I gather the church together: Ergo there is no agreement betwene mee and the Devil. And that the Devil ſcattereth the church, he proueth by a moſte goodly ſimilitude.

*¶ Of the third*

**W**Hen an vncleane ſpिरite is gone oute of a man, that is, when the Devil (who of him ſelfe is vnclean; & want



## *The third Sunday in Lent.*

by many meanes to defile the mindes of men) is gone out of a man, like as hee is now by my power cast out of this wretched man that was possessed: What doth hee then? He walketh by drie places, seeking rest: and finding none, hee sayeth: I will returne intoo my house from whence I came. Hee walketh by drie places, that is to say, by hartes that are not watered with the river of the holy Ghoste. What is ment by his seeking rest, and finding none? By this phrase of speaking is signified his endeuer: for it is not enough for him to haue done harme, vnlesse hee may do moze harme. So great a desire hath hee to destroy men. He is not contented to possesse many hartes, but hee muste also returne ageine to those from whiche he was expelled before. Whereupon hee sayth: I will returne intoo my house, from whence I came. By these words is giuen vs to vnderstand, y he cease not to tempt those that are purged by fayth, but laboureth to enter into the hartes of them ageins, to the intent to carrie them away from the kingdome of Christe: and if hee bring that to passe, the end of that manne becommeth worse than the beginning, because he becometh a new the enimie of Christe, and expulseth the holy Ghoste: And hee shal suffer sozer punishment, if hee cast not out the Deuill again by true repentance. Let vs marke then how perillous a thing it is for them that haue once professed them selues Christians, to put their necks ageine vnder the Deuils yoke. For as suche men do mosse greuously sinne against the holy Ghoste: so must they also stand in feare of mosse greuous punishment. Wherefore they that are touched with any care of their salvation, let them speedely amende, and fight stoutely against Satan, that hee call them not againe hedlong into the gulfe of sinne.

### *¶ Of the fourth.*

**I**T came too passe that as he spake these things, a certaine woman in the company, lifting vp hir voice, sayd vntoo him. Blessed is the

is the wombe that. &c. But he saydes yet rather blisfed are they that heard the word of God and keepe it. Her first we may marke the diuersitie of menthes iudgements concerning Gods word. Some wonder at the worde, and loue it, as this woman did. Some speak euil of it, as they did ageinst whom Chryst dealeth here. For there haue bin alwayes suche be- vers of the word, fro the beginning of the world. Caine des- pised the worde, and Abel loued it. Noe loued it, and all the whole worlde beside despised it. In the time of Jeremy, seue- n or none receyued the worde of the Prophets with frute: but the most part chose rather to return to their olde Idolatrie. Hereupon they say to Hieremie: When wee made sacrifice to the Quene of Heauen, (that is to say, to the Sunne) all things went wel with vs. We had abundance of Coyne, &c. After the same manner say the men of our time. When wee hearde Masse, and gaue to Monkcs, all things were better cheape, the feare of GOD was greater, and there was moze love betwene man and man. This is the thanke that the worlde yeildeth to God for his wel doing. We giueth vs the word of saluation, and we haue leauer haue mens dreames. We offere it to vs freely, and we will earne it with the gen- gawes of the Monkcs. But let vs leaue these things, & ha- ken vnto Chryste. Blisfed are they (sayth he) that heere the word of God and keepe it. These wordes are few, and haue a great promise annhered to them.

What maner of word is that word of GOD: It can bee none other, than that which the prophets haue deliuered vs: Chryste hath confirmed with his owne blood: and the Apo- stles haue taught. What maner of worde is that: The same therof is conueyned in the instructio of our childre, called the Catechisme: and these are they: The ten commaundments, the Articles of our helasse, the doctrine of the Sacraments, & the doctrine which ye heere euery Sunday out of the Gospel: that is to wit (in one word) the same doctrine that the Pro- phets, Chryste, and the Apostles taught. This word will haue

## The fourth Sunday in Lent.

hath herin. Ergo, he wil also that there be ministers & pastors  
that are able to teache this word. For seeing that he giveth  
his word, and streth soule helth whiche is receyved by faith  
through hearing it is needfull that there be persons that can  
teache this word. Who to be it, so; as much as it is not inough  
that the word be taught and herd, unless it be also kept: the  
word abideth, and keepeth it. What is to kepe the word? It  
is to lerne the word that is herd, to hold it, to beleave it, and  
to performe true obedience: unto God through faith. So did  
our father Abraham. He herd the word, he held it, he beleved  
it, yea and yelded such obedience to it by faith, that he wonld  
at Gods appointment rather slea his onely begotten sonne,  
than bryake Gods commandmentes. But who is he a-  
mongst us, that yeldeth this obedience unto God? we will  
be called Abrahams children, but we wil not treade in our  
fathers footsteps. What promiset he to them that beare it  
and obey it? Blissed are they sayth hee. &c. They are blissed,  
that is to say, set free from al wretchednesse, from sinne, and  
from damnation. Blissed, that is to say, incoasted in ever las-  
ting life and glorie through Iesus Christe our Lord, who  
with the father and the holy Ghoste liveth one God, wor-  
shiped without end. Amen.

## The fourth Sunday in Lent commonly

called *Adzalem Sunday*.

The Gospell. John. vi.



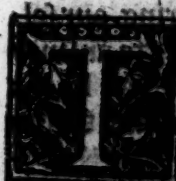
After these things Iesus went his waye over the  
Sea of Galilee, whiche is the Sea of Tyberias,  
and muche people followed hym, bycause they  
sawe his miracles whiche hee did on them that  
were healed. And Iesus went vp into a mount-  
ayne, and there hee sat with his Disciples. And Easter, a feaste  
of the Iewes was ne. When Iesus then lift vp his eyes, and saw  
a greate companie come vnto him, hee sayde vnto Philip:

whence



whence shall yee buy bread that these may eate? This he sayde too proue him: for he him selfe knewe what he would doo. Philip answered him: Tyuo hundred penyworth of breade are not sufficient for them, that euery man may take a little. One of his disciples (Andreye Simon Peters brother) sayeth vntoo him: There is a lad which hath fve barley loues, and tyuo fishes: but what are they among so many? And Iesus said: Make the people sit downe. There was muche grasse in the place: So the men sate downe, in number about fve thousande. And Iesus tooke the breade, and when he had giuen thanks, he gaue too the Disciples, and the Disciples to them that were set downe, and likevise of the fishes as muche as they would. When they had eaten ynough, he sayd vntoo his disciples: Gather vp the broken meate which remaineth, that nothing bee lost. And they gathered it togither, and filled xij. baskets with the broken meate of the fve barley loaves: which broken meate remayned vntoo them that had eaten. Then those men (when they had seene the miracle that Iesus did) sayd: This is of a truth the same prophete that should come intoo the worlde. Therefore when Iesus perceyued that they would come and take him too make him king, he departed agein intoo a mountaine him selfe alone.

The exposition of the text.



The summe of this Gospell is, that Christ with here by his dede and exampls confirme the doctrine which he taught, in the .vi. of Mattheew. First take ye the kingdome of God, & the righteousnessnesse of him (that is to say of God) and all things else shall be cast vnto you: to p'intent that we being instructed by Christs word and miracle, shoulde call off the care of the belly, and followe Christ into the desert, leaving all care for our selves vnto him, according to his commaundement: call thy care vpon the Lorde, and he shall nourish thee. The meaning therefore of all this whole Gospell, is to teache

teache, that they which heare, looke, and keepe the word, shall not perish for want of foode, because Christ taketh vpon him too care for them. The places are these.

1. That God hath care for them that folow him.

2. The circumstances of this present miracle, and the use therof to vs wards.

3. The deede of this people that wold haue made Christ king, and of Christs fleeing.

*¶ Of the second.*

In this first Doctrine many things offer themselves to be considered: of which euery one dooth minister some Doctrine and admonition. As are Christs iourneying and working: the earnestnesse of the people to heare him: what moued the people so to do: what profit redoundeth thereby to the people, and what we ought to lerne by the example of the people, and the deede of Christ.

Christ iourneying is shewed in these wordes: Iesus went his way ouer the Sea of Galilee, which is the Sea of Tyberias. This Tyberias was a Citie builded by Herode nere vnto Jordan in the hono<sup>r</sup> of the Empero<sup>r</sup> Tyberias. In this iourney of Christs there is to be marked the end and the example therof. The end of it was to spread abroad his Gospell by teaching and miracles. The example is, that we woulde followe Christ, euery man in his vocation, not sparing our selues, but night and day by land and by sea, endeavor to answer our calling. And this example is not to be folowed by the ministers of the word only, but of all men, according to the manner of eche mans vocation.

What doth Christ in this iourney? Mark in, Mat. 9. chapter sayth, that Christ had pitty vpon them, because they were as sheepe that had no shepheard, and that he began to teach them many things. Mathew addeth that he was occupied all day in healing the diseased. Here do foure things offer themselves to be considered. First, Christs loue. Secondly, the cause of this loue.

lone. Thirdly, what wee be without the ministracion of the word. Fourthly, what is the end of the ministerie.

When Christe taketh pitie of the people, we are admonished to think how like a father he is minded towards vs, as who is sorry for our miseries. This is it that the Apostle saith to the Hebrewes: we haue a high priest that can suffer with vs in our infirmities. The cause why he pitied the people, is shewed by Mark. Because (saith he) they were as sheepe that haue no shepherds. But what are sheepe without a shepherd? Wretched & ready to take harme by thames & fumes. Now when the Lord sayd these things, the people was by false teachers led away from the true seruice of GOD vnto sundry superstitions, the first whereof is the losse of their soules, like as wee erewhile talked vnder Pope dom, wher in we see the true seruice of GOD, there were brought in, to the churche most horrible superstitions: Paying vnto Saints, heathenlike adoring of the sacraments, Purgatorie and other fables, whiche vniuall GOD did not stick with at many times in such as this day. Where by therefore wee may see, what man be without the ministracion of the word: namely, they be as sheepe straying in a wildeernes, where they are euery moment in very great danger of thames and fumes: or rather (as I tell all at one word) whereas is not the word of God, there is no saluation. Also wee may learne here the end of the ministerie of the word. For without the word is it as they that is all day without a shepherd. For the word is to them as the shepherds staffe, wherewith men are gathered together out of the wildeernes to their shepheard. Also it is fodder wherewith they are refreshed and nourished. And it is the saluie wherewith our soules are healed. As he saith, it is the way, the way, the way which we growe vnto the life of eternal life: when the belone the word be preached, it is easy then to vnderstand hereby, how much a thing the word of God is.

The earnestnesse of people to hear Christ, is also declared.



## The fourth Sunday in Lent.

red heer. A great company (sayth the Euangelist) folloved him, yea & that far into a desert place from the Cities, wher was neyther meat nor drinke. Beholde the exceeding greates earnestnesse wher through the people were so ioyful to heer Chryst, that they seemed to hane no care at all of their body. The day was far spent sayth Mark.

Why the people folloved Chryst in this wise, John declareth in this dayes Gospel, when he sayth: because they sawe the miracles that he wrought. And his miracles were partly a witnesse of the power of the Godhed in Chryst, and partly as it were certeine seales of his doctrine, and tokens of his exceeding great good will towards men. For the people came to the thinking upon these thins things by the signes & miracles whiche the Lord wrought.

The people then by this their folowing after Chryst receyved this profit, that they came to the knowlege of their salvation. For when he had by wonderful miracles confirmed the doctrine that he had taught them by mouth, they gave credit to his word; by which faith all those were saved that continued into their end. Besides this, many receyved corporal benefites at his hand. For he healed such as were diseased according as the other Euangelists make report.

Now now, is this example of the people to be folloved of us? First we folow the example of this people, if we beare Gods word diligently, and believe the same, as was confirmed by Chrystes miracles wherewith he hath confirmed the truth of his doctrine. Secondly we shall folowe the example of the people in this, that they obey the rule which Chryst giveth in the 6. of Math: for thus saith Chryst. First see the kingdom of God, & his righteousness, & all these things shall be cast unto you. This order is to be observed diligently of all the people. The first care muste be for the kingdom of God, & the righteousness of God. And then also they must labour according to the state of their calling. For thus sayeth the Scripture. In the sweat of thy browes shalt thou eat the bread. And in the

must more  
to god for  
at Infirmary  
and

the psalme it is sayd: Thou shalt eat of the labours of thy  
 handes. Also Dauid sayeth: He that laboureth let him eat.  
 So is labour appoynted to all men, howe be it according to  
 every mannes estate. For the labour of a shepherd is one;  
 of a plowman, another: of a king, another: and of a Chaunce-  
 ler, and Senator, another. But all men must beware that  
 they work not auerterlie, which thing they do, that care first  
 for the belly, and last of all for the soule. Therefore let him  
 that beareth an office, thinke thus: My Lord Chryst sayeth:  
 First take the kingdome of God and the righteousnesse of  
 God, and afterwarde take the rest of things necessary to liue  
 by. I will obey this commaundment of my Lorde, assuring  
 my selfe that he will verily performe that which he hath pro-  
 mised, how much so ever reason & the whole worlde grudge  
 against it, and endeuer to ouerturne this order appointed by  
 Chryst. God feedeth the birds: and why should he not feede  
 me that am obedient to him: He giueth me a body: and why  
 should he not giue me rayments: He giueth me life: and why  
 not saue: He giueth euerlasting things: and why not tem-  
 porall things: Whosoether therefore is godly, must folowe  
 this rule of Chryst: First take Gods kingdome and his righte-  
 ousnesse, and all things else shall be cast unto you. But  
 (alas for to pte) many offende against this rule. For first  
 they offende, whiche not onely haue off the hands of God  
 them selues, but also are a let vnto others, that they should  
 not here it. Lyke as vngodly husbands do, whiche with-  
 holde their tongues from hearing Gods wyorde, for coue-  
 tousnesse of their owne gayne. Thus by their rashe holde-  
 nesse they rish into Gods office, & maliciously despise Chri-  
 sts commaundment, whereby it cometh to passe, that  
 whosoether they go about with ill success. First they meane  
 to provide for the body, and afterwarde (if they can finde any  
 leisure) they haue a little regarde to the soule. I gather  
 (wyl some saye) for my Wyfe and my Children. Thou  
 dost well, and I allowe thy meaning: for Nature teacheth  
 and

and reason perswadeeth, that the husband should care for his wife and children. And Paule sayth: He that neglecteth his owne, is worse than an infidell. But gather thou according to Chrysostome's rule, and the example of this people. First seeke the kingdome of God: and next be diligent in thy vocation. If thou doe otherwise, thy children shall have small joy of thy labours. For thy labour is cursed, and cursed is the fruite of thy labours, and it shall not profite thy children. For this is a most true saying: The thirde descent enjoyeth not the goodes that eill meanes have got. Experience teacheth, that the goodes which are eill gotten by the parents, are for the most part wastfully and shamefully spent by their children among barloties in brothelhouses, in tawerning, in quarelling and beuelling. Wherefore if wee have any liking of godlinesse, let us followe Chrysostome's rule, and the example of this multitude. Which thing if wee do, wee shal seeke Gods hand to be bountifull to ourne vs.

**N**ow let vs take upon the circumstances of this present miracle, which are many. First the Lord sayth to Philip: I feare to hence might not buy bread that these may eate. Why is this put so by the Evangelist? And he sayd this for cause, that is to say, to proue what sayth he had, who ere while had made the water turned into wyne at Cana in Galilee. yea, I say, as the mind of a man will not be able to meditate. But what answer maketh Philip? Twentie hundred pennesworth of bread would not suffice them, that every one might take a litle. Here Philip being forgetfull of the miracles that he had seene before, calleth his owne reason to counsell, and he should say: It is a great company, and it requireth a great summe of money to suffice them, and we have in manner nothing. For it is to no purpose to make questions of buying bread, it is to no purpose to stand debating thin of that, where impossibilitie letteth. And yet the Lord sayth to another Disciple, whome I cannot name, sayth,



sayth, Here is a boy that hath five barley loues & two fishes: But these are nothing for so great a company. This disciple is past hope as well as his fellow.

But what sayth Chryste to this geere? He sayth to them, make the folke sit downe: as if he had sayd, for asmuch as it seemeth a thing impossible for your iudgement, that so great a company should here be saued from perishing for hanger: I who haue sayd vnto them & you, seeke first the kingdome of God and his righteousnesse, and all things else shall come vnto you, will shew by deede, that my promise is not vaine: do you no more but bid the people sit downe to eate.

Here the disciples obey their maister: and to the number as it were of five thousand men do settle them selues to their repast, looking to be fed by miracle.

When they were set downe, Iesus tooke those five barley loues and two fishes, and first blessing them, and giuing thanks, distributed as much as he listed to his guests. And after that they were satisfied, he said to his disciples, Gather vp the broken meat that remaineth, that nothing be lost. And they obeying him, gathered vp twelue baskets full of broken meat. We see the miracle whereby Chryst confirmeth his diuine power, his promise, and his office. What must wee learne hereby? Many wholesome doctrines may be gathered hereof.

First here is confirmed that which we haue heard in the first place: namely that they which follow Chryst, shall not perish for want of foode, according as you haue herd alreedy. Secondly by this miracle is confirmed Chrystes loue towards them that follow him. Of which thing also we haue herd in the first doctrine. Furthermore, by this miracle wee are assured, that Chryste (contrary to the iudgement of reason) can helpe when he will. For like as the kingdome of Chryst and the kingdome of the worlde are diuers: so maye other things be done in Chrystes kingdome, than can be done in the kingdome of the worlde. For he that is cheefe in Christs

## The fourth Sunday in Lent.

kingdome is almightie, whose will is a dēde. For (as Dauid sayth) he hath done all things whatsoeuer he woulde, both in heauen and earth. Therefore when the Gospell setteth before vs the wonderfull woꝝkes of God concerning the resurrection of the dead, the lyfe euerlasting, the eternall punishment of the wicked, and such other things: we must not call our owne reason to counsel, to demaund of it what can be done: but we must aske the question at Gods woꝝd only. For if God say ought to vs, by and by we must call to mynde his mightynesse and his truth. In as much as hee is mighty, nothing is to him impossible: And because he is true, whatsoeuer he sayth, is assured and stedy. For he sayth: Heauen and earth shall passe, but my woꝝdes shall not passe.

We are taught also by thys miracle and dēde of Chrystes, that God wil with his blissing encrease the smal thinges of the godly. For suffisance consisteth not in the greate abundance of things, but in the Lordes blissing whiche only maketh men rich. Whereupon Chryst in the .xj. of Luke sayeth: Mans life consisteth not in the abundance of things that he possesseth. And Dauid in the hundred and one & twentieth Psalm sayeth: and there is abundance to them that loue thee. Oftentimes it falleth out, that some poore man fearing God, is better fed with bread and potage, than a wicked rich man with his daintie dishes and swete wines. The poore Lazarus was better fed with the crummes which hee coulde scarce come by, than the rich Glutton wyth his delicate fare. Let euery one of vs thinke vppon these things aduisedly, and wayt patiently for the Lordes promise, that hee may blisse our laboures, and encrease our breade. For he commaunded vs to pray and say: Gue vs this day our dayly bread.

Wherefore Chrystes dēde teacheth vs to geue God thanks for his gifts when we go about to vse his heauenly benefits, and to desire him that he will haloto his gifts with his

his blessing. For the creature of GOD is made holy by the word, and by prayer, according as Paul teacheth in the first to Timothy and the fourth Chapter. But it cometh too passe, that many, because they knowledg not Gods benefites, and much lesse yelde thanks to the gyuer, are either needie, euen in great plenty of things, or else are pressed with great pouertie. Wherefore I exhort you to folowe this example of Chryst, as often as you meene to bles Gods good gifts. And let this suffice for this present miracle. Now ensueth the third place.

*I. Of the thirde.*

When they had seene (sayth the Euangelist) the miracle that he had wrought, they sayde: Of a truth this is that Prophet that should come intoo the worlde. Therefore Iesus knowing that they would come and take hym vp too make hym kyng, fledde ageyn intoo a Mountaine by himselfe alone.

Here are two examples propounded: one of the multitude, and another of Chryst. In the multitude we see two things: The one is that by the miracle they acknowledge the Messias. Which thing is wel done of the people. For the Prophet Esay foretold it should come to passe that when the Messias came into the worlde, he should worke great miracles, by the which he should be known. Thus far therefore the people iudged aright. The other that we see in the people, is the error of the people in iudgemēt. Who perceiuing by the miracle that Iesus was the Messias, would haue made him kyng. But Chrystes kingdom is not worldly, according as he himselfe sayd vnto Pylate: My kingdom is not of this worlde. The people would faine haue bin thankful to Chryst, but they shewed not their thankfulness according to knowledg. Whereby we may lerne of this multitude to be thankful too God: how beit in as much as they were euer shot in their doing, let vs embrace Gods word for a rule of thankfulness.



## *The fourth Sunday in Lent.*

But when Chryſte vnderſtood the unſkilful zeale of the people that were minded to make him their kyng, he fled into a mountaine, and ſuffred not himſelfe to be made king by the people. What may we lerne hereby? Firſt that which I ſpake of euen now, that Chryſts kingdom is not worldly. Next, that we muſt couet no honor contrary to our vocation. Let every man content himſelf with that degree of eſtimation that he is called vnto, & not take vpon him an other mans office, for deſire of eſtimation. But let every one of vs in his own vocation looke vnto theſe three things. Firſt let vs labour luſtily in the feare of God. Secondly, let vs not ſeek the praiſe of a multitude, if we ſhal haue done any good. Thirdly, let this be our purpoſe, to ſerue God and his church in the feare of God. They that doe otherwiſe, doe nothing aright, but offend God, and vtter their owne pride, whome God ſuffreth oft to ſlide, that their folly may be known, and ſo may ſuffer puniſhment for their preſumption. That the which thing happen not vnto vs let vs pray God to gouerne vs with his ſpirit, to whom the only and everlaſting god, be honor, praiſe and glorie for ever and ever Amen.

## *The fifth Sunday in Lent commonly*

*called Paſſion Sunday.*

**The Goſpell.** John. viij.



Hiche of you can rebuke mee of ſinne? If I ſay the truth, why doo ye not beleue mee? He that is God, heareth Gods vvords: yee therefore heere them not, bicauſe ye are not of god. Then aunſwered the Iewes, and ſaide vnto him: Say vve not vvell, that thou art a Samaritane, and haſt the Diuel? Ieſus aunſwered, I haue not the diuel: but I honor my father, & yee haue diſhonored me. I ſeek not mine ovvn praiſe, there is one that ſeeketh and iudgeth. Verily, verily,

verely I say vnto you, if a man keepe my saying, he shall neuer see death. Then sayde the Iewes vntoo him: Nowv knowv vvee that thou hast the deuyll. Abraham is dead, and the Prophets, and thou sayest: If a man kepe my saying, he shall neuer tast of death. Art thou greater than our father Abraham vvhiche is dead? And the prophets are dead: vvhom makest thou thy selfe? Iesus aunsvvered: If I honor my selfe, myne honor is nothing: it is my father that honoreth mee, vvhich you say is your God, and yet ye haue not knowvn him, but I knowv him. And if I say I knowv him not, I shall bee a lyer, like vntoo you. But I knowv him, and keepe his saying. Your father Abraham vvas glad to see my day: and he savv it, and reioysed. Then sayde the Iewes vnto him. Thou art not yet fifty yeare old, and hast thou seene Abraham? Iesus sayd vntoo them: Verely, verely, I saye vntoo you: Ere Abraham vvas borne, I am. Then toke they vp stones to cast at him: but Iesus hid himselfe, and vvent out of the Temple.

*The exposition of the text.*



**T**his Gospell conteyneth a singular Doctrine concerning Chryste, and a gaynsaying of the same doctrine by Chrysts enemies. For lyke as Chryst defendeth his owne person, office, and doctrine, and pointeth out the true fountayn of salvation: so the Jewes Chrystes enemies set them selues against the person, office and doctrine of Chryst, and pleade against him with thre arguments which Sathan hath vsed from the beginning of the world forth. And those thre weapons are these: Hypocrisie, Sophistrie, and Tyrannie. This Gospell therfore conteyneth the discription of two Kingdomes, that is to say, of Chrystes, and of Sathans. For as Chryst heer mainteyneth his owne kingdome: so the champions of Sathan maynteyne their masters quarrel. But because it is for our behofe to haaken what Chryst sayeth, rather than what Sathan thinketh agaynst it: I wil propose

## *The fifth Sunday in Lent.*

two lessons out of this gospel grounded vpon Chrystes wordes, and shew what his enemies answered and dyd ageynst eyther of them. The places are two.

1 That lyke as Chryste is the true Messias: so every one that heareth him not, is not of God.

2 That he which keepeth Chrystes wordes, is set free from eternal death. And in these two chiefe lessons of this Gospell, I will set forth the strife betwene Chryst and the Jewes, in declaration wherof, many particular lessons do offer themselves.

### *Of the firste.*

**O**f the first lesson there be two parts. One, that Chryst is the true Messias: the other, that he which heareth not Chryst, is not of God. Concerning the first part, the text hath thus. VVhiche of you can rebuke mee of sinne? If I speke the trurhe vvhy doo not you beleue mee? The Jewes had found faulte with Chrystes doctrine, bicause Sathan and his seruantes hate the truth. Chryst confirmed his doctrine, by innocencie of life, the recorde of the Prophets, and sundry miracles, so as the Jewes might haue knowne hym to be the true Messias, and also haue beleued in hym to theyr saluation. Therfore when as they through the instind of Sathan, for hatred to Chrystward, and of loue to their owne false doctrine, whiche they had receiued of their forefather, did with all their power set themselves agaynst Chryste: Chryste on the other syde thirsting mannes saluation, defended his owne innocentnesse, doctrine, and office, to the intent he might at least wile, yet win some of his foes vnto God, and call them backe from falling headlong into damnation. First therfore he asketh if any man can finde faulte with his conuersation. VVhich of you (sayth he) can reprove mee of sinne? As if he had sayd: I haue liued openly among you without faulte from my cradle, so as none of you is able to reprove me of any sinne, nowe saying that so

to do



to do is the propertie of the Messias, why do you not acknow-  
ledge mee to be the Messias that was promised long agoe?  
For none is clere withoute Synne, but the Messias onely.  
In as muche then as none of you is able to conuide me  
of sinne, yet do foolishly: not onely for that yet acknow-  
ledge mee not to be the Messias, but also for that you con-  
demne mee of sinne. Heerevnto he addeth concerning his  
doctrine. If I speake the truthe vntoo you, why beleue you  
mee not? As if he had sayd, In asmuch as I do by innocencie  
of lyfe, by record of the Prophets, and by many miracles co-  
firme my doctrine to be so true, that whither you will or nil  
yet confesse it to be true: why beleue you mee not? Hee is  
worse than mad that persecuteth that thyng as false, whi-  
che he knowes to be true. But this is the nature of men.  
He that is nozeled in naughtynesse of a childe, is hardly re-  
claimed from his errour. So great a matter it is to be enu-  
tered to a thing from the shell. But what may wee lerne heer  
of Chryst and the Jewes? Of Chryst, all ministers of the  
word may lerne, so to frame their life and doctrine, that  
no man may haue aught to reprove, eyther in theyr lyfe or  
in their doctrine. For albeit that only Chryst was pure from  
all sinne: yet notwithstanding those that will teach his gos-  
pel with frute must be cleer from offences. For the Poet  
sayeth aright? It is not too the teachers shame, When hee hym-  
selfe is found too blame. For how (I pray you) can a tippling  
Preest fynde fault with tiplers? How dare a whozehin-  
ter chasten whozemongers and aduoutrers? How shall a  
conetous person condemne conetousnesse: or an blurer, blu-  
rie: or a quareller, quarels: or a proud man pride? In fine,  
he that will rebuke others, must be faultlesse himselfe. As  
for those that say, do as I teach, but do not as I do: they are  
not the ministers of Chrysts, but of sathan. For no man  
is to be accounted to teache, vntlesse hee expresse the same  
thyng in hys life, that he teacheth in his wordes. For so  
dothe Paule teache Timothee: Woe thin (sayeth hee)

COI *The fifth Sunday in Lent.*

a paterne to the flocke: That is to say, expresse the thing in life, that thou teachest in word, that the hearers may behold in thee a lively example of thy doctrine. Whereupon Paule sayeth of himself: We yee folowers of me, lyke as I am of Chryst. Moreover, they that heere the Gospell, must learne somewhat of these Jewes. Not to let them selues ageynste Chryst and their teachers as they did: but to take warning at their damnation, and so to repent, that they may be saved by the benefit of Chryst.

On the other part of the first lesson, the text speaketh in this wise: He that is of God, heareth the word of God, and the cause why you heere not, is for that yee are not of God. He assigneth the cause why the Jewes so maliciously despised Chrystes doctrine: that is to wit, for that they were not of God but of Satan. He speaketh not heere of mans nature which in very dede is of God, but of mens maliciousnesse, which is of the diuell. For this maliciousnesse maketh men unwilling to heere Gods word. Her let every man examine himselfe, and deeme of himselfe, whether he be of God, or of the Diuell. For he that with a good will heareth Gods word, hath Chrystes recorde that hee is of God. Contrarywise, he that despiseth the word and persecuteth it, is undoubtedly of the Diuell: though the ungodly are not willing to heere of this. But in lyke maner as the Jewes do heere persecute and slander Chryst that told them this: so in lyke wise are the ministers of the Gospell persecuted at this day by those whome in their sermons they declare to be of the Diuell. What then say the Jewes here? They answered and sayd unto him: Say yee not yvell, that thou art a Samaritan, and hast a Diuell: This is the craft of Satan: when he can not deny the truth, he falleth to flat rayling. So also standeth the case at this day: when men are not able to deny, but that it is Gods word whereby their wickednesse is reprovied: by and by they fall to rayling, and seeke for somewhat to carpe at in the ministers of the Gospell. But what doth

doth Chryst heer: He answered: I haue no diuell but I honor my father, and you dishonor mee. And I seeke not myne ovne glorie, but there is one that seeketh and iudgeth. In this answer Chryst first denyeth himselfe to haue a diuell, whiche thing the Lord confirmeth hereby, that he seeketh Gods glorie, which they do not that haue made a couenant with the diuell. Afterward he turneth the slander vpon the Jewes, when he sayth: And you haue dishonored mee that honour God. For those that rayle vpon them that honoꝝ God, must of necessitie bee led by the Diuell. further moze when he addeth: I seeke not myne ovn glorie, but there is one that seketh and iudgeth: Hee remoueth from himselfe the desire of vaine glorie, and in his dutifulnesse commendeth himselfe to his father. By this answer of Chrystes, the ministers of the word may lerne three things. First (as much as may be) to defend themselves from the slanders wherewith they are charged, least their ministry should be abased, when they themselves are brought in contempt. Secondly, to cast those railers in the teeth with their owne sinnes, because they make warre, not so much against men, as against God himselfe. And thirdely, not to seeke their owne glorie, but the glorie of God, and to perswade themselves assuredly, that God defendeth their innocencie.

*Of the second.*  
**O**f the seconde lesson the Lordes wordes speake in this wise: Verely I say vnto you, if any man keepe my sayings, he shall not see death for ever. These wordes are to be thoroughly well weyd, as which conteine the highest benediction of Chryst towards men, that is to wit, that he which heareth Chrystes sayings shall not see death for ever. Howebeit to the intent we may the better vnderstand these things, I will shew first in order what they conteyn. For the first thing to be observed here, is Chrysts othe. The second what manner a man may bee without Chryst. The third, what may obteyn by him. The fourth how we may be able to bee



## The fifth Sunday in Lent.

come partakers of Chrystes benefits.

His othe is to this end, to assure vs of Gods truth ageinst all the doctrines of men and devils, against the reason of the flesh, yea & against the whole kingdome of the Deuil, which consisteth of Sophistrie, Hypocrisie and Tyrannie. For it is not possible that the Sonne of God should deceiue, who hath warranted his doctrine by so great an othe.

What maner a folke bee wee without Christ? By Christ it cometh too passe that wee see not euermor death. Wherefore without Christ wee are gillie of euermor death. For as there are foure kindes of Lyfe, so are there foure kindes of death also.

The first is the lyfe of nature, wherby wee naturally liue in this world. This life simply in respect of it self is good, because it is the gift of God, which hee promisseth in the fourth commaundemente: but it varieth according to the state of men. Vnto Abraham it was good because hee blest it to Gods glorie. But vnto Pero it was euil, because hee abused it, both too the reproch of God that gaue it, & also too his owne damnation. Ageinst this natural life is set naturall death: which of it self is euil, because it is the punishment of sinne. For standing, it varieth according to the states of men. For lyke as vnto Abraham, this death was a passage vnto a better life, and therefore was good vnto him: so vnto Pero it was the gate of Hel, and therefore too him it was euil.

The second life is of sinne, namely wherby sinne liueth in man, and reigneth through his lusts, as it doth in all the vngodly. This is alwayes euil, because it tendeth too damnation. Ageinst this is set the death of sinne, wherby sinne is neuer liued in vs: which thing cometh then too passe, when wee liue in true repentance & the feare of God. This death of sinne, is euermore good, because it is the passage too eternal life.

The thirde life is of grace, wherby Christ liueth in vs through grace. This is euermore good, because it is Gods

gift, and the way to glorie. Against this is set the death of grace, that is to say, the priuation of grace: whiche thing cometh too passe when wee slide backe ageyne into sinne, and cast away sayth. This is alwayes euill, bicause it is the way into hell.

The fourth life is the euerlasting lyfe, by which the godly shall liue with God and his Angels in endlesse blisse. This life is most excellent good. Against this is set euerlasting death, which is endlesse damnation. Unto this endlesse death are all men subiect without Christ. For vnlesse wee bee deliuered from this death by the benefite of Christ, it shall bee our perpetual reward for sinne: as Paule sayth to the Romanes the. 6. chapter. Such are wee without Christ: that is, wretched, damned, and guiltie of eternall death.

But what doe wee become through Christ: What dothe Christ assure vs of by his othe, namely that being deliuered from euerlasting death, wee are rewarded with eternal life, in which shal be ioy without end.

Howe are wee made partakers of Christes benefites: This Gospell answereth. Verely verely I say vntoo, if any man kepe my saying, he shal not see death for euer. Then is this great treasure in Christes wordes: which who so kepeth, hath Christ, who only is the way to life. What is to kepe the word of Christ: It is to hear it, to lerne it, and to beleue it according to this saying: He that beleueth in the sonne hath life euerlasting: Why so: bicause hee that beleueth is iustified by his owne faith, that is to say, is set free from sinne, endued with the rightuousnesse of Christ, and accepted to eternall life for Christes sake. He therfore that coueteth eternal life, let him marke well the things aforesayd, let him haue in continual repentance, let him hear Christes word, let him beleue it, and let him continue in the faith, euen vnto death. So that it fall out, that this naturall death shall be vnto him a passage vnto eternall life.

But

## The fifth Sunday in Lent.

But what say the Jewes to this healthfull Doctrine of Christes? Chryst saith: He that kepeth my word, shall not se death. The Jewes answered, now we know wel thou hast a Devil, Abraham and the Prophets are dead, and thou sayest if a man kepe my word, he shall not tast of death for ever. Art thou greater than our father Abraham, who is dead: &c. Whom makest thou thy self? As if they had said: If thy word be of such power, that they which heere thee shall not taste of everlasting death, surely thou art greater than the prophets and our patriarch Abraham, which are dead, but this is false: for thou art not greater than Abraham. Ergo, it is false that thou sayest, he that kepeth my saying, shall not tast of death for ever. Wherefore thou art a blasphemour of God and hast a Devil. Chryst answereth, and sayeth: If I glorifie my selfe, my glory is nothing, that is too vvit, by your iudgement. It is the father that glorifyeth mee. The meaning of these words is this: The only begotten sonne of God is greater than the seruants of God, or than the adopted sonne of God. I am the only begotten sonne of God, according as the father himself witnesseth by his own voyce and works. But the Prophets and Abraham are Gods seruants and Gods children by adoption: wherefore I am greater than Abraham and the Prophets: Ergo, it is no marvel though my word be of greater power than theirs. Then pled they a poynt of Sophistrie. For, that which Chryst spake of the everlasting death, they construed of the naturall death, howbeit maliciously. Wherefore Chryste proceedeth to reprove them, saying: If I say I knowe him not, I shall be a lyar as you are. For you say you know him whom you know not. But what is it to knowe god: first it is to know who he is, that is to wit, the father, the sonne, & the holy Ghost. Secondly, to beleue in him. And thirdly to order a mans life according to his will. Howbeit, because the Jewes gloried of their father Abraham, Chryst proceedeth to shew how haue this boasting is and sayth: Your father Abraham was glad to see my day, and



and reioyced. In these wordes Chryst teacheth three things. The one, that he was before he tooke mans nature vpon him, that is to say, from euerlasting, God euerlasting. The other, that Abraham beleued in him. For to beleue in Chryst is spirituallly to see him. And Chryst is seene three ways: in body only, as the Jewes saw him that talked heer with him: in spirite only, as Abraham & wee see beleue in him, do see him at this day: both bodily & ghostly at once, as the saints & we are cōuersant with Chryst vpon the earth, & as wee that beleue in him, shall behold him with our bodily eyes, after the Resurrection of the dead. The middle seeing and the last seeing are healthfull: but the first is not healthful. Thirdly Chryst in these wordes teacheth, that the Jewes do not tread in the steps of their father Abraham, of whom they make so great braggs. For Abraham acknowledged Chryst, and beleued in him, and was glad of it. But the Jewes do neyther beleue in Chryst, nor are glad of him, but rather condemne Chryste. And therfore they make a false brag of Abraham. But what answer make the Jewes to this? Thou art not yet fiftie yeere olde, and hast thou seene Abraham? As muche to say, as Abraham died two thousand yere ago and moze, therfore thou couldest not see him, bicause thou wert not as then. Chryst answereth: Verely, verely I saye vntoo you, before Abraham was, I am. These wordes teache three things manifestly concerning Chryst. Firste that he is very God. Secondly that he is very man. And thirdly that God & man Chryst are not two persons, but one onely diuine person, which tooke mans nature vpon it, to the intent he might become a sacrifice for the sinnes of the worlde. But what doo the Jewes in this case? They tooke vp stones to throwe at him. Heere is described the last refuge of Sathan, whiche is Violence & Tyrannie. Hyther to they dealt against Chryst with rayling, hypocrisie, and sophistrie: and now in the end they take them to their weapons. But Chryst hideth himself, and getteth him out of the Temple. In whiche deede he teacheth

## Palme Sunday.

eth two things. One is, that the church is preserved by the power of God, against the tirannie of the world and the devil. Another is, that he will not have his word, nor himselfe in his word, to be among those that persecute him openly: but only among them that receive and love him. To this mediator with the father and the holy ghost, be honour, praise and glory world without end. Amen.

## Upon Palme Sunday.

¶ The Gospell. Math. xxj.



And when they drevv nigh too Ierusalem, and were come too Bethphage vntoo mount Oliuete, then sent Iesus tvoo of his disciples, saying vntoo them: go intoo the tovvne that lieth ouer against you, and anon you shall finde an Asse bound, and a colte vvith hir: loose them and bring them vntoo mee. And if any man say aught vntoo you, say yee the Lord hath need of them: and streight vway he vvil let them go. All this vvas done, that it might be fulfilled vvich vvas spoken by the Prophet, saying: Tell yee the daughter of Sion: behold, thy king commeth vntoo thee meeke sitting vpon an Asse and a colte, the foale of an Asse vsed too the yoke. The disciples vvnt and did as Iesus commaunded them, and broughte the Asse and the colte, and put on their clothes, & set hym thereon. And many of the people spred their garments in the vway. Other cut dovne branches from the trees, and strevved them in the vwaye. Moreouer, the people that vvnt before, and they that came after cried, saying: *Hosanna* too the son of Dauid: Blissed is he that commeth in the name of the Lord: *Hosanna* in the highest. And vvhen he vvas come too Ierusalem, all the Citie vvas moued, saying: vvho is this? And the people sayde, This is Iesus the Prophete of Nazareth, a Citie of Galilee. And Iesus vvnt intoo the Temple of God, and cast out all them

them that solde and bought in the temple, and ouerthrevve the tables of the money chaungers, and the seats of them that sold Doves, & sayd vnto them. It is vwritten: My house shalbe called the house of prayer, but yee haue made it a denne of theeves.

The exposition of the text.



This gospel is red twice a yere, that is to say the first Sunday in Aduent, and vpon Palme Sunday, but not for one selfesame cause. For vpon the first Sunday in Aduent it is red, because the Prophecie of Zacharie precheth in it of the Lords comming into the world, who should be the king and Sautoz of them that trusted in him. And this day, it is red for the Story, which was done this day, namely the sixth day before he suffered.

The summe of this Gospell is, that Chryst sitting vpon the Ass and his colte which the Disciples had brought vnto him, rode toward Hierusalem, about whom the people went crying Hosanna to the sonne of Dauid, strewing boughes, & spreding their garments in the way. And also that when he was come into the Temple, he dyane out the biers and sellers, &c. The places are thre.

1. The description of Chryst the king and of his kingdom.
2. Of the citizens of this kingdome, and of their duetie.
3. Of the things that were don in the Temple, after that Chryste was entred into it.

¶ Of the firste.

Of this read in the first Sunday in Aduent, which is there the second place.

¶ Of the second.

This was the third place in the first Sunday of Aduent: from whence you shall fetch the exposition vnto the title concerning the yle of the Lords comming.



# Palme Sunday.

*Of the third.*

**T**he thirde place is the storie of those things that hapned in the temple after that Chryst was entred into it. This storie may be deuised into foure parts, which are these.

- 1 The driving of the byers and sellers out of the temple, and the reason therof.
- 2 The healing of the lame and the blinde in the temple.
- 3 The defencie of the childzen that cried Hosanna, to the sonne of David.
- 4 The fretting of the Princes, the Priestes, and Scribes against Chryst.

*Of the first parte.*

**T**he Evangelist declareth, that the Lord entered into the Temple, and drave out the byers and sellers: and mooredauer, that he addeth the cause of his so doinge, when he sayth: My house shall be called a house of Prayer: but you haue made it a den of theeues. In this deede are three things to be noted. First the occasion of the deede: Secondly the deede it selfe: and thirdly, the signification of the deede. The occasion of the deede was the insatiable couetousnesse of the priestes, who ordeined these things for this cause, that they which would offer, should for money haue at hand what so euer they would wish for: for as much as the couetousnesse of these men is to be condemned, the ministers of the Gospel must take heed to themselves, that they take no fetches to pill the people, as it fel out in the poperie, where they had Passes, pardons, and other trumperie to sell, to the damnation of themselves, and of others. Secondly, Chrystes deede is to be noted. For in this deede he testifieth himselfe to be a king and high Priest, and a looker to the religion of God. Otherwise he had not of his own private authoritie put to his hand, but had vttered the graue of his mynde by wordes only. This deede of Chrystes must aswell the godly illustrate, as the ouerlars of Gods religion followe, that there

bee

be a defiling of Gods religion in the churches of Christians.  
Other that have not this authority, must be loopy and tell  
it in words that they disallow the corruption of gods ser-  
vice. Thirdly the signification of this verse is to be weyeth  
For as the temple was defiled: so he meant that there should  
be a spirituall purging of the temple by his owne death and  
glorious resurrection.

For sover in the cause of this verse (which is expressed by  
these words, my house shall bee called a house of prayer, &c.)  
we may learne two things. First that the temple is the vi-  
sible seat of Gods service. For all be it that every place be a  
temple to the godly, as much as it is la to fall for them to  
call vpon God every where: yet notwithstanding, the tem-  
ple of church is the common place toher in we must assem-  
ble to pray, and to doe other things that pertain to the out-  
ward discipline of godliness. Another is that we should re-  
uerence the churches that are appoynted to Gods service,  
and keepe them cleare from Idols and Idoll service. But (as  
the Pope to say) the Popes superstition sticketh so fast to the  
sillies of a nation, that they cannot abide that an Idoll should  
be pulled out of their church. But herof shal more be spoken  
at an other time.

Of the second part of the things done by Christ in the tem-  
ple, is, that he healed the lame and blinde that came vnto  
him. By which deed he testifieth, first that he is the true Mes-  
sias. For the Prophet Esay foretold, that when Messias was  
come, he should worke such miracles. Secondly this deede  
sheweth that the office of the Messias is to destroy y<sup>e</sup> workes  
of Satan. For when Christ taketh away the disease he re-  
moveth the cause and: and the cause of all diseases in sinne.  
Thirdly he sheweth by an outward token, how men should  
vie y<sup>e</sup> church: for the healing of bodily diseases, is a repre-  
sentation of the remedying of mennes soules from spiritual sick-  
nesse

# Palme Sunday

nesse: Therefore the church must be appointed to this purpose, & we may be purged thereof from spiritual diseases: which thing is then done; when we believe the word that is there preached, and by believing are washed from our sinnes with the blood of Christ, according as John sayth: The blood of Jesus Christ cleanseth us from all iniquitie.

*Of the third parte*

**W**hen the children entered in the temple, Hosanna to the Sonne of David, and that the Pharisees chide them: Christ take upon him to stand in defence of the children and justifieth their doing by record of the Scripture. Have ye not read (saith he) Out of the mouth of babes and sucklings hast thou made perfect thy praise. Here we have to learne of both: that is to wit of the children, and of Christ. Of the children first, let our children learne to know Christ, and to set forth his praise. For seeing that Christ sayeth, that the kingdome of heaven belongeth to children: undoubtedly his will is, to be praised and magnified by the faith and by the voyce of children. But alas, there be many children which not onely are ignorant of Christ, but also are so lewdly brought up, that they learne nothing, but to sweare, to lye, to talke ribaudry, & to practise other naughtinesse: who shall not onely be punished themselves one day for their lewdnesse, but also their parentes shall be punished of God, for that they have so wickedly neglected the children that God hath given them to bring up in nurture and godlynesse. Againe, we may learne of the children, to confesse Christ in the middes of his enemies: Here were present the Pharisees and Scribes the chief Governours of this common weale, who persecuted Christ, and were angry with all those that yelded any honor unto Christ. Yet could not this crueltie so abate the children, but that the more they were forbidden, the more they cryed out. For such is the strength of faith, that whersoever it be, it can not be hidden, but always bursteth out into the praise of God.



This dutifullnesse is required at all mennes handes, according to that saying of Paule in the .x. to the Romanes: with the hart we beleue vnto righteousnesse, & with the mouth we confession made vnto saluation.

By the doing of Chryst we may lerne, first that he will defend those that beleue him. And secondly, that after the example of Chryst according to the state of our vocation, we are bound to defend the innocents of others, and specially to succour & mainteyne the godly, that they bee not oppressed and troden down by the wicked.

Of the fourth parte.

The fretting of the Princes, the Priests, and the Scribes against Chryst, was foretold long ago by the voice of god and the Prophets. For where as God in the third of Genesis told before hand that it should come to passe, that the seed of the woman shoulde treade downe the Serpents head: he meaneth that Sathan and his members, heathenish and ungodly men, should persecute Chryst and his Church. And David in the second Psalm, not onely foresaw in spirit this fretting of the Princes against Chryst, when he sayth, why did the Heathe frette, and why did the people imagin vaine things: But also by the sayd place of Genesis, he perceiued that it should come to passe, that the woman's seed (that is to say Chryst and all that beleue in him) should overcome Sathan & his members. Now in what thing this victorie consisteth, David in the same Psalm declareth, saying: Blessed are all they that put their trust in him: Wherefore let vs renounce Sathan and his members, and with strong faith leane vpon Chryst, the conqueror of Sathan and giner of eternall life, to whom be honor and glorie for evermore.

Of the Lordes Supper, the first Epistle to the Corinthians, and the .xx. Chapter.

That which he delivered vnto you, I receiued of the Lord. For the Lord I say, the same night in which hee was

of I receiued of the Lord I say, the same night in which hee was

domino quod tradidi vobis  
quod dñs Iesus  
m o a nostro  
qua tradidit

domino quod tradidi vobis

## Maudie Thursday

betrayed, tooke bread and whiche he hadde giuen thanks, he brake it, and sayd: take yee and eate yee, this is my body which is broken for you. This doo yee in remembrance of me. After the same maner also he tooke the cup, vvhē Supper was doone, saying: this Cup is the new testament in my blood. This doo as oft as yee drink of it in remembrance of mee. For as oft as yee shall eate this bread and drink of this cup, yee shall shewe the Lords death, til he come. VVherfore, who so euer shall eate of this bread & drink of this cup vnworthely, shal be gilty of the body and blood of the Lord. Let a man therefore examin himself, & so let him eat of that bread, & drink of that cup. For he that eateth & drinketh vnworthely, eateth and drinketh his owne damnation: biold ye he maketh no difference of the Lords body.

*The exposition of the text.*

**T**he words whiche this text is contained in, that the Lord at the celebration of the Lords Supper, should say this, are well handled in the church, to the intent the true use of this holy Supper may be understood. For when Christ the day before he should suffer, instituted this supper, he gave commandment unto his disciples, that they should use this supper to the remembrance of him. VVherfore it must needs be that there are great & weighty causes why it should be necessary to make great account of the institution of this supper. For without the choicely and with goodly way the manner of the institution of this supper, we cannot sufficiently vnderstand the benefit of our salvation, to which though he went in many respects to lead for his death which was to be, to the end that by this supper, he leave it to his church for a most assured pledge of our salvation purchased by him, wherein the memoriall of the covenant established betweene God & man by the blood of Christ, might be preserved for ever. Now then to the intent we may be the more plainly instructed concerning this supper,

I will propounde thre places, which by Gods grace I will expounde at this time. The thre places.

- 1 The circumstances of the institution of this Supper, and the signification therof, wheruppon shal be gathered the full description of the same.
- 2 The true and lawfull triall of suche persons as meene to vse this Supper to their profit.
- 3 The right vse and lawfull meditation of this Supper.

*Of the firste.*

**T**here be many circumstances in the storie of the Institution of this Supper, which I wil set forth in order, according to the text.

The first is of the time. For thus lie the words of the text. Our Lord Iesus Chryst in the same night that hee was betrayed. For he instituted this Supper, vppon the Thursday late, before the next friday folowing that he should be crucified. Wheruppon we may gather two things. First how great it must needs be that Chrystes loue was towards vs, who although he knew he shold die the next day, would notwithstanding institute this perpetuall remembraunce of his benefits. Another is, that the celebration of this Supper must be kept by vs in true repentance, according as shall be said ageine after ward.

The second circumstance is of the guesstes that were at this Supper. The maister of the feast was Chryst: they that were at it, were his disciples good and bad. The good surely were very weake: and the bad was but only Judas the traitor. Hereby we are taught, that Chryste will alwayes be present at this Supper, and that this Supper pertaineth to Chrystes disciples. And although the wicked do also mingle themselves in among the rest: yet notwithstanding this Supper turneth to their iudgement and damnation, as shall be said ageine hereafter.

The third circumstance is of blessing. For he toke bread

*D. ij.*

and



## Maundie Thursday.

and gaue thanks. If the sonne of God gaue thanks before he vsed things : what becommeth it vs to do.

The fourth circumstance is of the elements. For he vsed bread and wyne in the institution of this supper. For as the outward man is nourished with bread and wine : so the inward mā is spiritually fed with the body and blud of Christ.

The fift circumstance is of the things that are present inuisible at this supper, as are the very bodye and the very blud of our lord Iesus Christ.

The sirt circumstance is the cōmandement : for he comandeth his Church to keepe continually the same maner of celebratng his supper. Doe this saith he.

The seuenth circumstance is of the new couenant. This Cuppe (sayth he) is the new testament in my blud. Why this Supper is called the new Testament, it shall bee tolde you afterwarde.

The eight circumstance is the end for which the Supper was instituted, whiche end is expessed in these words. Doe yee this (sayth he) in remembrance of mee. What is to say, As often as ye vse this supper renue ye the remembraunce of my benefits, that is to wit, of my death and resurrection : and shewe ye forth my death till I come.

The ninth circumstance foloweth vpon the eyght, namely that the celebration of this supper belongeth only to them that be of yeres of discretion, that may bee instructed of the Lordes death, and that are able to giue thanks openly to the Lord for his benefits.

These are the circumstances of this supper that are to be weyed diligently. Now will I shewe what things are ment by this Supper. For as the Paschall Lamb had many significations in the old Testament: So also hath this holy Supper of Christs, which is succeeded in the place of the paschall Lambe. Wherefore as the Paschall Lambe, firste did put the people in mind of the benefite done in olde time, that is to wit, of their deliuerance from the bondage of Egypt : And

second:

secondly confirmed the faith of them that used it : and thirdly shadowed the sacrificing of Chryst that was to come : and fourthly was a figure of the euerlasting couenant betwene God & man: So also hath this supper sundrie significations : and that partly in respect of the time past, partly of the tyme present and partely of the time to come, and partly of the euerlastingnesse. Whiche significations I will declare as playnly as I can, God further both mee in teaching, and you in hearing, that it may turn to Gods glorie, & to the healthfull instruction of our selues.

What is the signification of the supper in respect of the tyme past? If we looke back to the time past, this holy supper is a certaine calling to mynd of the storie of our Lords passion, according to Chrystes commaundement: Doo yee this in remembrance of mee. As often then as wee come to the Supper, or other wise bee present at the celebration of the supper, wee must bee mindfull of the death, buryall, and resurrection of our Lord.

What is the meaning of the supper in respect of the time present? First it signifyeth that we are vnited and incorporated into Chryste, and that spiritually. For so teacheth Paule when he sayth, The Cup of Blissing vvhich vvee blisse, is it not the communion of Chrystes blud? The bread that vve breake, is it not the communion of Chrystes bodye? That is to say, the partaking of the body and blud of Chryst, maketh vs to haue a certaine communion with Chryst. Agein, it signifyeth that we also are vnited among our selues by the spirit of Chryst, as many of vs as are partakers to'gither of this supper. Of which communion, the one lofe is a token, as Paule testifieth when he sayeth: bycause as there is one lofe: so wee being many are one body. For as the lofe is made of many coznes: so as many as communicate to'gither, do grow to'gither into one body spiritually, the head wherof is Chryst: and this is the cause that Paule calleth the Supper a communion.

# Maundie Thursday.

Whereupon one of the holy fathers sayth: The supper is called a Communion: first, for that by it we communicate wyth Chryst: secondly, for that we be made partakers of his flesh and of his Godhead: and thirdely, for that by it we communicate and are vnited together one with another.

Moreouer by this supper is ment, that we are spiritually nourished, and susteined or fed with the body and blud of Chryst. For like as bread and wine do nourish, encrease, preserve, and comfort mens bodyes: So doth Chrystes body & blud nourish, encrease, preserve, and comfort our soules vnto everlasting life, if so be that true sath be found in vs.

What is the signification of this Supper in respect of the time to come? This holy supper signifieth, that by the power of Chrysts body raised from the dead, our bodies also shall one day rise ageyn, that they may be made like vnto the glorious body of Chryst. Whereupon Paule sayth: If Chryst be risen agein, we also shall rise ageine, that we may enioy the continual presence of Chrysts body for evermore. Whereupon certain of the holy fathers haue termed this Supper conduct money, because it putteth them that receiue it before their death, in mynde, that Chryst is vnto them the passage from these troubles, to eternal blisse.

What is the signification of the Lords Supper in respect of the everlastingnesse? It is a perpetuall warrant of Gods fauour towards men, at no time subiect vnto chaunge, and therefore the Lord himselfe calleth this his supper the newe Testament, as which shall neuer become olde at any tyme. How be it to the intent this thing may be vnderstood more clearly, I will (as bestly as may be) declare what things are most meete in euery Testament, and how all those things which ought to meete in euery last wil or testamēt do meete here: and moreouer what the new testament is.

In euery testament or last wil, there be fower things. First the Testator, that maketh the wil. Secondly the goods which the Testator bequeatheth. Thirdly the heirs that are made,

Fourthly

the execution of the wil. In the first Testament, the Testator was God the Father, who by the death of his only begotten son, Iesus Chryst, hath purchased for us the forgiveness of all our iniquities. The goods which he bequeatheth are the kingdom of glory, which he hath promised to all them that truly repent and believe in his son. The heirs that are made are all them that are called by the Gospel, and are true believers in Iesus Chryst. The execution of the wil is the resurrection of the dead, when all the righteous shall rise again, and shall be made partakers of the kingdom of glory.



Fourthly the death of the testatour. And fifthly the conditions that are to bee kept of them that are made heires by the wil. In this new Testament the testator is Chryst. The heritage is the possession of eternall life. The heires are the childzen of God, that is to say, al that beleue in Chryst. The death of Chryst the testator folowed presently after. For he died, was buried, and rose ageine the third day. The conditions to bee obserued of the heyses that are named, are, that they should beleue in Chryst, and obey him, and continue in innocencie of life vnto the end: And if they fall into sinne, that they earnestly repent them befoze their death. Wherevpon we may now in this wise conclude what the new Testament is. The new Testament is is an everlasting covenant, stablished by the death of the Testator Iesus Chryste, concerning the grace of God, the forgiveness of sinnes, and the free gift of eternall life promised to all nations & people that beleue in Chryst crucified.

*¶ Of the second.*

**W**hen Paule sayth: Let a man examine himselfe, and so eate of that breade and drinke of that cuppe: for hee that eateth vnvorthely, and drinketh vnvorthely, eateth and drinketh his ovne damnation. These wordes of Paule confirme foure things. First that the vse of the Supper ought to bee in the church. Secondly that it is necessary for men to trie themselves befoze they vse this Supper. Thirdly that hee which receiveth thys Supper unworthely, doth sinne most grievously. And fourthly, that this supper is to bee ministred onely vnto those that are able to examine themselves. I will speake of the second only; that is to say: how euery man ought to examin himselfe, that mindeth to vse this Supper to his behoefe.

How then must he proue himselfe, that will vse this supper? That doth Paule teach, the seconde Epistle to the Corinthians and 2. iij. Chapter in these wordes: Examine your

D. v,

selues

## *Mauddie Thursday.*

se lues whither you be in saythe : examine your selues.  
Know ye not your selues that Chryst is in you : By which  
wordes is vnderstode, that rightfull triall consisteth in this,  
that true fayth and the presence of Chryste be felte in vs,  
that is to say, (to vse plainer wordes : ) He is tried and com-  
meth worthely to Chrystes holy Supper, that commeth to  
it reuerently in the feare of God, in true repentance, in true  
faith, and with a Godly purpose. And on the contrary parte,  
he that pzeaseth to it vnreuerently without the feare of god,  
without true repentance, without true faith, and with pur-  
pose to sinne : commeth vnworthely, not making difference  
of the body and blud of the Lorde, and hee eateth his owne  
damnation. Therfore whosoener approcheth to this supper:  
and hath a purpose to continue in his sinnes, he is a blasphe-  
mer and receiueth the sacrament with Judas.

But to the intēt the rude people shold not rashly presume  
to come to this supper, the discipline of confession & absolu-  
tion is instituted in our churches, to very good purpose. For  
this discipline auaieth greatly to this, that a man may or-  
derly examine himselfe.

Howbeit to þ intent we may iudge aright, concerning co-  
fession and absolution: first it is to be known, that as there  
be two sorts of confession, so there be two sorts of absolution  
also. One kind of confession, is to God only : that is to wit,  
when a man confesseth his sin before God, acknowledgeth  
himself to be a sinner, and desireth forgiveness for Chrystes  
sake, & without such confession, none (of ful yeres) is saued.  
In this wise did David confesse himself when he sayd: Haue  
mercie on mee O God, for I haue sinned against thee. Enter  
not into iudgement with thy seruant, for no man liuing shal  
be iustified in thy sight. So confesseth Daniel himself, when  
he saith: We haue sinned and done amisse with our fathers.  
So did þ publican whē he durst not lift vp his face vnto hea-  
uen: but strake his brest, saying: O God be mercifull to mee  
a sinner. Vnto this confession aunswereth the absolution that  
is giuen

is giuen by only God. And this is done when a mā belæueth his frē promise. For whoſoeuer belæueth, is iuſtified from ſinne, that is to ſay, ſet frē from ſinne. For ſith that ſinne is a falling away from the lawe & will of God, with a binding vnto euerlaſting death & damnation: vndoutedly abſolution muſt be the releaſing of the belæuing man, from that bonde wherby he is bound to euerlaſting death and damnation. So was Manasses alloyled, ſo was David, ſo was the theſe vpon the croſſe, ſo was Mary Magdalene. So are we alloyled dayly, when we ſay with a true heart, I belæue the remiſſion of ſinnes: and when we pray with faith, forgiue vs oure trespalles. Let this ſuffiſe concerning the firſt kynd of confeſſion, and the abſolution of the ſame.

An other Confeſſion is of Discipline, when a man for counſell, inſtruction, and confirmation of his faith, cometh to the miniſter of the Church, acknowledgeth himſelfe a ſinner, craueth comfort, and deſireth to be inſtructed with Gods word, to the intent his conſcience may be made quiet. In this caſe the miniſter of the worde muſt inſtruct hym that ſo confeſſeth hym ſelfe. And if he knowe him, he muſt lay beſoze him the ſinnes that he hath perceyued by hym. He muſt ſhewe him the greateneſſe of Gods wrath towarde vnrepentant perſons. And on the other ſide, if in confeſſing himſelfe, he be ſozie for his ſinne, and promiſe amendement: he muſt comfort hym with the promiſes of the Goſpell. And if he ſay he belæueth the promiſes, the miniſter muſt in Chryſtes name aſſure hym that GOD is at one with him, and denounce vnto him the forgiueneſſe of hys ſinnes, in the name of the Father and of the Sonne, and of the holy Ghoſt: warnyng hym earnestly to ſhun ſin hereafter, that the end of hym become not worſe than the begynnyng. And thus much concerning the ſeconde kinde of confeſſion, and the abſolution that answereth the ſame. As concerning the publike confeſſion and abſolutio, I muſt entreat therof at another time: & alſo of the Confeſſion y is made to the



## *Maundie Thursday.*

the brethren whom we haue offended.

*Of the thirde.*

**N**ow remaineth that we tell whiche is the right vse and lawfull meditation of this holy Supper. Then sith this holy Supper of Chryst, is the Sacrament of our redemption by the sacrifice of Chryst: these things are orderly to be considered, and earnestly weyed in the receyuing of this holy Supper.

First, the Communicants must call to minde the cause of Chrystes death, namely the synne of mankynd. Rom. 4. He died for our sinnes. Esay. 43. He smote him for our iniquities.

The seconde thing that is to be thought vpon, is the ende of Chrystes sacrifice, whiche is: the redeemyng of vs from the bondage of sin and death. 2. Cozinth. 5. For he hath made him to be sinne, which knew no sinne, that we by his meannes should be that rightuousnesse whiche is allowed before God. 1. John. 1. The blood of Iesus Chryste cleanseth vs from all iniquitie. John the first: Chryst is the Lamb of God that taketh away the sinnes of the world.

Thirdly, by the excellencie of this sacrifice, we must consider how greate the wrath of God must nedes haue bin agaynst synne, which could not be appealed by any other sacrifices, than the one sacrifice of the only begotten sonne of God.

Fourthly the exceeding greate mercie of God is to be thought vpon, who would receiue vs wretched sinners into fauour, for the satisfiacion of his sonne.

Fifthly, the great loue of the sonne of God is to be thought vpon, who taking mans nature vpon hym, was content to become a sacrifice for vs, and to remoue gods wrath vnto himselfe, and satisfie Gods iustice with the punishment of the crosse. All these things will the sonne of God haue vs to thinke vpon, when he biddeth this supper to be made in remembrance of hym.

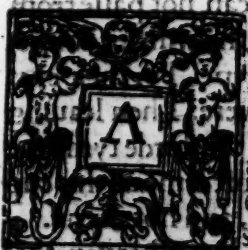
When

When we thus munde vpon these things, beholding Gods  
tozath, there riseth by a sorrowfulnesse: and by thinking vpon  
Gods mercie and the propitiatorie sacrifice, there springeth  
by faith: out of both which, there issueth thankfulness,  
confession, patience and other vertues, of which this supper  
putteth vs in minde.

To be short, as the Sonne of God maketh a couenaunt  
with vs to receiue vs mercifully: so let vs on the other side  
make a couenaunt with him to beleue him, and to receiue  
his benefites thankfully. Whiche thing that we may vnfa-  
mily do, Iesus Christ the maker of this supper graunt vnto  
vs. And vnto him, with the father, and the holy ghost, bee  
honour and glorie for euer. Amen.

*The Passion of our Lord Iesus Christ*

*according too the order of the storie compiled by lay-  
ing the foure Euangelists toogether.*



And vhen they had sung an hymn, Iesus go-  
ing out, yet as he was vvor ouer the broke  
Cedron intoo mount Oliuet, and his Dis-  
ciples folowed him. Then sayde hee vntoo  
them: All you shall suffer offence by mee  
this night. For it is vwritten, I vvill strike the  
shepperd, and the sheepe of the flock shall  
bee scattered. But vhen I am risen ageyn, I vvill go before you  
intoo Galilee. And Peter answering, sayd vntoo him. Though  
I be offended by thee, yet vvill I neuer bee offended. Iesus sayd  
vntoo him: verely I say vntoo thee, that this night before the  
Cocke crowe thrice, thou shalt denye mee thrice. But he sayd  
more earnestly: No though I should dye vvith thee, yet vvill I  
not denie thee. In likevvise also sayde all his other Disciples.  
Then came Iesus vvith them intoo a towne that is called  
Bethany, vvhere vvvas a garden, intoo vvch he entred and  
his

his disciples with him. And Iudas the traytor knew the place, bycause Iesus had oftentimes resorted thither with his Disciples. Then Iesus sayde vnto them: Syt yee here, while I goe and pray yonder. And taking with him Peter, Iames, and Iohn the two sonnes of Zebedee, hee began too be abashed and too bee heauy, and too bee greeuously vexed. And hee sayde too them: my Soule is heauie euen vntoo death. Tarry yee heere and watche with me, and pray that yee fall not into temptation. And he went from them as it were a stones cast, and kneeling downe fell flat too the ground vppon his face, and prayed that if it were possible that houre might passe from him: saying: Abba father, All things are possible too thee. Let this cup passe from mee. Neuerthelesse not as I will, but as thou wilt. And he came to his Disciples, and finding them a sleepe, sayd vnto Peter: Simon art thou a slepe? Couldst thou not do so much as watch one houre with mee: Awake yee and praye, that yee enter not intoo temptation: Verely the spirit is ready, but the fleshe is weake. Ageine hee went away the second time, and prayed saying: Father, if this cup can not passe from mee, but that I must needes drinke of it, thy will bee doone. And returning hee found them ageine asleepe. For their eyes were heauie, and they wist not what to answer. Then leauing them, hee went his way ageine, and prayed the thirde tyme the same woords, saying: If thou wilt, thou canst remoue this cup from me: Neuerthelesse, thy will bee doone, and not myne.

And there appeared to him an Angell from heauen that comforted hym. And being stricken wyth sorowe, hee prayed very long: and his sweate was as droppes of blud, tricklyng downe vppon the ground. And when hee was risen vp from his prayers, and was come ageyne too his Disciples, he found them a sleepe for very pensiuenesse: And hee said vntoo them: Sleepe yee from henceforth, and take your rest. Why sleepe yee? it is ynough: Beholde, the houre is at hande, and the Sonne of man is deliuered intoo the handes of sinners. Vp



let vs go: he is at hand that betrayeth mee. But pray yee leaſt yee enter intoo temptation.

And by and by, while he was yet ſpeaking, Beholde, Iudas one of the twelue, hauyng taken a band of men, and officers of the high Preeſts, and the Phariſeys, and the elders, and the Scribes, with a greate company folowing him came thither with lanternes and torches, with ſvyoords and clubs. Nowe this traitour had giuen them a common watch woord, ſaying: VVhomſoeuer I kiſſe, hee it is: Lay hands vppon him, & cary him away warely. Ieſus therfore knowing al things that ſhould happen vnto himſelf, went foorth, & ſaid. VVhom ſeeke yee? They answered vnto him, Ieſus of Nazareth: Ieſus ſayd vnto them: I am hee. And Iudas that betrayed him ſtood amog them. As ſoone therfore as he had ſayd to them, I am he, they went backe, and fell downe too the ground. Then asked hee them ageyn, whom ſeke yee? And they ſayd, Ieſus of Nazareth, Ieſus answered, I haue told you that I am hee. Therefore if yee ſeeke mee, let theſe men goe their ways, that the woord might be fulfilled which he hadde ſpoken: Of them whom thou haſt giuen mee, I haue loſt none. And Iudas ſtept out vntoo Ieſus too kiſſe him: and coming foorthwith vntoo him, ſayd: Haile maiſter, & kiſſed him. And Ieſus ſayd vnto him: Friend, wherefore comelt thou? Iudas, betrayeſt thou the ſon of man with a kiſſe? The came they too Ieſus, & layd hāds vpon him, & toke him. And they that were about him ſeeing what was toward, ſaid vntoo him: Sir, ſhal we ſtrike with the ſword: Simon Peter therfore hauing a ſword, drew it and ſmote the ſeruāt of the high preeſt, & cut off his right eare. And the ſeruāt's name was Malchus. And Ieſus answering, ſayd: Giue me leue thus farre foorth. And he ſayd vntoo Peter: Put vp thy ſwoord intoo the ſcaberd. For al that take the ſword in hād, ſhall periſh with the ſword. Doſt thou not think that I can now pray too my father, & he will giue mee mo than twelue legiōs of angels? Shall I not drinke of the cuppe, whiche my father hath giuen mee? How then ſhal the ſcriptures be fulfilled: for ſo it muſt needes

come

# Good Fryday.

come too passe. And as soone as he had touched the seruants care, he made him whole. And in the same houre Iesus sayde vnto them that were come too take hym, namely too the cheef preests and the officers of the temple, and the elders: Yee come out vnto mee with swordes and clubbes, as it were too take some theefe. I satte dayly among you, teaching in the temple, and yestretched out no hand agaynst mee. But this is your very houre, and the power of darknieste, that the scriptures may bee fulfilled. And all this was doone that the writings of the Prophetes might bee fulfilled. Then all his disciples forsaking him, fled. And a certaine yong man folowed him being naked, lauing a sheete cast about him, and the yong men caught hold of him. But he leaning his sheet behind him, fled away naked from them.

The band of men therefore, and the petycaptaine, and the officers of the Iewes tooke Iesus, and bound him, and led him away too Annas first. Annas was father in law too Cayphas, who was high preest for that yeere. And Cayphas was he that gaue the counsell too the Iewes, that it was expedient that one man shoulde die for the people. And they ledde him too Cayphas the high preest, where all the high Preests, the Scribes, and the elders were assembled. And Simon Peter and that other disciple folowed Iesus aloofe vnto the Bishops palace. And that other disciple was knowne too the high preest, and entred with Iesus into the Bishops palace. But Peter stode without at the gate. That other disciple therefore which was known too the high preest, went out & spake too the wench that kept the doore, and brought in Peter. And the seruants and officers stode warming themselves at a fyre of coles beneath in the middes of the hall, for it was colde. And Peter also was standing with them, and warming himselfe too see the ende. The wench therefore of the high preest, which was the dorekeeper, beholding Peter warming himselfe by the fyre, looked earnestly vppon him, and sayde: Thou also wart wyth Iesus, for thou art also one of this mans Disciples. But hee

utterly

vutterly denyed it before them all, saying: VVoman I am not, I know him not, nor I wote not what thou sayest.

Then the high Preeft examined Iesus of his disciples and of his doctrine. Iesus answered him: I haue spoken openly vntoo the world. I haue alwayes taught in the Temple and in the Synagoge whereas all the Iewes resort, and in secrete haue I spokē nothing. VVhy askest thou me? Aske them that herd me what I haue spoken too them. Beholde they knowe what I haue sayde vntoo them. VVhen he had sayde these woords, one of the officers standing by, gaue Iesus a blowe, saying: Answerest thou the high Preeft so? Iesus answered: If I haue spoken euill, beare witnesse of the euill, but if I haue spoken well, why doost thou smyte mee? Annas was he that had sent him bound to Cayphas the hye preest.

And Simon Peter stood warming him in the porche. And anon after his first deniall, as he went out intoo the porche, the Cocke crew. And an other wenche sawe him, and began ageine too say too them that stood by, this man also was with Iesus of Nazareth, and herevpon they sayd vntoo him: Art not thou also one of his disciples? and another sayd: Thou also art one of them. And he denyed it ageine with an othe, saying: Man, I am not, neyther doo I knowe the man. And a while after, about the space almost of an houre, a certeyne other man auouched with them that stood by, saying: Verily thou also art one of them. For thou art both a Galilean, and thy speeche bewrayeth thee. One of the high Preefts seruants, (the Kinsman of him whose eare Peter smote of) sayd vntoo him: Did not I see thee in the gardein with him? Then began he too curse and forswear, I knowe not this man of whom you talke. And immediatly as he was yet speaking, the Cocke crewe ageine. And the Lorde turning him selfe about looked vpon Peter. And Peter remembered the woordes of the Lorde Iesus, whoo had sayd vntoo him, before the Cocke crowe twise, thou shalt deny mee thryce. And he went out of the gate and wept bitterly.



## Good Fryday.

And the cheefe preests and elders, and the whole counsell sought false witnesse ageynst Iesus, that they might put him too death, and they coulde not bring it too passe, no not when many false witnessses came in, for their allegations were not sufficient. At the last there came two false witnessses, and bare false witnesse agaynst him, saying. VVe haue heard him say, I can and will destroy this temple of God that is made with handes, and in three dayes will builde vp another made without hands. And yet were not their witnessses sufficient so. And the cheef preest rising vp in the middes, examined Iesus, saying: Answerest thou nothing? VVhy do these men beare witnesse ageinst thee? But Iesus helde his peace, and answered nothing at all. Ageine, the high preest asked him and sayde. Art thou that Chryst the sonne of the blissed? I adiure thee by the liuing God, to tell vs whither thou art Christ the sonne of the liuing God: Iesus saide vnto him: Thou hast saide, I am. Neuerthelesse I say vntoo you, hereafter yee shall see the sonne of man sitting on the right hand of power, and coming in the cloudes of the ayre. Then the cheefe preest rent his garments, saying: he hath blasphemed, what neede wee witnessses any more? Beholde now, yee haue herd his blasphemie, what thinke you by it? And they all condemned him, saying. He is woorthy of death. Then the men that helde Iesus, mocking him did spit in his face, and buffeted him with their fistes. And other some couering his face, (specially the seruants) clapped him on the face with their hands, saying: Reed vnto vs Christ, who is it that strake thee. And many other things sayde they in scorne ageinst him.

And as soone as morning came, all the high Preefts and Scribes, and elders of the people, and the whole counsell assembled, and laid their heades toogether ageinst Iesus, that they might put him too death. And they led him intoo the confistorie, saying. Art thou the same Chryst? tell vs. And he saide too them: If I shall tell you, yee beleene mee not. And ageine, if I shall aske you any question, you will not answer mee, nor let

let mee go. From this time shall the sonne of man be sitting at the right hand of the power of God. And they all sayde vntoo him: art thou then the sonne of God? who sayde: you say that I am. And they sayde: why seeke we for any further witness? For we haue heard it of his owne mouth. And the whole company of them rising vp, led Iesus bound from Cayphas intoo the common hall, and deliuered him vntoo Pontius Pilate the President. And it was early dayes.

Then Iudas that had betrayed him, seeing that he was condemned, repented him, and brought backe the thirtie peeces of siluer too the cheefe Preefts and the elders, saying: I haue sinned in betraying the guiltlesse blood. And they answered, what is that too vs? Looke thou too, that. And casting down the siluer peeces in the Temple, he went his way and hung himselfe with a halter: and as he hung, hee burst a sunder in the middes and all his bowels fell out. And the cheefe of the Preefts taking vp the money, sayde: it is not lawfull too put them intoo the comon Treasure, bicause it is the price of blood. VVherfore taking counsell vpon the matter, they bought with those peeces of siluer, (whiche were the rewarde of iniquitie) a potters feeld too bury straungers in. And it was knowen too all that dwelt in Hierusalem, in so muche as that feelde was called in their moother tung *Akeldama*, that is too say, the feelde of bloud, euen vntoo this day. Then was fulfilled that whiche was spoken by Jeremy the Prophete, saying: And they tooke thirtie peeces of siluer, the price of him that was solde, whom they bought of the sonnes of Israel, and gaue the money for a potters feelde, as the Lorde hath appointed mee. How bee it the Jewes entred not intoo the common Hall lest they might bee defiled, but that they might eat the Pasche. Pilate therefore went out vntoo them, and sayde: what accusation bring you agaynst this man? They answered and sayd vntoo him. If this man were not an offender, wee would not haue deliuered him vntoo thee. Then sayde Pilate vntoo them: Take him you

your selues, and iudge him according vntoo your owne Lawe. Then sayde the Iewes vntoo him: It is not lawfull for vs too put any man too death. Too the intent the woorde of Iesus might bee fulfilled, whiche hee had spoken, signifying what death he should die.

And the cheefe Preeftes and elders beganne too accuse him greuously, and too lay many things vntoo his charge, saying: V Vee haue taken this man peruertering our nation, and forbidding too pay Tribute vntoo Caesar, and affirming him selfe to bee an anoynted King. Then Pilate went againe intoo the common Hall, and calling Iesus examined him, saying: Arte thou that King of the Iewes? Iesus standing before him, answered. Speakest thou this of thy selfe, or haue others tolde it thee of mee? Pilate answered: Am I a Iewe? Thine owne nation and thy cheefe Preefts haue deliuered thee too mee, what hast thou doone?

Iesus answered: My kingdome is not of this worlde. If my kingdome were of this worlde, verely my seruants would fight for mee, that I should not be deliuered too the Iewes. But now is not my kingdome from hence. Pilate therfore sayd vntoo him: Art thou then a King? Iesus answered: Thou sayest, I am a King. Too this intent was I borne, and for this purpose came I intoo the worlde; that I may beare witnesse vntoo the truth. Pilate sayde vntoo him: What is truth? And when he had sayde this, he came forth againe too the Iewes, and sayde vntoo them: I finde no faulte at all in this man. And when the cheefe Preeftes and elders accused him, hee answered nothing. And Pilate examining him againe, sayde: Answerest thou nothing? Beholde, Howe many matters they lay vnto thy charge, herest thou not? And he answered him not too any worde, in so muche as the President wondered verry sore. But they became more ferte against him, saying: Hee hath stirred the people, teaching through the all Iewie, beginning at Galilee euen vnto this place. V Vhen Pilate herde speaking of Galilee, he demaunded of him whither hee were a man



a man of Galilee. And as soone as he knew that he perteyned too Herods iurisdiction, he sent him vntoo Herode, who also was at that time at Hierusalem.

When Herode saw Iesus, he was exceeding glad: for he had bin desirous of a long time too see him, because he had hard much of him, and he hoped he shuld haue sene some miracle wrought by him. And he asked him many questions. But he made him none answer. Also the cheefe Preefts and Scribes stood laying sharply to his charge. And Herode with his men of warre despised him. And when he had mocked him, he put a white garment vpon him, & sent him back again to Pilate. And Pilate & Herod were made friends among the selues the same day: for before that time there was grudge betwixt the.

Then Pilate calling together the cheefe Preefts & the Magistrates and the people, sayd vntoo them, Yee haue brought this man vnto mee as a peruerter of the people, and beholde in examining him before you, I find no fault in this man concerning those things that you accuse him of, no nor Herode. For I sent you ouer too him, and behold nothing woorthy of death is doone vnto him. I wil therfore chastise him, and let him go.

Now at that feast it was of custome, that the presidēt must let loose to the people, some one prisoner, whom soeuer they would demaund. Now he had at that time in prison a notorious fellowe, namely a murtherer, that was called Barrabas, who with other fellowes of his faction, was cast into prison, for committing murther in a tumult whiche he had rayfed in a certen citie. And the people crying out with one voice wholly together, began to aske importunately that he should doo as hee had alwayes doone vnto them. Therefore as they were clustered together, Pylate answered vnto them. Yee haue a custome that I should let one loose vnto you at Easter: therefore whither wil you that I let go vnto you Barrabas, or Iesus that king of the Iewes whiche is called Christe? For he knewe that the cheefe Preestes had deliuered him for enuie. Now as

## *Good Friday.*

he was sitting in the place of iudgement, his wife sent vnto him, saying: Haue thou nothing too doo with that righteous man, for I haue suffered many things for him this night in my sleep. But the cheefe of the preests & the elders stirred the people, perswading them too desire too haue Barrabas let loose to them, & too haue Iesus put too death. The president answering, sayd vntoo them: which of the two wil yee that I let loose vntoo you? And all the whole multitude cried out toogether, saying: Away with this man and let looce too vs Barrabas. And Pilate spake too them agein, and being desirous too haue let go Iesus, sayd: What wil yee then that I doo vntoo Iesus whome you call King of the Iewes? And they all cryed ageine: crucifie him, crucifie him. Thē sayd he too them the third time. VVhat euil hath he doone? I finde no fault in him woorthy death. I will therefore chastise him and let him go. But they cried out the more, saying: Let him bee crucified. And they cryed importunately vpon him, requiring that he might bee crucified. And the noyse of them and of the high Preests preuayled.

Then Pilate tooke Iesus and whipped him. And the presidentes men of warre caryed him away intoo the Palace, whiche is the Counsel house, and called vntoo him all their band, and vnclothing him, put vpon him a purple garment: and platting a crowne of thorne, set it vppon his head, and gaue him a reede in his right hande, and bowing their knees before him, began to salute him in mockage, saying: Hayle king of the Iewes. And they buffeted him. And when they had beespitted him, they tooke the Reede and smote him on the head, and kneeling downe woorshipped him.

Pilate therfore went foorth ageine, and sayd vntoo them. Beholde I bring him out vntoo you, that you may knowe. I finde no cause in him. Iesus therefore went foorth wearing a crowne of thorne and a robe of purple. And Pylate sayde too thē: Beholde the man. VVhen the high preests and officers saw him, they cried out, saying: crucifie him, crucifie him.

Pilate

Pilate sayd vntoo them. Take you him, and crucifie him, For I finde no cause in him. The Iewes answered him: we haue a law, and according too our lawe he ought too die, bicause he hath made him self the sonne of God. VVhen Pilate had heard this saying, he was more afrayd. And he entred againe intoo the common Hall, and sayd vnto Iesus. From whence art thou? But Iesus made him none ansvver. Then sayde Pilate too him: speakest thou not too mee? Knowvest thou not that I haue power to crucifie thee, and that I haue power too let thee go. Iesus ansvvered: Thou shouldst not haue any povver against mee, vnlesse it were giuen thee from aboue. Therefore he that deliuered mee vntoo thee hath the greater sinne. From that time foorth, sought Pilate to acquit him. But the Iewes cryed out, saying: If thou quit him, thou art not Cæsars freend. For vvhoo so euer maketh him selfe a King, is ageinst Cæsar.

VVhen Pilate herd that vvoord, he bróught Iesus foorth and sate dovv n too giue iudgement in a place whiche is called *Lithostrotos*, and in Hebrew *Gabbata*. And it was about the sixt hour of the day of the preparation of the passeouer. And he sayd to the Iewes: Behold your king. And they cried away with him, away with him, crucifie him. Pilate sayd vntoo them. Shall I crucifie your King? The high Preestes answered, we haue no King but Cæsar. Then Pilate seeing hee auayled nothing, but that the noyse encreased more, willing too satisfie the people, adiudged him too bee dealt with according too their demaunde. And taking water hee washed his hands before the people, saying: I am gitleesse of the blud of this righteous person. Looke you too it. And all the people answering, sayd: his bloud be vppon vs and vppon our children.

And he let losse Barrabas vntoo them, whoo for insurrection & murder had bin cast in prison according to their demaund. And hauing whipped and mocked Iesus, he deli-



## Good Friday.

uered him intoo their hands too be crucified.

The ſouldyers taking Ieſus, put of his purple garment, and put vpon him his owne garments, and led him away bearing his owne croſſe to be crucified. And as they were going out, they found one paſſing by, a man of Cyrene, named Simon, cōming from his ground, the father of Rufus & Alexander. Him they layde holde vpon, and compelled him to take vp his croſſe. And they layd the croſſe vpon him, that hee might carye it after Ieſus. And there followed him a greate multitude of people, and women, that wept and bewayld him. Ieſus turning him to the women, ſayd vnto them. Yee daughters of Hieruſalem, weepe not for mee, but weepe for youre ſelues, and for your children. For behold, the dayes ſhal come, in which they ſhall ſay: bleſſed be the barreyn, and the wombes that haue borne no children, and the breſts that haue not giuen ſuck. Then ſhal they begin too ſay too the mountayns fall vpon vs: and to the hilles, couer vs. For if they doo theſe things in a greene tree, what ſhall bee doone in the withered? And there were two other alſo led with him, that were offenders, to be put to death.

And they led him to a place whiche in Hebrewē is called Golgatha, whiche is by interpretation a place of dead mens ſkulles. And there they gaue him eyzle or mirrhe wine mixt with gall, too drinke. And when he had taſted of it hee would not drinke.

And they crucified him in Golgatha, and with him twoo theeeues: one on his right hand, and another on his left, and Ieſus in the miſt. And the ſcripture was fulfilled whiche ſaith, and he was acounted among the wicked. And it was the third houre when they crucified him. And Ieſus ſayd: Father forgive them, for they knowe not what they doo.

Moreouer, Pylate wrate a title cōteyning the cauſe of his death, and they ſet it vpon the croſſe ouer the head of Ieſus: the wryting was this: Ieſus of Nazareth kinge of the Iewes. This title did many of the Iewes read, bicauſe the place where  
Ieſus

Iesus was crucified was neere vnto the Citie. And it was written in Hebrue, Greek and Latin letters. Then sayd the highe Preefts of the Iewes vnto Pylate: write not king of the Iewes but that hee sayde: I am king of the Iewes. Pylate answered: That whiche I haue written, I haue written.

Then when the souldiers had crucified Iesus, they took his garments, and made foure peeces, vnto euery souldier a pece, and his cote also. But this cote of his was without seam, wouē from the top throughout. Therefore they sayd among them selues: Let vs not cut it, but let vs cast lots for it whose it shal be: that the scripture might bee fulfilled whiche was written by the Prophete, saying. They parted my raymente among thē, and vpon my cote did they cast lots. And they sate down and watched him there. And the souldiers verelye did these things, and the people stood looking on.

Also neer vntoo the Crosse stood the mother of Iesus, and his mothers sister, Mary the wife of Cleophas, & Mary Magdalene. Therefore when Iesus saw his mother, and the disciple whom he loued standing by, he sayde to his mother, woman heholde thy sonne. And afterward he sayd to his disciple, behold thy mother. And from that houre the disciple took hir for his owne.

And those that passed by, rayled vpon him, wagging their heades, and saying: V Vo bee to thee that destroyest the temple, and buyldest it vp again in three dayes. Saue thy selfe. If thou be the sonne of God come down from the crosse. Likewise the highe Preestes iesting among them selues, with the Scribes & the elders, and the people sayd: he hath saued others but him selfe hee cannot saue. If this be Christe King of Israell, the beloued of God, let him saue him selfe, and let him come downe from the crosse out of hand, that wee may see and beleue him. Hee trusted in G O D, let him deliuer him now if he wil haue him: for he sayd, I am the sonne of God. The same thing also did the theeues that were crucified with him cast him in the teeth with, rayling vpon him. The Souldiers

## Good Friday.

diers also cōming vnto him, mocked him: and offering him vineger, sayd vntoo him: If thou be that King of the Iewes, saue thy self. And one of the offēders that hung by him railed vpon him, saying. If thou bee Christe, saue thy selfe and vs. The other aunswering, rebuked him, saying: Dooest not thou feare God neither, seeing that thou art condemned as wel as wee: And wee surely are condemned iustly, for wee receiue according too our deedes, but this man hath doone none euill. And he sayd too Iesus. Lord remember me when thou comest intoo thy kingdome. And Iesus sayd to him: Verely I say vntoo thee, this day shalt thou bee with mee in Paradise.

From the sixth houre there fel darknesse vpon the whole earth, vntoo the ninthe houre, and the Sunne was darkened. And about the ninthe houre Iesus cryed with a loud voyce, saying: *Eli, Eli, Lamazababani*. which if a man interpret it, is. O God my God why hast thou forsaken me? Some of the standers by, when they hard him say so, sayd: Beholde he calleth for Elias. And Iesus knowing that as the all things were finished, too the intent the scripture might be fulfilled, said, I thirst. There was set by a vessel ful of vineger, and by and by one of them running too it, took a spundge, and filling it with vineger and Hysope, put it vpon a Reed, and put it to his mouth that he should drinke, and with the rest sayd: Let him alone, let vs see if Helias wil come and take him downe. Therefore when Iesus had taken the vineger, he sayd: it is finished. And he cryed ageine with a loud voyce, saying: Father, intoo thy handes I commit my spirite. And as soone as he had spoken these woords, hee bowed downe his head and gaue vp the ghoste.

And behold, the veile of the Temple rent a sunder in the middes from the top too the ground, and the earth shooke, and the stones claue a sunder, & the graues opened, and many bodies of the Sainets that had slept arose, and going out of their graues, after his resurrection came into the holy Citie.



tie, and appeered vntoo many.

And the Capteine that stood ouer ageinst him, and those that were with him watching Iesus, seeing that he had giuen vp the ghost with suche a cry, & seeing the earthquake, and the things that had bin done, were sore afraid, and glorified God, saying. Of a truthe this was a righteous man and the sonne of God. And all the company of thē that were come toogether too behold these things, and had scene what happened, returned knocking them selues on the brestes.

There stode all his acquaintance a farre of & many women that had folowed him from Galilee, beholding these things. Among whom was Mary Magdalene, & Mary the moother of Iames the lesse and of Ioses, and Salome the mother of Zebedies sonnes, whiche women had folowed him al the while he was in Galilee, and had ministred vntoo him, & many other moe, that had come vp with him from Galilee too Hierusalem.

The Iewes therefore bicause it was the preparation of the passeouer, too the intent the bodies should not remaine vpon the crosse on the Saboth day (for that Saboth was a hie day) desired Pilate that their legges might bee broken, and they taken downe. The Souldiers therefore came, and brake the legs of the first, and of the other that was crucified with him. But when they came to Iesus, & saw him already dead, they brake not his legs, but one of the Souldiers thrust him intoo the side with a speare, and by and by issued out bloud and water. And he that saw it bare witnesse of it, and his witnesse is true. And he knoweth that he sayth truthe, to the intent that you also may beleue. For these things were doone that the Scripture might bee fulfilled, yee shall not breake a bone of him. And ageine another Scripture sayth: They shall see him whom they haue perced.

After this, when euening came, bicause it was the Easter euen which goeth before the Saboth, there came one Ioseph of Arimathæa, borne in Arimathæa a Cittie of the Iewes,

a rich

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a riche man, and a Counselloure, and a good and iust man, who had not consented to the deuise and deed of them. For he also was one of them that looked for the kingdome of god. For he was also a disciple of Iesus, but priuily for feare of the Iewes. He taking courage to him, went in vnto Pylate, and besought him that he might take down the body of Iesus. And Pylate wondered that hee was already deade, and sending for the Captain, enquired of him whether he were already deade or no. And when he knewe the matter by the Centurion, he gaue the body of Iesus vnto Ioseph, commaunding it to bee deliuered vnto him. And Ioseph bought a sheete. Thither came also Nichodemus that had come before vnto Iesus by night, bringing with him of Myrrhe and Aloes mingled together about an hundred pound weight. So they took downe the bodye of Iesus, and lapped it in a cleane sheete, and wrapped him in linnen with spices, as the maner of the Iewes is to bury. There was in the same place where hee was crucified, a gardine, and in the gardine a newe Tumb of Iosephs, which he had hewen out of a stone, wherein as yet had neuer mā bin layd. Therefore bicause it was the Easter euen of the Iewes, & that the saboth day drew nere, they laid Iesus in it, bicause the tumb was nere at hand, & rolling a great stone to the mouth of the graue, they went their wayes. And there were presente Mary Magdalene, and Mary Ioses, sitting against the tumb, and other women, which also were come with Iesus from Galilee, beholding where and how his body was bestowed. And when they came home, they prepared spices and oyntments, and rested the Saboth day according to the comaundement. But the next day that foloweth the preparation of the passe ouer, the high Preefts and Phariseys came together vnto Pylate, saying: Sir, wee remember that this deceyuer while hee was aliue, sayd: After three dayes I will ryse agayne: Therefore commaund the Tumb to be garded vntil the third day, leaste peraduenture his Disciples doe come and steale him away, and say vnto the people, Hee is risen from the deade,  
and

and the last errour shall be woorse than the first. Pylate sayde vntoo them: Yee haue a watche, go and make it as sure as yee can. Then they went their wayes, and garded the Tumble, sealing the stone, and setting watchmen about it, too keep it.

The exposition of the text.

**T**rasnuche as no worke is moze wonderful than the work of our redemption, which is the passion and death of our Lorde Iesus Chryste, according to that saying of Peter in the first chapter of his first Epistle: We are not redeemed with transitorie things, as Golde & siluer: but w<sup>th</sup> the precious blud of the vnspotted & vndefiled Lamb, namely of Iesus Chryst: It becometh vs, right deer beloued brethren & sistern, to endeuer by al means possible to knowe the storie of this wonderful work, specially seeing it is betaken vnto vs in the Articles of our sayth, wheré we professe our selues to beleue in the sonne of GOD our Lorde Iesus Chryst, that suffred vnder Ponce Pilate, was crucified, dead and buryed, &c. And that to the end, that by the knowledge of this storie, sayth might be stirred vp in vs by the holy ghost, wherby it may come to passe, that the frute of this wonderful work may extend vnto vs.

Now be it, to the intente I maye the moze distinctly and plainly speake of this wonderfull worke, I will deuide the whole doctrine of the Lorde's passion into thre places or articles: whiche are these.

1. How many sundry wayes our Lorde suffred.
2. The estimation and frute of our Lorde's passion.
3. The godly and helthful meditation of our Lorde's passion.

*Of the first.*

**B**ecause we haue sinned bothe in bodye and soule, and that satisfaction must needs haue bin made for bothe: our Lorde Iesus Chryste suffered bothe in soule and bodye. Therefore I will



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I wil speak of his suffring in bothe, namely of the soule and body of our Lord.

That he suffred in soule, hee himselfe witnesseth bothe in spæche and in outward apparance. In spæche, when hee saith: My soule is heauie euen vnto death: and vpon the Crosse: My God, my God, why hast thou forsaken mee: Herunto also dooth pertain the prophecie of Dauid concerning Chryste: The sorowes of Hell haue compassed mee aboute: that is to say, I was stricken with exceeding greate sorowes. Hee testifieth his sorowe in outward apparance at the graue of Lazarus. John the xi. and in the garden. At the graue, when hee thought vpon the Deuilles tirannie ouer mankinde, and the miserie of mankinde. For all the sorowes of minde, that Chryste endured by the space of thre and thirtie yeres vnto his death, are part of the passion which the sonne of God suffered. In the garden hee sheweth, that the heauinesse of his minde was exceeding greate, when for the bitternesse of sorowe he sweat droppes of blood. It is a naturall thing for a man to weep, and sometime to sweat in excesse of sorowe at the hearing of some seditiue euill: but neuer was any man found yet, that sweat blood for sorowe: for no man is able to susteine so great sorowe.

If yee demaund the causes of this exceeding great sorowe: yee shall vnderstand that it is not one cause, but many: whereof the chiefe are these,

First the thinking vpon the tirannie ouer mankinde, and the exceeding great miserie wherewith all men were oppressed for falling from God.

Secondly, the thinking vpon Gods wrath, whiche it be-  
haued him to sustaine for our sinnes whiche hee tooke vpon  
him selfe. For all bee it that he were clere from all sinne yet  
tooke hee vpon hym the gylte of the synnes of all the whole  
world. Wherevpon John sayeth: The Lamb of GOD ta-  
keth away (that is to say, beareth in his bodie) the sinnes  
of the world. The sonne of God therfore did in very deed feel  
the

the wrath of his father. Which feeling stirred by so great sorrow in his most holy soule, that he sweate bloud.

Thirdly, & thinking vpon the punishment which he foresaw he should shortly the next day following suffer in his most holy body, and the reprochfulnesse that he should bee put vnto.

Fourthly, the thinking vpon & vnthankfulnesse of & most part of the world. For he foresaw it should come to passe, that many wise men, many men of power, & diuers others, should take scorn of this his punishment which he should sustein to redeme them, yea & that they should persecute him & his. He foresaw also, & the grettest part of the & beare & name of christians, should through their own wickednesse, vngraciously deprive themselves of this his benefit. Which four causes procured most bitter sorrow in & hart of christ. Vpon this our lordes sorrow must we also thinke, & we may bee stirred by two sayth & godlinesse, leaſt we perish with & thanklesse world.

Let this suffice briefly to bee spoken concerning the vexation of Christs soule. Now wil I speake of the punishment of his body. For although that the vexation of his body began in the Dr. stall, whē ther was no rōme for our lordes mother in the Anne: and afterward whē at the eight day of his birth, he was let bloud in circumcising: and so forth vnto the time that he was made a sacrifice for vs vpon the alter of & crosse: yet notwithstanding I will at this time intreate but of that punishment which he endured last of all. And although that by the storie which I haue already recited, a man may easily vnderstande how sundry wayes our Lorde was afflicted in his most holy body: neuerthelesse I will gather into a short summe, that which is dispersed at large in the storie, & diuide it according to the state of the places, in whiche he was punished. The places are these: The gardin, the house of Caiphas, the consistorie of the priests, the house of Herod, the common hall, and *Galgata*, that is to say, the place without the Citie, where offenders were wont to bee put to execution.

What suffered he in the Gardin? He was betrayed with a  
a kisse:

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a kisse: the souldiers layde hands vpon him: hee was apprehended and piniond: he was led away like a theefe & a murtherer: and there also all his disciples forsooke him.

What suffered he in the house of Cayphas: He was mocked with false witnessers: he was rayled vpon beyond measure: and he catched a blowe of the priests seruant.

What suffered he in the confistorie of the Priests: He was charged with false witnessers, he was scoffed at, he was spit in the face, he was buffeted, he was stricken blindfold, and bidden gesse who strake him.

What suffred he in Herods house: He was scorned by the tyrant and all his whole court: and in token of vtter contempt, Herod clothed Iesus in a faire garment, and sent him backe again vnto Pilate.

What suffered hee in the common hall: There is he accused: false witnessers are brought in against him: he is demanded too bee crucified: for moze despise, Pilates men of warre put a purple garment vpon him: A crown of thorne is set vpon his head: a reede is giuen him in his right hand: and in crouching & kneeling vnto him, he is scoffed at with this taunt. Hail king of Iewes: they spit in his face: they buffeted him: his most holy head was strikē with cudgels: and in y end (at the request of the priest & the whole people) he was condemned too the crosse, a most vile kind of death.

What suffered he after his condemnation: There is laide vpon his shoulders, the tymbre of the crosse wherevpon he should bee nayled: hee is crucified betwene two theues, too the intent he should bee damned the wickeddest of them al: as he hangeth on the crosse there is giuen him vineger and gall too drinke: and at length in these most greuous torments, he dieth. Whereby it appereth how bitter punishment the sonne of God our Lorde Iesus Chryst endured.

But of what things shall the greuousnesse of his punishment put vs in minde: Sure of many things, and specially of foure.



For first is scene the greatnesse of Gods wrath agaynst sinne. For our sinne had so prouoked the wrath of God, that it would not be pacified but by the sonne of god, who taking mans nature vppon him, supplieth our rōme, and satisfieth Gods iustice.

Secondly here is scene the filthinesse of sinne. For according to the qualitie of the misdeede, so the punishments also varie. A traytour is punished vpon the wheele: a thief on the galowes, a murderer with the sword: and a childe of-fending, with a rod. But the sonne of God suffered a moste shamefull death, and a death that was accursed in Gods law. By which thing is signified, howe abhominable sinne is in the sight of God.

Thirde is scene the humbling of Gods sonne, who was abased beneath all creatures: by whiche humbling of himselfe he testifieth his loue towards mankind, for the redeming of whom he abode so great things.

Fourthly, is scene the horrible and unappeasable hatred of the Jewes against the Saniō: that was sent vnto them. And although nothing is here done more than God had determined should be done: (For Christs Passion was long time before prefigured and foretold by the holy Prophets of God, as Peter sayth in 2 first Chapter of the first Epistle) yet notwithstanding the Jewes did not this thing to the intent to obey or accomply the purpose of God, but to satisfie their owne hatred. For the nature of the world is such, that if any man rebuke the wickednesse thereof any thing sharply, it seekes to rid them out of the way, to the intent it may sinne the more licentiously. Let this briefe saying suffice for the first part.

*Of the second.*

**W**e haue scene of what sort Christs passion was: now concerning that which I haue promised in the seconde place, I will shew what estimation Christs passion is of before God, and what frute groweth therof.

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What estimation then is it of before God? The passion of our Lord Jesus Christ is the sacrifice propitiatorie, wherein the everlasting sonne of God becomming man, and being appointed by God to be the everlasting priest, offered himself by the everlasting spirit to the everlasting father, that by this his oblation, he might pacifie Gods wrath, and make amends for the fault and punishment of mankind, to the intent that all which beleue or shall beleue in him, might by him be sanctified vnto eternal life, according to that saying of John in his. xviij. chapter: for these doe I sanctifie my self. Herby is manifested how great is the estimation of our Lordes passion, and what frute redoundeth thereof to vs men, vpon condition that we rest vpon Christ by louely fayth. Christ being ordeined mediator betwene vs and God, doth by his sacrifice (that is to say, by his death and passion) pacifie Gods wrath, & he himself being the priest, offreth himself vp to God: and that is to the intent to deliuer vs from deserved damnation. We see therefore that ther be five things in this sacrifice. First the priest is Christe himselfe. 2. The sacrifice, or thing that is offered vp, is the Priest himselfe. 3. God is he to whom this sacrifice is offered vp. 4. The worlde is it for which this oblation is made. 5. The bargain & conuenant is, that this oblation turneth to the welfare of the faithfull only.

But howe can it come to passe, that the death of Christe alone shoulde make sufficient and full amends for the sinnes of the whole worlde? Beholde the Lambe of God (sayth John) which taketh away the sinnes of the worlde. For of the vndiuidable and unspeakable vniõ of the Godhead and manhood in one person, groweth the worthinesse, estimation, and endlesse merite of all the workes and passions of Christe. Therefore when it is sayd, The sonne of man hath redeemed vs by the desert of his passion: a work of inestimable price and incomparable value is named, because the same sonne of man that hath suffered, is also God.

Also

Also the death of the Sonne of man is a satisfaction, bicause it is the death of such a man as is God. The obedience of the Sonne of man is our rightuousnesse, bicause it is the obedience of a man that is God. So the sonne of man forgueth sinnes bicause hee is God. The fleshe of Chryst is the sweede of life, bicause it is the flesh of a man that is God. And although the Godhead in Chryst suffred not, but his manhood only as sayth Peter: Chryst suffred in the fleshe: yet his passion extendeth to his whole person. In so much, that what so euer reproche is done to Chrystes manhood, the same reboundeth to the reproche of his whole person, according to this sentence: they haue crucified the Lord of glorie. In consideration wherof, the Church confesseth the sonne of God to haue suffred, bicause hee suffred in the manhood which he had taken vpon him.

Of what estimation our Lordes passion is before God, it is already sayd, and also what is the frute thereof in general: Nowbeit now to the intent the frute of our Lordes passion may be seene the better, I will deuide it into partes. These therefore are the frutes.

The first is, y obedience is performed. Phi. 2. He humbled himself, and became obedient euen vnto the death of y crosse.

The seconde is, that the Devil is ouercome. For this purpose (sayth John) appeared Chryst, that he might deliuer us from the works of the Devil, according to the first promise. The woman seed shall tread down the Serpents head.

The thirde is, that man is saved from sinne and iustified. Behold (sayth John) the Lamb of God that taketh away the sins of the world. Also Rom. 4. He dyed for our sins. 1 Cor. 5. Him that knew no sin he made sin, that we might be made the rightuousnesse of God in him: that is to say, he made Chryste a sacrifice for sinne, that through his rightuousnesse we might be made righteous before God.

The fourth is, that the Jewes and Gentiles are made equal, according to that saying. Ephel. 2. For hee is our peace



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whiche made bothe one and hath broken down the wall that was a stop betwene vs, and hath also put away through his flesh, the cause of hatred (that is to say, the law of commaundementes conteyned in the law wrytten) to make of twaine one new man in himselfe, so making peace that he might reconcile both vnto God in one body, through his crosse.

The fifth is, that death is abolished. *Wise. 13.* *O Death, I wil be thy death.* To be briefe, Chrystes sacrifice is oure redemption. For it is the price payd for vs, wherewith God is pacified, man redeemed, the Deuil overcome: yea & all thinges in heauen & earth put vnder one head, which is Chryste. *Ephes. 1.*

*Of the third.*  
**T**he godly & helthfull minding of our Lordes passion may be brought into fyre partes, whiche Chrysten folk ought to think vpon, not only at this time, but all the tyme of their whole life. For the godly minding & weying of these partes, doth not onely confute those, whiche in the Papacie thinke them selues to haue discharged their dutie, if they say ouer so many *Pater nosters* and *Aue maries*, kneeling before Idols, set vp for a superstitious seruise of God: but also wonderfully strengthneth and comforteth the godly. I wil therefore set out the fyre partes of this minding.

The first is, that thereby wil come to our mind how great the wrath of God must needs haue bin for the sinnes of men, which could not be appeased by the work of any creature, but that of necessity the onely begotten Sonne of God must die to pacifie Gods wrath, by making this rightfull satisfaction for sinne.

The second is, that thereby wil come to our remembrance how vngodly, vnable and vnmercifull hath bin the merite of God the Father. In who rather would that his onely begotten Sonne should suffer such a bitter death, than that mankinde, whom he had created should perishe. Peraduenture thou mayst thinke that God could haue deliuered mankinde by

some

some other meanes. What art thou that wilt teache God what he might haue done: Think thou vpon Gods Justice and mercy together. For as his mercy moued him to saue: so his iustice moued him to looke for rightfull amends of the wrong. Man sinned: and for so doing he must either perishe, or make amends. Powe, man being no more but man, could not satisfie Gods Justice: and other than man, none ought to do it. Gods wil dome therfore found through mercie a remedie in this case, which was, that the eternal sonne of God should become man, by meanes wherof he both was able to satisfie Gods iustice, because he was God: and ought to do it, because he had taken mans nature vpon him. Thus in Chrysts Passion appeareth mercie to be mixt with iustice, and wisdom hath tempered them both.

The thirde is, that thereby will come to minde the moste excellent and vnspeakable loue of the Sonne of God towards mankind, who vouchsafed to turne the wrath of his Father to him selfe, and to abyde so slanderous a Death: and that for his enemies, as Paule beareth witness. Rom. 5.

The fourth is, that thereby will come to minde the true meane whereby the frute of our Lordes Passion may be applyed to thee, so as it may be for thy soule health. This applying of it is brought to passe thre wayes: by the word, by sayth, and by the Sacrament. By the worde, as it were by the hande of God, is the benefite of the Lordes passion offered vnto thee, where and as often as the Gospell of Iesus Chryst is preached: and the ministers of the worde do in Gods steede shewe the frute of our Lordes Passion to all that heere the Gospell. Agayne, when the benefite of the Lordes Passion is thus offered as it were by the hande of God: it must be receyued by faith, as it were a certeyn haire of man, the which faith the holy Ghost worketh in men that heere the Gospell, and obey it. Furthermore, it is sealed vp with either Sacramente, of Baptism, and of

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the Lorde's supper, and the strength and vse therof is painted out as it were in tables, like as we heard yesterday. Wherefore when thou reherst the Article of thy belofe concerning the Passion of the Lorde, perswade thy selfe firmly, and beleue most assuredly, that the sonne of G D D suffered death for thee. Which thing if thou do, thou art partaker of the Lorde's death, in so much that all the whole obedience of Christ is thy acquitall from sinne, and thy righteousness. But there is a double obedience to be marked in Christ: his obedience of the Crosse, and his obedience of the lawe, which was his perfect fulfilling of the same. Like as his obedience to the crosse, is our cleansing from sinne: so his obedience of the lawe, is imputed to vs for our righteousness. Rom. 5.

The fifth is, that when we be thus made partakers of the Lorde's passion through faith: it will come to our remembrance, what is the lotte of the godly in this lyfe. For like as Christ hath suffered, so will he haue the rest of the godly to suffer, that they may be conformable to the image of the sonne of God. Whereupon Paule in the first to the Romans sayth: For therefore do we suffer with him, that we may be glorified together with him.

The first is, that we shal call to minde what thing Christe (who hath redeemed vs with his own blud) requireth at our hands. For now sith we are redeemed by him, we must obey him. What willett he: First that we should renounce his enemye the diuill. Secondly y we should flee sin, that we offend not God againe wittingly and willingly with our sinnes. Thirdly that we giue our selues to holinesse and godlinesse, and that we serue him in true feare all the dayes of our life. Which thing if we do, we shall obteyne the ende of our sayth, that is, the everlastyng saluation of our soules. Whiche God the Father graunt vnto vs, through Iesus Christ our Lorde, Amen.



# The Storie of the Resurrection of our

Lorde Iesus (hryst, compiled by Iaying Voogüber  
with the foure Eaangelists.



Sfoone as the Sabboth daye was paste, Mary Maudekin; and the other Mary, whiche is called Iacobic, and Salome, and Ioanne, and the other women that were with them, whiche came with Iesus out of Galilee, broughte and made readye sweete odours, that they mighte come and anoynt Iesus. For they had rested the Sabboth daye according too the commaundement.

At euentide of the Sabboth whiche dawns toward one of the Sabbothes, that is too say, very early in the morning before the breake of the day, while it was yet darke, the firste daye of the weeke, they wente forth and came too the Tumbie by the Sunne rising, bringing with them the odours whiche they had prepared. And beholde: there was a greate earthquake: For an Angell of the Lorde came downe from Heauen, and coming too the Tumbie, rolled the stone from the mouth of it, and satte downe vppon it. And his countenaunce was lyke lyghtening, and his raymente as white as Snowe. And the watchemen for feare of him were astonnied, and became as deade men.

And the women sayde among them selues: VVho shall rolle vs the stone from the mouth of the graue? For it was an exceeding greate one. And when they had looked backe, they sawe the stone was rolled from the graue. And entring intoo the graue, they founde not the bodye of the Lorde Iesus. Mary Magdalene therefore ran too cary tidynge of these things. And it came too passe, that while the women were amazed in their minde at the matter, bycause they hadde not founde the body of Iesus: Beholde, two men stood by them in bright rayment, and when the women were afrayde, and cast down their

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tenaunce too the ground, they sayde vntoo them: V Why seek yee the lyuing among the deade? Hee is not heere: but is risen. Remember what he tolde you while he was yet in Galilee, saying: That it behoued the Sonne of man too bee betrayed intoo the handes of sinners, and too bee crucified, and too rise ageyne the thirde day. And they remembered his woordes, and departing backe from the Tumbre, they afterwarde reported all these things too the eleuen, and too all the reste. And when they tolde these things too the Apostles, their woordes seemed too them too bee doting fooles, and they beleueed them not. V When Mary Magdalen ran away (as it is sayde) shee came too Simon Peter, and too that other Disciple whom Iesus loued, and sayde vntoo them: They haue taken away our Lord out of his graue, and wee knowe not where they haue bestowed him. Peter therefore rose vp, and that other Disciple, and went too the graue. And they ran bothe toogether, and that other Disciple outran Peter, and came firste too the graue, and when hee had bowed him selfe downe, hee saw the linnen clothes lapped vp, yet wente hee not in. Then came Simon Peter following him, and entred intoo the graue, and sawe the linnen clothes lie, and the napkin that was aboute his heade, not lying with the linnen clothes, but wrapped toogether in a place by it selfe. Then wente in also that other Disciple which came firste too the Sepulchre, and hee sawe and beleueed. For as yet they knewe not the Scripture that hee should rise ageyne from the deade. The Disciples therefore went ageyne too their owne home. And Peter maruayled at that which had happened,

Mary stood without the Sepulchre weeping. And as shee wept, shee bowed hir selfe intoo the Sepulchre, and sawe two Angells in whitt, sitting the one at the heade, and the other at the fecte, where they had layde the body of Iesus. And they sayde vntoo hir: woman, why weepest thou? Shee sayde vntoo them: Further haue taken awaye my Lorde, and I wotte not where they haue layde him. V When shee had thus sayde, shee turned

turned hir selfe backe, and sawe Iesus standing, and knew not that it was Iesus. Iesus sayde vnto hir. VWoman why weepest thou? whom seekest thou? She supposing he had bin the Gardener, sayde vnto him: Sir if thou haue borne him hence, tel mee where thou hast layed him, that I may fet him. Iesus sayde vnto hir: Mary: Shee turned hir selfe and sayde vnto him: *Rabboni*, which is too say, maister. Iesus sayd vnto hir: touch mee not, for I am not yet ascended too my Father. But go too my brethren, and say vnto them: I ascend too my Father and your Father, too my GOD and your God. This is that Mary Magdalene out of whom Iesus had cast seauen Deuils, to who when hee was risen, hee shewed him selfe first, in the morning the first day of the weeke. Shee going hir way, tolde the Disciples that had bin with him mourning and weeping that shee had seene the Lorde, and that he had spoken suche things vnto hir. And when they heard that he was aliue, & was seen of hir, they beleeued it not. And the women entring into the Sepulcre, sawe a yong man at their right hande clothed in a long white garment, and they were afrayde. For it was an Angel of the Lorde. And hee sayde vnto them: Bee not afrayed, for I knowe that yee seeke Iesus that was crucified: hee is not here: hee is risen as hee said: come and see the place where the Lord was put, and go quickly and tell his Disciples that hee is risen from death. And beholde hee wil go before you intoo Galilee, there yee shall see him. Loe I haue tolde you. And they departing quicklye from the Tumb, wente their wayes with feare and great ioy, and ran to bring his Disciples word. And they trembled and were amazed, and tolde no body anye whit of it, for they were afrayed. And as they wente too beare woorde of it too his Disciples, beholde Iesus met them, saying: All haile. And they came and hilde him by the feete and worshipping him. Then sayde Iesus vnto them, bee not afrayde. Go and tell my brethren, that they go intoo Galilee, and ther they shall see mee. VWhen they were gone, beholde, some of the keepers came intoo the Citie, and shewed vnto the highe Priestes all



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the things that were happened. And they gathered them together with the Elders, and tooke counsell, and gaue large money too the Souldiours, saying: say yee that his Disciples came by night, and stole him away while yee slept. And if this come vntoo the Presidents eares, wee will appeale him and saue you harmelesse. And they tooke the money and didde as they were taughte. And this saying is noyed among the Iewes vntoo this day.

### *The exposition of the text.*

**T**his feast is the highest of al feasts, wherein is set forth vnto vs the Article of our Lords resurrection from the dead, & that the third day (accorving to the Scriptures) who by his glorious resurrection, as hee was conquerour of death, sinne, and the Devil: so became hee the redeemer of al them that shall not refuse to beleue in him. It is a custome in this feast to entreat (out of the storie of the resurrection) concerning the benefit or frute of the same, & of the vse thereof: all whiche things this present Gospell conteyneth. It is tolde by the Angel that Chryste is risen. This is the summe of the storie. The women are willed not to be afrayd. This is the frute of this benefite: and the women seek Chryst raysted from death. By the example of whom is commended vnto vs, the helthful vse of our Lords resurrection. Wherefore not without cause, Paule wytyng to Timothy, sayth: Remember that Iesus Chryste is risen from death. For as the same Apostle saith in the 10. to the Romaines. If thou beleue in thy harte that God hath raysted him from death, thou shalt be saued. Now be it to the intent this Article of oure sayth may be the better confirmed vnto vs, I wil handle thre places in this sermon, whiche are.

1. How many wayes there are to p'one the Lords resurrection.

2. Why hee arose the third day.

3. What is the frute of Chrystes resurrection.

*¶ The*

Of the firste.

**B**y thre kindes of Testimonies is the Lordes Resurreccion confirmed. For there are Testimonies that go before, and that go with it, and that come after it: Of which I will speake in order. Chyist admonisheth vs in the. xliij. of Luke, that we should aduisedly wey the testimonies that went before the Lordes Resurrection, where he sayth: So is it written, and so ought Chyist to haue suffered and risen againe the third day, and repentance and remission of sinnes to be preached in his name vnto all nations. But where is this written: He himself answereth and saith: In Moyses and the prophets & the Psalmes it is written of mee. Wherefore in Moyses, in the Prophets and in the Psalmes, must wee seeke for the Testimonies that go before our Lordes resurrection.

In Moyses there is a double kinde of Testimonie concerning the Lordes Resurrection. For it is both foretolde in expresse wordes, & shadowed with many figures. The expresse wordes are these: The womans seede shall breake the Serpents head: that is to say, Chyist shall overcome the Deuill, which thing could not be done but by Chyists rising ageyn from death. For if Chyist had taried stil in his graue, the deuill had had the vpper hand of Chyist. For as long as Chyist lay in his graue, Chyist had no victorie, that is, he had no triumph. But as soon as our Lorde opened his graue, and came out of it aliue: he shewed him selfe conqueror and triumpher ouer Sathan. Hereunto also pertaineth this saying. In thy seede shall all the nations of the earth be blessed. Now as in death is the curse: so is blessing to be seen in y life of Chyist. Also it is shadowed with figures in Moyses. Adam dying and afterward being raysed ageyne, was a figure of Chyiste dying and rising ageine. For thus sayth Augustine, Chyistes resurrection was prefigurate in our first father Adam, because like as Adam rising after sleepe, knew Cue shaped out of his seede: So Chyist rising agein from the dead builded the church out of the wound of his syde. Isaac also being laid up

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on the altar to be sacrificed, and yet being deliuered by the Angell, was a figure of Chryste offered vp vpon the Crosse, and afterward rayled from death by the power of God. Joseph being cast into prison, & afterward brought forth vnto high honor, did betoken the death & resurrection of the Lord.

In the Prophets also are both sayings and figures of this Resurrection. Esai. 53. chapter. If he giue his soule for sinne, he shall see long lasting seede, and the will of the Lord shall prosper in his hand. Daniell telleth openly that Chryst shall be put to death, and that he shall reigne for euer. Meas also sayth, the thirde day he shall quicken vs. Among many other figures are these. Sampson is shut within the Citie and the gates fast locked: And our Lord is closed in the grave fast sealed. Sampson breaking the lockes, and bearing away the gates, escapeth without harme. And Chryste breaking the powers of hell goeth out free. Like as the shippe should haue perished if Jonas had not bin cast out: so should the world perish if Chryst had not suffered. And like as Jonas was in the belly of the fishe thre dayes, and afterwarde was cast out on lande. So Chryste was thre dayes in the earth, and afterward came forth alive out of his graue.

In the Psalmes also are Testimonies and Figures of Chrystes resurrection. The second Psalme entreateth altogether of the kingdome and priesthod of Chryst. The fiftene Psalme: Thou shalt not suffer thy holy one to see corrupti-  
on. The. xxiij. Psalme preacheth the Lordes Passion and resurrection. The. Cx. Psalme. He shall drinke of the bracke by the wayes side: therfore shal he lift vp his head. The same Dauid doth shadow the death & resurrection of the Lord. Dauid fleeing so oftentimes, & at length being aduanced to the kingdome, was a figure of Chrysts abacement by death, & of his glorificatio by rising again. Such maner of proofes of his death & resurrection, there are many in Poets & in the Prophets, and in the Psalmes: but I haue recited but fewe for breuetye of time. To the furtherance hereof cometh it also y  
Chryst



Chryste oftentimes soze warned his Disciples of his deathe and resurrection.

Of testimonies that go with it, there be two sortes: namely, expresse words, & signes. In this Gospel the Angel sayth: He is risen, he is not heer. The signe was seen, the graue was emptie, there was an Earthquake: the Lord shewed him selfe first to Mary Magdalene: after ward to the more part of the Apostles: and then to five hundred brethren: hee is conueriant with his Disciples forty dayes: and at the ende (in the sight of a great number) he ascended visibly into heauen, from whence (the .x. day after his ascencion) hee sendeth the holy Ghost according to his promise, whiche holy Ghost convinceth, Chryst too haue ascended into heauen in deed, as triumpher ouer death and hel.

The testimonies that folowe, are of two sortes also. The preaching of the Apostles whiche is confirmed wyth sundry miracles, & after ward the recozde of the whole Church confessing Chryst their Lord and mediator. Besides these, there be other signes also. The inward signe, is Chrysts spirit in the harte of the believers, whiche testifieth vnto them, that Chryste liueth. The outwarde signes are Baptisme, and the Lords supper. For by Baptisme is figured Chrysts death, buriall, and resurrection, as Paule teacheth the .viij. to the Romanes. The Lords Supper doth also represente vnto vs Chrystes resurrection. He that belieueth not these testimonies, going befoze it, with it, and coming after it, shall one day see him coming in the Clouds to be his iudge, whome hee acknowledged not to be his Sauour heer on earth.

*Of the second.*

**W**hy arose he againe the third day? Why did he not put off till the last day, that we might haue risen together with him? He rose againe the third day, first to fulfil the Prophecies. For it was tolde befoze by the Prophet Isaiah, and prefigured in Jonas, that he should rise againe the third

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day. Secondly to make good his owne promises. For he promised his Disciples, that after hee had bin deliuered to the Gentiles, and mocked of them, he should be put to death and rise againe the third day. And he pzencted not the third day, bicause all men might certainly know, that hee was dead in deed. Therfoze by lying fortie houres in his grane, he shewed himselfe too haue bin dead in very deepe. And why he delayed not his resurrection til the last day, there are right weightie causes ready to be shewed.

The first is, bicause it was written: Thou shalt not suffer thy holy one to see corruption. For Chrystes body might not rot in the grane. First for that it was made of the blood of the moste chaste virgin by the working of the holy ghost. Secondly, for that as long as hee lived in this world, he kept it pure and undefiled. Therfoze had it bin vnmeet that suche a body should haue become wormes meat.

The seconde cause why hee delayed not his resurrection, is our hope. For thus sayeth Peter. Blessed be God the Father of our Lord Iesus Chryste, for begetting vs againe to a liuely hope, throughe the resurrection of Chryste from the dead.

The third cause is, that hee should be the first of them that rise againe. For like as Adam was the firste that appeared in mortall body by reason of sinne: so ought Chryste to be the first that should appier in immortall body, iustifying vs, and healing our bodies from eternall death.

And although wee shal all rise againe, and that other besides Chryst haue risen againe: Yet is there exceeding great difference betweene the resurrection of Chryste, and of other men. For first, Chryst rose againe by his owne power, whiche thing no man could euer do, save onely hee. Secondly the other that were raysed (as the widowes sonne, the ruler of the Synagogs daughter, and Lazarus, and others) rose too againe. But Chryste rose too liue for euermore.

Before

Besides this, Chrysts Resurrection differeth from the Resurrection of other men, in frute and efficacie. For Chryste by his owne power rayleth vp others, which thing was shewed in the Garden where he was buried, and rose ageine at the rising of the Sunne. Lastly Chrysts rising ageine differeth from oures in time also. For as it is already shewed, and as we knowledg in our Crede, Chryst rose ageyne the third day: but our Resurrection shall be delayed till the last day. For then shall appere the everlasting life and endlesse righteousness, which he shall giue to all his, that is to say, to all them that beleue in him. Thus much concerning the second place, why Chryst rose ageine the third day, and how his resurrection differeth from oures, that by the Resurrection of Chryst, we may conceiue liuely hope of the everlasting and incorruptible heritage in heauen.

*Of the thirde.*

**N**ow remaineth the thirde place concerning the frute of Chrysts Resurrection, which is more plentiful and abundant, than that it may be expressed by mannes tunc: Paule saythe, that by Chryste all things are restored in heauen and in earth. For first, Chryste by coming out of his grane, sheweth himselfe conquerour and triumphour ouer Death, Hell, and Sathan, and so maketh good the promise uttered concerning him in times past: The seede of the woman, shall treade downe the Serpents head: whiche Prophecie John expounding, sayth: Chryst appeared to destroy the workes of the Deuill. How be it, as to vs warde that are men, for whose saluation he came downe from heauen, was made manne, dyed and rose ageyne, there are foure sundrye kindes of frutes of Chrystes Resurrection to be considered. For Chrysts Resurrection is first our Justification, Secondly, the power whereby sinne is



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subdued in vs: thirdly, an example of newnesse of lyfe, & the cause therof: and fourthly, the cause of our resurrection, and a most assured warrant of the same. Of these foure manner of frutes I will speake in order.

Therefore the first frute of our Lordes resurrection, is the iustification of vs, of which frute Paule speaketh in y fourth too the Romanes, Hee died for our sinnes, and rose ageine for our iustification, And Daniell in his. ix. Chapter, Iniquitie shal bee taken away, and euerlasting righteousnesse shal bee brought in. To the intent this frute may bee the sweeter, wee must consider of how great value it is. Wee are bozne in sin, and subiect too Gods wraath. Ephes. i. Wee are all by nature the chilozen of wraath: The reward of sinne is death. Ro. 6. fro this death are wee deliuered by the resurrection of Chryst. For by Chryst wee are quit from the guilt of sinne, and so consequently from eternall death. Herevpon commeth that saying in the Apocalips: Blissed and holy is he that hath his part in the first resurrection: for vpon them hath the second death no power, but they shal bee priests of God & of Chryst, and they shal reigne with him. For as the first death is by Adam: so the first Resurrection is by Chryst. Herevnto also pertaineth this saying: Blissed are they that wash their garments in the Lambes blud, that they may haue power in the tree of life, and may enter in at the gates of the Citie.

The second frute of our Lordes Resurrection, is, that it is the power whiche is shed into the beleuers, which maketh them able too ryle from vices vnto vertue. This power is bestowed vpon vs in Baptim, and confirmed in the Lordes Supper, so that wee bee not behinde hande with our partes. And yet this power is felt in those only, that are bozne againe of immortall seede. i. Peter. i.

The thirde frute is the example. For as Paule sayeth: Chryste rose ageine too the intent wee might walke in newnesse of lyfe. Those therefore that folowe their owne vices, liuing wickedly & vnclenly, doe testifie by their own doing, y they

they despise Chryste, whose Resurrection is set before vs, as a glasse to see how we ought to leade our life. For they think that Chryst was scourged, crowned with thornes, and shed his blud vppon the altar of the crosse, to the intent that they may giue ouer themselves to all outragiousnesse, tyranny, pryde, and lusts: and after this maner (as much as in them lieth) they crucifie the sonne God of new agein. We therefore (who conet not only to be called, but also to be the same that we are called, that is to say, Chyistians,) must think vppon the mater as it is in dede: namely, that Chryst dyed for the clensing of such mennes sinnes, as receiue Faith with him and liue in true repentance, by mortifying the old man and quickening the new man. There bee foure euils wherewith men are burthened: ignozance, guiltinesse of sinne, vices, and feare of endlesse damnation. Ageinst ignozance, Chryste is vnto vs wisdom: whyle he by his Gospel instructeth vs of his will towards vs. For if we were not instructed concerning his will, by the word of god: our mind should be wrapped in continuall darknesse, which darknesse is put away by the light of the Gospell.

Ageinst the guiltinesse of sinne, Chryste is vnto vs righteousness. For his obedience is imputed to vs that belæue, so as now we may appere in Gods sight, not as sinners, but as righteous persons.

Ageinst the vices and lustes naturally bred in our fleshe, Chryste is vnto vs sanctification, while by the vertue of the Resurrection, he sanctifieth vs thzough the holy ghost.

Ageinst the feare of endlesse damnation, Chryste is vnto vs redemption. These foure benefites of Chryst, doth Paule toyne together in the first Epistle to the Cozyntians and the first Chapter, in these wordes: God hath made Chryste vnto vs, wisdom, righteousness, sanctification, and redemption. We therefore that desireth this highest and vtmost benefite, must speedely passe forth vnto it by the former, as by steppes. For as soone as any man hath lerned Chryst, he must

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belæue in him: when he belæueth in him, he must be sanctified with his spirite: that is to say, he must (after the example of Chryst risen ageyne,) lead a new life. After this new life, shall at lengthe folow full deliuerance in the last iudgement, when he shal render vnto every man according to his deedes. Let this therfoze wherof I haue now spoken, bee the thirde frute of our Lords Resurrection, namely that wee liue a new life after his example. Herevnto tendeth that saying of Paule: If ye be risen ageyn with Chryst, sauoz the things that are aboue.

The fourth frute of the Lords Resurrection is, that it is bothe the cause, and the warrant of oure Resurrection, by which the soules of the dead shall be ioyned ageyne to theyr bodyes at the second comming of Chryst, when he shal come to iudge the quick and the dead. Herevppon Paule. 1. Cor. 15. chapter disputeth at large, and handleth this poynt: Chryst is risen from the dead, *Ergo*, wee shal rise ageyn also. 1. Thes. 4. For if wee belæue that Chryst Iesus died, and is risen ageine, so shall God also reise vp with him, those that are slain a sleepe thzough him: And John in the. v. Chapiter. The hour shal come in which all that are in their graues shal heere his voice and come fozthe: They that haue done good, to the Resurrection of life, and they that haue done euill, to the Resurrection of iudgement. Here is mention made of a double resurrection, that is to wit, of life and of iudgement. The Resurrectiõ of life, is that which he promised to them that haue done well. The Resurrection of iudgement is that which he thzeatneth to those that haue done euill. Herevnto also pertyeneth that saying of Paule in the tenth to the Romanes: This is the word of faith which we preach. If thou shalt acknowledge the Lord Iesus with thy mouth, and belæue in thy hart, that God hath raised him from the dead, thou shalt bee saued: that is to say, thou shalt rise ageine to the Resurrection of life and euerlasting saluation.

And



And these things are bræfly spoken concerning the Resurrection of our Lorde, wherby first of all is to be confirmed our faith, concerning the Article of the Resurrection. Secondly is to be confuted the erroure of the Jews which denie Chrystes Resurrection. And so shall we be putte in minde of the frute of his Resurrection, that by the same we also may in this life rise from sinne, and at length in the last day, rise to the Resurrection of lyfe, through Iesus Chryst our Lorde, to whom with the father and the holy ghost be honoꝝ, praise and gloꝝie foꝝ euermoze. Amen.

*The second Holyday in Easter weeke.*

The Gospell. Luke. xxiiij.

**A**nd behold, two of his disciples went that same daye too a towne called *Emaus*, vvhiche vvas fro Ierusalem, about .lx. furlonges: and they talked together of all the things that had happened. And it chaunced vvhyle they commoned together and reasoned, Iesus himselfe dreww neere, and went with them. But their eyes were holdē that they shold not knowv him. And he sayde vnto them: vvhath maner of communications are these that yee haue one too an other as ye vvalke and are sadde? And the one of them (vvhose name vvas Cleophas) aunswered and sayde vnto him: art thou only a stranger in Ierusalem, and hast not knowvne the things vvhich haue chanced there in these dayes? he sayd vnto them: vvhath things? And they sayd vnto him of Iesus of Nazareth, vvhiche vvas a Prophet, mighty in deede and vvord before God and all the people: and howv the high preests and our rulers deliuered him to be condēned to death, and haue crucified him. But vvee trusted that it had bin hee, vvhiche should haue redemed Israel. And as touching all these things, too day is euen the thirde daye that they vvere doone. Yea and certain vvomen also of our company made vs astonied,

R. ij.

vvhich

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which came early vntoo the Sepulchre and founde not his bodye: and came saying, that they had seene a vision of Angels, which sayd that he vvas aliue. And certaine of them which were with vs, went too the Sepulchre, and found it euen so as the women had sayde, but him they sawv not. And he sayde vntoo them: O fooles and slowv of hart too beleue all that the Prophettes haue spoken. Ought not Chryste too haue suffred these things, and too enter intoo his glorie? And he began at Moyse and all the Prophets, and interpreted vntoo them in all Scriptures which were vwritten of him. And they drevve nigh vntoo the tovvne, which they went vntoo. And he made as though he would haue gone further. And they constrayned him, saying: Abide with vs, for it drawveth tovvards night, and the day is farre passed: And he went in to tary with them. And it came to passe as he sate at meate with them, he tooke bread and blissed it, and brake, and gaue to them. And their eyes were opened, and they knevv him, and he vanished out of their sight. And they sayd betweene themselues: did not our harts burne within vs while he talked with vs by the vway, and opened too vs the Scriptures? And they rose vp the same houre and returned too Ierusalem, and founde the eleuen gathered to gether, and them that were with them, saying: the Lorde is risen in deede, and hath appeared to Simon. And they told vvhat things were done in the vway, and hovv they kneve him in breaking of bread: and they beleued them not. And it vvas tovvard euentide the same day which vvas one of the Saboth, and the dores were shut vvhere the disciples were gathered together for fear of the Ievves.

### *The exposition of the text.*



He summe of this stozie is, that Chyist y same day y he arose, appeared to two of his disciples as they were going to *Emaus* (now this *Emaus* was a towne almost .ij. miles of frō *Hierusalem*, and

and commoned with them concerning the Messias. At home when he had instructed, and made himselfe knowne to them in breaking of bread, he vanished out of their sight. And they being certified of his resurrection, returned by and by to Hierusalem, and tolde al that had happened vnto the eleuen disciples. Now to the intent wee may the easlier vnderstand this story, I wil distribute it into four parts, which are:

- 1 What these two Disciples did befoze Chryst came vnto them in theyr iourney.
- 2 The talke betwene Chryste and his Disciples in the way.
- 3 What hapned in the house.
- 4 What those Disciples did after the Lorde had instructed them.

These partes haue euery of them their peculiar doctrines and admonishments, which we wil declare in the exposition of eche of them by themselves.

*Of the first parte.*

**T**wo of them the selfe same day y<sup>e</sup> the Lorde rose, went to a towne which was about thre score furlongs of, which make seuen thousand and foure hundred paces, that is to wit, about two miles, somewhat vnder or ouer. This was the cause of theyr talke. And as they vvere going, they talked of Chryst. Herby we may lerne two things. First that occasiō of exercising godlinesse is not to be neglected. Secondly whē we haue gotten this occasion, that we must not breake it of, for matter impertinent and tridles. In these disciples we see thre things. First a token of godlinesse. Secondly weaknesse of Faith. And thirdly a wonderment at those things that had happened.

That they talked reuerently concerning Chryste and his doings, it is herby to be presumed, that by this their communication, they allure Chryste vnto them. The weaknesse of their faith appered, in that albeit they had been



## The second Holy day

before of the Prophecies concerning Christ: yet were they somewhat slow to believe perfectly. So the Christen sayth hath his conception and his tenderesse, which is to be cherished with communication of Christ, until it may grow to some strength. Also they marvelled at those things that had happened. For nothing is more wonderfull, than for a dead man to come out of his graue alive. This wonderment was mixt with hope and feare, or with beleefe and douting. For like as the fleshly vnderstanding and iudgement of reason prouoked them to dout: so the sparke of fayth that was in them, resisted their douting, although very faintly. So cometh it often to passe in christen folkes. On the one side the flesh assaileth and struieth to drawe a man into wanhope. On the other side the spirit setteth himselfe against the flesh, sometime more faintly, and sometime more stoutly. Howbeit to the intent the spirit yeeld not to the flesh, it is to be quickened vp with talking of Christ, that is to say by minding and heering the Gospell and other godly exercises. By this example then is confirmed the saying of the Prophet Esay in his fortie and two Chapter: who speaketh thus of Christ. A bruised Reede shall he not breake, nor quench smoking flaxe, but he shall utter iudgement in truth. These two similitudes teach, howe Christe dealeth with those that be his, in whom he findeth any spark of godlynesse. By the similitude of the bruised Reede, he meaneth that he will not altogether breake and crush in peeces, those that are halfe broken already: but rather ease them, and beare wyth them, that he may preserue and encrease whatsoeuer good is in them. These two Disciples were halfe broken and not farre from a fall, so sore were they tossed with the wind of the flesh. But to the intent they should not fall, Christe beareth them vp with his grace. Ageine the metaphoz of the smoking flax, is taken of matches, which by reason of the smoke that they send forth, do not lightly go out, so there be any body by to put to his hand. But so wher so euer there perreth any spark  
of

of godlynesse, Chyſte is ſtreight at hand, and cheriſeth and kindleth it, that they may burne more charely, according as we ſee in theſe two Diſciples: Here from may we drawe moſt excellent comfort. Although we weakemen doe ſtagger and halt, although we be already bruſed and diſcaynted: yet doth not he by and by caſt vs away as utterly unproſitable: but beareth with vs a long time, untill he haue made vs more ſtrong and ſtedie, ſo that we folowe the example of theſe Diſciples.

*¶ Of the ſecond parte.*

**A**Nd it came to paſſe that as they vvere talking and queſtioning one vwith another, Ieſus falling intoo theyr company went vwith them. This deede of Chyiſtes, firſt confirmeth Chyiſtes promiſſe, which is: whereloener two or three be gathered togiſther in my name, there am I in the middes of them. Although this be not done always bodily: yet is it done in deede ſpiritually, which thing the Lord meaneth to ſhewe vnto vs by this bodily preſence. Hereby therefore we may lerne that which I warned you of in the former part of this ſtozie, that what ſoeuer they be that ſeeke reuerently after Chyiſt, they ſet open the gate vnto Chyiſt to help them, and by their godly exerciſes, procure him to be their teacher, like as on the contrary part heatheniſh men by their uncleane communication, ſoecloſe the gate that he can not come at them. This thing is auouched, not only by this example, but alſo by the ſaying of the Prophet. Iſay. 66. Unto whom ſhal I haue reſpect, but to the poore and broken in ſpirit, and him that ſtandeth in awe of my wordes?

But what meaneth the Cuangelist by that he ſayth: Their eyes vvere hild leaſt they ſhoulde knowe him. Hereby we are put in mynd of our weakneſſe. For neither our eyes nor our eares doe execute theyr due ty, unleſſe the mercede of God do graunt them the power ſo to doe. And if the ſame

## *The second Holy day*

It is so with the eyes of the body, much more true is it in the eyes of the mind. Hereby we may lerne three things. One is that the powers of our senses or of our mind are none at all, but if they be enabled from heauen. Another is, that we abuse not our mynd and our senses to the dishonour of our creator. For if we do, it is to be feared, least for a punishment he be true vs bothe of mind and sense. The third is, that we desire of him both the lightening & preservation of our wits to his glorie.

And he sayde vnto them. VVhat maner of talke is this that you haue one to another as ye vvalke, & are sad? These words do sufficiently shew that which I sayde before, namely that they wauered betwene hope and feare, and had not yet overcome feare. Howbeit the Lord doth here strengthen these wauerers, according to that saying of Paul: The Lord shall not suffer you to be tempted above your power, but shall with the temptation make a way for you to get out, that you may be able to endure it. Here had those two Disciples yielded, and their faith had bin quenched by temptation, (which thing they heavinesse witnesseth) if Chryste had not out of hand stept in, and vnderthowed their downfall. Let vs also by these mennes example, and by Chrystes deede, comfort and raise by our selues.

And one of them whose name was Cleophas answering, sayd: Art thou alone a straunger in Hierusalem, and haste not knowne vvhath hath bin done in these dayes? Cleophas marvelleth, that he alone knew not that which was knowen to the whole citie, and to all the strangers that were resorted thither to the feast of Pascheouer.

To whom he sayd: vvhath things? as concerning Iesus of Nazareth. &c. The answer of Cleophas hath. iij. things in it. First it is an acknowledging of Chryst, & a witnessbearing of his innocencie: vvhich (sayth he) was a Prophet, myghty in deede and in woord, before God and all the people.

This description containes three things touching Chryst.

First



First and formeſte, that Chryſt is a Prophete, that is to ſay, a teacher of Gods will ſente from God. Secondly, that he is not a Prophet of the baſer ſorte, but mighty in woꝝk & woꝝd, that is to ſay, excellent in holynesse of life, and ablenesse of teaching. Thirdly is added (before GOD and men,) wherby is ment, that Chryſte in ſuche wiſe executed the office of a Prophete, that hee behaved himſelfe holyly in all things, as in the eyesight of God. This acknowledging of Chryſt was great, although it were not ſul and perfect. The Pharisees, the high Pꛛeſtes, Pilate, and Herode, did put Chryſt to death as a blaſphemer. Theſe diſciples beare witnesse that he was ſent of God. Whereupon we may derive this doctrine, that in religion, not the iudgement of the great men, but the rule of Gods woꝝd is to be ſolowed. They were offended at the outward apperance of Chryſt: and theſe ſollowing the truth of God, did (as much as they could) ſet themſelves againſt theſe blaſphemers.

The ſecond thing that is the in answer of Cleophas, is the publiſhing of the Lords paſſion: wherin he declareth, both by whom he was condemned, and of what kynd of death hee ſuffered. Our high Pꛛeſtes and Elders (ſayeth he) condemned him and deliuered him to death. He openly auoucheth that the high pꛛeſtes and elders are the enemies of Chryſt. Wherby we alſo are admoniſhed to accuſe them openly, that perſecute the Goſpell, as the Pope doth, and many tyrantes in the woꝝld. Alſo he ſheweth what kind of death, he was put vnto, when he ſayth: And they crucifyed him: Thā the which kind of death, although there was none moꝝe reprochfull in the woꝝld: yet was not Cleophas therfore afraid to count him a holy man.

The third thing that is in the answer of Cleophas, is the confeſſion of his beleſe in Chryſt: VVhoped (ſayth he) that he ſhould haue redeemed Iſrael. Cleophas confeſſeth openly that he beleueth vpon Chryſt, whom the high Pꛛeſtes had put to death. And this is the nature of true fayth. For hee

## The second holy day

that beleueth vnto rightiounesse, cōfelleth with his mouth to saluation.

The fourth thing that is in the aunswere of Cleophas, is the strengthening of his weak sayth by the promise of Chryst, and the witnesse of the women, by the vision of the Angels, and the recozde bearing of certein of the Apostles. For whert Cleophas nameth the third day, he doth it for that the Lorde had promised to rise ageyn the thirde day. This promise beleueth hee to be fulfilled, notwithstanding that hee be tossed betwene hope and feare. But against feare, hee taketh vnto him the nourishment of faith, lest it should be utterly quenched. And where as he telleth, that the body was not founde by the women, and that there appeared vnto them a vision of Angels, and that the report which the women had made of the emptie Tumbre, was auouched by the witnesse of men: these things tende all to this ende, to persuaue hym selfe fully, that Chryst was risen againe. So the godly man being doutfull betwene faith and feare, vnderpoppeth his faith, and to the vttermoost of his power wrestleth ageynst feare.

But what sayth the Lorde to thys geare? O fooles (sayth hee) and slowe of harte too beleue the things that are spoken by the Prophetes. Here first hath our faith somewhat to learne at Chrystes hande. Chryste verely findeth faulte wyth those disciples for their slownesse, as well in lerning, as in beleuing, yet doth he not cast them off for theyr weaknesse. But rather (accozding to his owne custome) hee chastiseth them after a fatherly sort, and helpeth their weaknesse: least being overcome wyth feare, they should quench y little fyre of theyr sayth. For hee came to be a physitian of the weake, and not to destroy the weake with feare. Herby we may lerne, that Chryste will not cast off any man that hath a small and weak sayth, so he suffer it to be strengthened and encreased by the word of God. But what thing findeth he fault with in these two Disciples, with two things.

Ignor,

Ignorance or dulnesse in lerning and slownesse in belee-  
uyng the Prophetes. Dulnesse hyndered their vnderstan-  
ding and slownesse hyndred their faith. For although they  
had a very little faith, yet ought they to haue made grea-  
ter furtherance in it, for that they had not onely herd from  
their childhod the foresayings of the Prophetes concernyng  
Chryste, but also Chryste hymselfe foretellyng them what  
kinde of death he should bee put to, and that he shoulde (the  
thirde day after) come out of his graue ageyne alyue. Here  
is our dulnesse also reprovved, who haue herd the Gospell so  
many yeres together, and yet many are to bee found among-  
est vs, that haue not yet learned the Apostles Crede: of  
whom I am sore afraid, vntill they amend betimes.

After that Chryste hath founde faulte with them, hee be-  
ginneeth to teach: Whiche is the poynt of a good scholema-  
ster. And therfore he sayth: Ought not Chryst too haue suffe-  
red these thyngs, and so too enter intoo his glorie? This is  
the ground that the Lord teacheth vpon: the meenyng wher-  
of is this. Chryst accordyng to the foresaying of the proph-  
tes, ought to suffer death vpon the Crosse, and afterwarde  
to rise from death, and to enter intoo his glorie. He oughte  
to suffer verily for our sinnes, and to rise ageyne for our  
iustification. Rom. 4. Then saying ye confesse mee to bee  
Chryst, ye must also know out of the Prophetes that it bee-  
houed mee to dye, and rise ageyne from the dead. This thing  
sheweth he also out of Moyses, and the Prophetes: but the  
Euangelist telleth not by what places of Scripture he did it  
 notwithstanding, it is not to be doubted, but that he first of  
all expounded the promys concerning Chryst set forth vnto  
Adam: which is this: The seede of the womā shal tread down  
the serpens head, and many such other, as you haue herd ye-  
sterday. Moyses (by the commandement of God) did set vp a  
brazen serpent in þe wilderness, & as many as looked thereon,  
were healed of theyr woundes. Whiche figure Chryste ex-  
pounding in the third of John, sayeth: Like as Moyses lifted  
up the



## The second holyday

by the serpent in the wilderness: so it becometh the sonne of man to be lift vp, to the intent that all that beleue in hym, should not perishe, but haue life enerlasting. Howbeit as he was reciting these things out of Moyses and the prophets, they drew nere the towne that they were going to, and he made as though he would haue gone further, but they constrained and intreated him to tary with them. Whereby we may lerne what account we ought to make of them that rebuke vs, when we do amisse, and call vs backe into the way of sound doctrine. They do not here giue Chryst taunt for taunt, & call him soe ageyn, but they acknowledge their owne folly, and yeld themselves to him easy to be taughte, to the intent they may be deliuered from their erreure and folly. Thus do all the godly. On the contrary part, the vngodly freat and wer mad ageynst those that goe about to call the back into the way by shewing them their erroz, as we haue herd euen now that the Jewes did.

### ¶ Of the third parte.

**N**ow foloweth what was done within the house. And it came to passe (sayeth the Euangelist) that as he sate at meate with them, hee tooke bread and blisfed, brake it, and reached it too them, & theyr eyes were opened and they knew him. Here the Euangelist declareth, that the disciples knew the Lord by breaking of bread. For as often as the Lord tooke meate, he had bothe a peculiar maner of praying, and a singular gesture in reaching forth the bread. Which things because they had oft marked in Chryst, they knew him thereby, so that being now raised from the dead, he kept the same maner that he had done before. Therefore lyke as the disciples knew Chryst by his gesture: so let vs as often as we eate bread, learne by his example to offer thanks to him the authoz of life, which marke wil make vs knowne from heathenish men.

Moreouer as soone as Chryst was knowne, hee vanished out of

out of their syght: and they hencefoorth talked of him with moze sweetnelle than besoze. Did not our hart (sayde they) burn vwithyn vs by the vway, vvhyle he spake vnto vs, and opened the scriptures vnto vs? Here we may marke the frutes of Gods woꝝd in men. And albeit that Chryste nowe a days appere not vnto vs bodyly, and speake vnto vs mouth to mouth: yet notwithstanding he speaketh vnto vs by the ministers of his woꝝd, according as he sayth: He that heareth you, heareth me. What is that frute? Whosoever heareth Gods woꝝd with his eares, and with his hart, in hym there is kindled a certeyne fyre, and his harte beginneth to glowe. Then lyke as he that feleth not this glowing in his hart when he heareth Gods woꝝd hathe eares, but not to here: and a harte, but not to vnderstand: and that thzough his owne default, bycause he vnderstandeth the holy ghost: So he that feleth this glowing in his hart, hath a witnesse of Chrystes spirit speaking in him, and that he hath a liuely & true faith. Wherfoze we are warned to here Gods woꝝd in the feare of G D D, with greate reuerence and earnestnesse.

*¶ Of the fourth parte.*

**A**Nd they rising vp the same houre, returned to Hierusalem, and found the eleuen gathered together. &c. These things teach, that that heate which is kindled in vs by the preaching of the woꝝd, is not ydle, but sheweth it selfe abzoade out of hande. For he that knoweth Chryste aright, coueteth also that others shoulde knowe him likewise, to the entent that many may glorifie him togither. That such a heate may be kindled in vs, our Saniour Iesus Chryst graunt to whome with the father and the holy ghoste be honoz for euermoze. So be it.

## *The third Holyday in Easter* *Week.*

**¶ The Gospell. Luke. xxiii.**



ND as they thus spake Iesus himselfe came as they were set dovvne, and stode in the middes of them, and sayde: Peace be vntoo you: and hee vpbraided them vvith their vnbeleefe and hardnesse of hart, bycause they beleued not those that had tolde them how they had seene him risen from death. And they being amazed, and afrayd, thought they saw a ghost. And he sayde vnto them: VVhy are yee afrayd, and vvhy doo thoughts arise in your hartes? See my hands and feete, that it is I. Feele mee, and see, for a spirite hath no flesh and bones as ye see mee haue. And vvhen he had sayde thus, he shewed them his hands and his feete & his side. Then were the disciples glad vvhen they saw it vvas the Lorde. And vvhyle they yet beleued not for ioy, and vvondered, he sayde to them: Haue you any meat heer? And they offred him a peece of broyled fish, and a peece of a hony cōbe. And he rooke it, and ate it in the sight of of them, and sayd vnto them: These are the vvords that I spake vnto you, vvhile I vvas yet vvith you, that all things muste bee fulfilled vvhicke are vvritten of mee in the law of Moyse, and in the prophets, and in the Psalmes. The opened he their minde that they might vnderstand the scripturs, and sayde vnto them: Thus is it vvritten, and thus it behoued Chryst to suffer, and to rise agein from death the third day, and that repentance and forgiuenesse of sinnes should be preached to all people in his name, beginning at Hierusalem. And you are vvitneses of these things. And he sayd vntoo them ageynes: Peace be to you. As my father set me, so send I you also. VVhe he had sayd so, he breathed vppon them, and sayd vntoo them: Take ye the holy ghoste. VVhose sinnes soeuer ye release they are released vnto them: and vvhose sinnes soeuer ye vvithhold, they are vvithholden.

*The*



The exposition of the text.

**T**his is the fifth appéring of the Lord vppon the very day of Easter, in which he appéred to the Disciples that were talking of hym. For firste he appéred to Mary Magdalene, out of whom he cast seuen diuels. Secondly, hee appéred to the women as they were returning from his graue. Thirdly hee appéred vnto Peter. Fourthly vnto Cleophas, and his companion. And fiftly (as this terte sheweth) vnto the. xj. Disciples as they were talking together of him. The places are two.

- 1 Christes gréting, and the testimonies wherby hys Resurrection is proued.
- 2 The necessitie of Christs death and Resurrection, and the vse of the same, namely that repentance & forgiveness of sinns must be preached to al natiōs in his name.

*Of the firste.*

**I**esus stode in the middes of them, and sayd vnto them: Peace be to you. The disciples being sorrowfull, talked of Christ, who is present with them, according to his promise: whersoever two or three are gathered together in my name, I will be in the middes of them. For although this be not done always in his bodily presence, yet is it done, in very deede: For he will neuer doe against his promise. Nowe what he bringeth with his presence, his gréting sheweth, where-with he here comforteth his sorrowfull Disciples. For in as much as Christ is giuen to be a comfort to the sorrowfull, here he offreth peace, saying: Peace be vnto you. This peace which the Lord wisheth to his disciples, is not comon, but heauenly: not of the world, but of the kingdome of Heauen: not betwéene man and man, but betwéene God & man. Howbeit to the intent we may vnderstand how great a good thing this peace is, whiche Christ offreth to those that be his, I will expounde more at large the things that come to

## *The third holyday*

hand in consideration of this peace, wherby we may gather a full description of this peace.

Because peace is stablished betwene such as were at ods: first we must consider who are the parties that are at ods. These are two: God and man. God is happie & blisled without man: Man is miserable, and damned without God. The had God no neede to seeke peace with man: but man without peace with God is in extreame miserie, & therfore hath needs of nothing somuch as of peace with God.

Secondely, when parties are at variance, it must needes be, that there went some offence befoze. This offence taketh his beginning not of God, but of man. What is this offence? Sinne. This sinne was a certaine falling awaye from God to the diuell, vnto whome Man made himselfe subiect. Now how soze an offence this was, it is easie to deeme, by þ greatnesse, by the manyfoldnesse, by the shamesfulnesse, and by the penaltie therof. The greatnesse of it is, that the Creature offended and despised his Creator, who was the soueraigne godnesse of man. The manyfoldnesse therof is to bee seene by the frutes. The shamesfulnesse appereth by the horrible defilement of all mankynd, which followed his offence. The penaltie was curse and damnation, besides innumerable calamities and miseries, wherewith mankind lyeth overwhelmed in this life.

The offence being known which hath made vs gods enemies, in the third place, is to bee considered the mediatour, who verily ought to be suche a one, as bothe coulde appease Gods displeasure and also make full amends for the wrong, that was done. To pacifie the displeasure of GOD no creature was able: and to make amends for the wrong, God ought not. Therfore such a mediatour was to bee sought, as both coulde by reason of his power, and oughte by reason of nature. When such a one was not to be had: the second person in trinitie, came into the world, and took mans nature vpon him, & became man Iesus Chryst. This Iesus Chryst

is ioyned to God the father in Godhead, and to man by his  
manhode. Wherfore he both coulde as God, and ought as  
man, because he took our case vpon him.

The mediator hath made amends for the wrong. For he  
hath taken vpon him our gyltinesse, for which he hath suf-  
fered punishment vpon the alter of the crosse, and hath satis-  
fied Gods Justice. Howbeit forasmuch as we abide yet still  
defyled with sinne: Chryst during all his whole lyfe in this  
world, did continually obey Gods law fully and perfectly,  
whiche Ryghteousnesse of his, he imputeth to all belee-  
uers, that they may be righteous in Gods sight: And  
so with his oblation he pacifieth Gods wrath, and clothe-  
th vs with obedience, that we may appeare righteous in  
Gods sight.

Amendes being made, attonement is begonne betwene  
God and man. For the father is appeased through the obedi-  
ence of his sonne.

Howbeit, forasmuche as in all attonements, there must  
needes passe some covenant betwene those that are recon-  
ciled: the same thing is sayne also in this place established be-  
twene vs and God. For as on the behalfe of GOD, there  
is a franke and fatherly promise of mercy, according to this  
text, I will be thy God, and the God of thy seede after thee.  
Also, This is my beloued sonne, in whom I am well plea-  
sed: and againe: As truly as I liue, I will not the death of a  
sinner, but that he should turne and liue: so on mans behalfe  
there is faith, wherby the fatherly promise is taken, & wher-  
by we are adopted to be the chyldren of God, through his  
only begotten sonne Iesus Chryst.

And forasmuche as in covenants, seales are wont to be  
set to the same, also are not omitted in this most high covenant.  
For there be thre seales. The first is Chrysts othe: Veri-  
rely, verely, I say vnto you, he that beleeueth in mee, hath  
life euermoring. The second sealing is by the Sacraments of  
Baptism, and the Lords supper, which are the most assured



## *The thirde holy day*

seales of the couenaunt betwene God and man, and that neuer be cancelled, vnlesse man through his owne default, do cast away sayth. The thirde seale is the earnest peny of the holy ghost, who beareth witnesse to our spirite, that we are the sonnes of God. Herevnto also perteyneth that saying 2. Coz. 1. He hath sealed vs by, and hath giuen vs the earnest of the spirite in our hartes. These are the signes and seales wherewith the peace that is agréed vpon betwene God and man is sealed and confirmed, that it may stand stedfast.

Furthermoze, least any man may surmise, that this peace perteyneth but to a certeyne fewe, the publishing thereof is to be marked, which is vniuersall. For Chryste at his going vp into heauen; gaue commaundement to his Disciples, that they should proclayme this peace ouer al the world: For thus sayth he: Go into the whole world, and preache the Gospel to all creatures. This peace therefore belongeth to all that receiue the voyce of the Gospel, and be lieue in Chryst, continuing so to the ende. For thus sayeth the Lord: Blessed is he that continueth to the ende. For it is not ynough for a man to haue begun wel, vnlesse he proceed forward from day to day.

If ye enquire after the frutes of this most amiable peace: ye shall finde them to be many, both in this life, and after the resurrection. In this lyfe by the benefite of this peace, thou hast accesse to God as to a most meke father, through Iesus Chyist. For thus sayth Paule: We being iustified by sayth, haue peace with God through Iesus Chyist, by whom also we haue accesse to this grace in which we stande. The second frute of this peace is a good conscience. For before, the conscience of sinne bereth vs: but after we haue this peace, our conscience is made good and chereful, as was the thyerd vpon the crosse, when he herd: This day shalt thou be with mee in Paradise. After the same maner, when we here in the Gospel, that remission of sinnes is denounced to them that beleue: the conscience of the beleuers becometh quiet.

With

With this good conscience is ioyned the ioye of the Spirit, whereby it cometh to passe, that we glorie even in the midst of afflictions, as Paul saith. Notwithstanding this glorying and this ioy of Spirit is increased by thinking vpon the worde, by prayer, by vse of the Sacramentes, and by other godly exercises. After this frute followeth also a fourth, namely brotherly loue. For when we perceiue and see by sayth, that God our common father is reconciled to vs by our common mediator: we begin to loue one another, as copartners of this common treasure. With this fourth frute, there goeth also a fifth, whiche is a glad departure oute of this life, according as Simeon (when he had seen Chryst the author of this peace) sayd: Now let thy servant depart in peace: for mine eyes haue scene thy saluation.

The frute of this peace after the Resurrection, shall be euerlasting ioyfulness, euerlasting gladnesse, and euerlasting fruition of the sight of GOD, and of all the Saintes that haue liued from the beginning of the worlde to that day. This frute is no man able to conceiue sufficiently in this life.

Now that I haue somewhat largely spoken of those things that meete together in this peace, I will drawe into a breife summe or description, what this peace is. The peace betwene GOD and man therefore, is a mutuall agreement of GOD and man. Of GOD accepting man into fauour for Chrystes sake; and of manne, receyuing (by sayth) the grace that is offered him, and promising earnestly his obedience vnto GOD. Let this suffice concerning the peace which Chryst offereth her, not onely to the eleuen disciples, whiche were then present; but also vnto vs, and to all that will receiue this peace when it is offered them by the preaching of the gospel. After this peaceable greeting, it followeth in the text by what means Chryst proued him self to be rised againe fro death in deap. And he sheweth that the same thing was so; etold in Moyles, in the prophets, & in the Psalmes.

## The second holy day

But for as much as you haue herd of these things upon Easter day, and yesterday: I wil speake onely of the necessitie & vse of Chrystes death and resurrection.

*I Of the second.*

SO is it wyrtten, and so ought Chryst too suffer and rise againe from death the third day, and repentance and forgiveness of sinnes too bee preached in his name too all nations, beginning at Hierusalem.

First therfore when hee saith, so is it wyrtten: His will is, that not reason, but Scripture should wey with vs, as often as the kingdome of God cometh in question: Where this is wyrtten, hee addeth: saying: It must needs be, & all things be fulfilled in the law of Moyses, in the Prophets, and in the Psalmes. Therfore when any question is put forth concerning saluation, Moyses must be called too counsell, the Prophets must be read, and the Psalmes must be perused: and consequently the wyrttings of the Euangelists and Apostles. Whatsoeuer is repugnant to these wyrttings, must be reiected, as proceeding from Sathan.

What is wyrtten: that Chryst ought so too suffer and rise from death the third day. When hee saith, So ought, it importeth a necessitie of Chrystes death and resurrection.

Cal by then ought hee: First that the scriptures whiche can not lie, might be fulfilled. For like as G O D endureth for ever: so his word endureth for ever. And Chryste saith: Heauen and Earthe shall passe, but my wordes shall not passe. Secondly, this thing must needs be done, because God hath so determined. For it can by no meanes be auoyded, but that that thing whiche God hath certainly determined, must needs take effect. Thirdly, it was of necessity, that Chryst must suffer, for the redemption of man from sinnes punishmentes, whiche they haue deserved by their sinnes. For had not Chryste suffered, we had abided in our sinnes vnder the wrath of G O D. Fourthly it was of necessity that



that Chryſt ſhould ſuffer, for the glorie wherewith he was to be crowned afterwarde. Fifthly, it behoued Chryſte to ſuffer for our inſtruction & comfort. Forasmuch as he is our head, it behoued him to leade vs the way, as well in perfection as in glory. Sixtly, it behoued Chryſt to ſuffer, for the intent & truth might anſwere the figures. For many figures of the old Teſtament, did repreſent Chryſts death and Reſurrection, of which is ſpoken vpon Eaſter day. Briefly (to conclude in one word) Chryſt ſuffered, dyed, and roſe again, that Gods diſpleaſure might be pacified, mankind ſaued, and the diuels kingdome deſtroyed.

Thus haue we, of howe great neceſſitie it was, that Chryſt ſhould dye and riſe again. Nowe let vs here ſee what is the fruite and vſe of this wonderfull worke. Whiche thing the Lord declareth in theſe wordes. And repentance and forgiveness of ſins too bee preached too all nations in his name. By theſe wordes is gathered, firſt what the Goſpell is, and what is the effect of it. The Goſpell is a preaching of repentance and forgiveness of ſinnes for Chryſts ſake. The effect of the Goſpell is, that deliuerance from ſinne and ſaluation happen through Jeſus Chryſt only. Nowe beſt to the intent it may appeere the more playnly vnto vs, howe great benefites are offered vs by the Goſpell (all which I ſhall ſhew vnder theſe wordes of Chryſt.) I will bring a ſomewhat more large deſcription out of the Scriptures.

The Goſpell is a generall preaching, wherein is offered the deliuerance from the curſe of the lawe, and Gods wrath: and wherein forgiveness of ſinnes, ſaluation and Eternall lyfe is proclaimed to them that beleue in the Sonne of God, for the Sacrifice of him, according to the promiſes made in olde tyme to the fathers: that the glorie of Gods goodneſſe, might continually be publiſhed: and that moreover men being deliuered by Chryſt, might bring forth frutes meete for the Goſpell, and at length enioy everlaſting life.

## The thirde holy day

In this description is fyrst set forth, from what evils wee be set free by meanes of the Gospell: that is to wit, from the curse of the lawe, according to that sentence. Galath. 3. Chryst became, accursed for vs, that is to say, he took upon him the curse that wee deserved for our sinnes, to the intent wee might become heires of righteousness and blisse for ever. This thing also aunswereth Paule 2. Cor. 5. where he sayth thus: Him that knewe no sinne, he made sinne, that wee might be made the righteousness of God in him. This is as much to say, as Chryst whiche was free from all sinne, became guiltie for vs. Therefore is it well sayde, that deliuerance from the curse of the lawe, is preached vnto us by the Gospell. Moreover because Gods wrath was ioynd with the curse of the lawe, wee are also deliuered from Gods wrath when wee beleue the Gospell. He that beleueth not (sayeth the trueth) the wrath of God abydeth vpon him. Therefore he that beleueth, is no longer vnder wrath, but vnder grace. Nowe where as grace reigneth, there the diuels tyrannie hath no power, there is no sting of euilllasting death, there is no feare of hel, from these evils therefore doth the Gospell preache deliuerance.

But what are the good things that it bringeth word of? It bringeth tidings of forgiveness of sinnes, of saluation, and of eternall lyfe. Alas hauing guiltie of sinne, are by nature cursed and damned to euilllasting death. But nowe doth Chryste in his Gospell, offer vs forgiveness of sinnes, saluation, and euilllasting lyfe. Whiche good things he hath purchased for vs, by his death and glorious Resurrection.

We haue heard by what evils wee are set free by meanes of the Gospell, and what good things are offered us by the same. Nowe followeth to whom these good things happen, namely to them that beleue in the Sonne. This is proued by many textes of Scripture. He that beleueth (sayeth Chryst) hath lyfe euilllasting. Like as before this sayth

sayeth goeth forgiveness of sinners: so goeth there with it soule health. And Peter sayeth, that the ende of oure fayth is the health of oure soules. The same thing is mente here, when it is sayd. There must repentance be preached, wherthroughe we forgiue for oure sinnes, and flie vnto Chryste, who sayth: I came not to call the righteous, but sinners to repentance. After these things it followeth, by whose benefite we attayne so greate good things, namely for the sacrifice of Chryste, that is to wit, for Chrystes death and resurrection. Wherevpon Paule in the fourth to the Romanes. He dyed for our sinnes, and was rayled ageine for oure iustification.

And lest any man should think the Gospell to be a new learning, I added in the definition, according vnto the promise made by the fathers in olde time. For both before Adam after his fall was the promise made in the third of Genesis, and it was often times after repeated & beaten vnto the fathers heads, by the space of foure thousand yeres, til Chryste came in the fleshe. In the conclusion are added the endes for which Chryst came: first to deliuer vs from the iudgement of the law: secondly that they whiche are deliuered, shoulde bring forth frutes worthy of the Gospell: thirdly that they shoulde blaze abroad this so greate a benefite: and fourthly, that at the last they shoulde obtaine full redemption in eternall life, through our Lord Iesus Chryst, to whom with the Father and the holy Ghost be praise, honor, and glory for ever and ever. Amen.

## *The first Sunday after Easter.*

¶ The Gospell. John. ii.

THE SAME daye at nyghte, whyche was the fyrste daye of the Sabbothes, when the doores were shutte (where the Disciples were gathered togyther for

S. iij.



## *The first Sunday after Easter.*

fear of the Iewes) came Iesus and stode in the middest, and sayde vntoo them: Peace bee vntoo you. And vwhen hee hadde so sayde, hee shewed vntoo them his handes and his side. Then were the Disciples glad vwhen they sawe the Lorde. Then sayd Iesus vntoo them againe: Peace bee vntoo you: As my Father sent me, euen so send I you also. And vwhen hee had sayde these vvords, he breathed on them, and sayd vntoo them: receiue yee the holy Ghoste. VWhosoeuers sinnes yee remitte, they are remitted vntoo them. And vwhosoeuers sinnes yee reteine, they are reteyned.

### *The exposition of the text.*



**I**n this Gospel conteyneth parte of the storie, that Iohn the Euangelist wrote concerning the resurrection of the Lord, in whiche part the Lord testifieth by his visible and fleshely presence, by vvords, deed, and miracles, that hee is risen from the dead. And bestowing vntoo his Disciples the ministerie of his vvord, hee auoucheth them to be blisseth that shall beleue in him. In the ende of the texte, is added the small cause of all the holie Scripture. For thus sayeth he: These things are written that ye may beleue, and that by beleauing, ye may haue life in his name. Nowe be it so, as muche as inoughe is spoken already the last weeke concerning the Lordes resurrection, I will not make any more processe about it at this time: but will intreate of three other places whiche are conteyned in this Gospel. The places.

- 1 Of the ministerie of the vvorde and of the power of the Church.
- 2 Of the confession of Thomas.
- 3 Of the end of holy Scripture.

#### *Of the first.*

**T**he vvordes of the texte concerning the ministerie of the vvord and the power of the Church, are these: Peace be vntoo

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vntoo you, as my Father sent mee, so send I you. VVhen he had sayde this hee breathed vpon them, and sayde vntoo them: Take ye the holy Ghost: vvhose sinnes so euer you release, they are released vntoo them, and vvhose so euer you vwith holde, they are vwith holden. *Here haue we few wordes, but they be pithe and containe a plentiful doctrine, whiche all christians ought to knowe. Wherefore I exhorte you to giue good ear, that you may vnderstand this doctrine. And to the intent that may be don the moze commodiously, I wil deuide these wordes wherby the ministerie is ordeyned, into foure parts. The first part: peace be vnto you. The second part: as my father sent mee, so send I you also. The third part: hee breathed vpon them and said, take ye the holy ghost. The fourth part: whose sinnes so euer you release, they are released vnto the, and whose so euer you with holde, they are withholden. Of these foure partes wil I speak in order.*

The first part, namely the græting, Peace be vnto you, doth not only comfort the Disciples that were then present, but also giueth courage to all that be and shall be ministers of the word in the Church. He that taketh vpon him the ministerie of the worde, hathe by and by the Devil his enimie, who continually lyeth in wait for his doctrine and life. If hee cannot corrupt his doctrine, he endeuoreth to staine his life, that a man might deny the thing in his works, which he teacheth in his wordes. If the Devil cannot defile his life, he layeth a snare for the doctrine, that men might be deceyued with erroneous doctrine, and so be damned. In many hee defileth both life and doctrine. Besides that, the minister of the word hath also the worlde against him, which assaileth him eft with Tirannie, eft with Hypocrisie, and eft with Sophistrie, that he might not execute his dutie aright.

What should the minister of the worde do in so great distresse? He shall comfort him self with this saying of Christ: peace be vnto you: and therewithall he shall pray vnto God, that hee will keepe him in this peace, so as hee hinder not the

## *The first Sunday after Easter.*

course of the Gospel eyther by his doctrine or by his conuersion. We shall set more by the peace of Chryste, than by all the delights and frendships of the world. Let this then bee the comfort of the ministers of the Gospel, whiche must fighte against the crafts of the Deuil, the tirannie of the world, hypocrisie, and sophistrie.

The second part is: As my father sent me, so send I you. How did the father send the sonne: The father sent the sonne to destroy the kingdom of the deuil, according to that saying. The womans seed shall tread down the serpents head: Also, Chryst appeared to destroy the devils works. What? doth it not belong only to Chryst to tread down the serpents head? Doth it not belong only to Chryst to destroy the works of the deuil? Yes surely, only vnto Chryst. But in this so greates a worke, there need two engines: Sacrifice and Doctrine. Chryst was sent, that he alone by sacrifice should appease his fathers wrath, and vanquishe the Deuil. Afterward, because this benefite is offered to men by Doctrine, he destroyed the work of the Deuil by doctrine also. Therefore was Chryste sent for two purposes: to pacifie God by sacrifice, & to teach. For the first purpose, Chryst only was meet to be sent: for the latter purpose, (that is to wit, to teach) were sent in olde time all the Prophets, and afterwarde the Apostles, and all men that are lawfully called to the office of preaching. Therefore as in respect of teaching, Chryst sendeth his disciples as hee was sent by the Father: Hereby we may gather two things. First the difference betwene the kingdomes of the world, and the administration of the church: or betwene the gouerners of the world, and the gouerners of churches. For the ministers of the worlde are not sent to be Lordes on the earth. For Chryst took no Lordship vpon him: neyther are they sent to the pomps of this world which Chryst despised: but to teach the Gospel: to set vp the kingdom of God: and to preach saluation vnto men. Secondly hereby is to be gathered what authoritie the word is of, whiche they preach that  
are



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are called to the ministerie. As my father hath sent me (sayth he) so send I you, that you may speak, not in your own name but in mine. Here vnto perteyneth that saying of the Lorde vnto his disciples. Math. 10. He that heareth you, heareth me: and he that despiseth you, despiseth me. Here haue they that teache the word, a comfort, and they that here it a weightie admonition. For when those that teache the word godly in lawfull vocation, do suffer any thing at the thanklesse world: they haue a comforte in this, that they beare the roome of Chryste, and that Chryste suffereth wrong with them, who wil in time reuenge himselfe. And they that here the word, are admonished first of the auctoritie of the worde, for they are bounde to here the worde none otherwise, than if they herd Chryste himselfe speaking. Next, they are warned to make account of the godly ministers of Gods worde, as of Chrysts ambassadours. Besides that, they are put in minde of the penaltie which they incurre by the iust iudgement of God, as many as despise either the word preached, or the ministers themselues. Also the ministers of the word must consider to what degree of worship they are exalted, that they do not either infect the purenesse of the doctrine, or estrange their hearers from them by their euill conuersation.

The thirde part. And when he had said: he breathed vpon them, and said vnto them. Take yee the holy Ghost. These words cōtein a singular doctrine. For Chryst by these words sheweth from whence the worde whiche is preached by the voyce of the ministers, hath his power and working, which undoubtedly is not inclosed in the voyce of y minister, nor hāgeth vpon the holinesse and worthinesse of man: but all the power and working of the word proceedeth of the vertue of Chryste spirit. For when as Chryst here breatheth vpon the disciples, and biddeth them take the holy ghost, he giueth to vnderstand, y the holy ghost shal alwayes be present at y ministry of the word: as if he had said: behold ye shalbe the ministers of the new testamēt, which shal build me a church in y

## The first Sunday after Easter.

woꝝld by preaching the gospel, and I know how weake you are to go thꝛough with so great a woꝝk, specially seeing the deuill, the woꝝld, and all mannes reason shal set themselves ageynst you. Wherefoꝛe I wil that the holy ghost shalbe present in this your ministerie, by whō your laboꝛ shal become effectuall. Foꝛ he by his power shal bꝛing to passe, that my woꝝd which you shal preach, shal not return to you in vaine. Here wee may gather a profitable doctrine and admonition. The doctrine is, that the holy ghost is tyed to the woꝝd, and wil be effectual by it. The admonishment oꝛ comfort is, that therby as wel the teachers as the hearers may rayle vp themselves at the presence of the holy ghost, ageynst the enemies of their saluation.

The fourth parte. VVhose sinnes so euer yee shall release, they are released vntoo them; and vvhose so euer yee shal vwithholde, they are vwithholden. In these woꝝds he ordeineth and establissheth that spiritual power of the church, which we cal the power of the keys, and the key is shewed wherewith the kingdome of heauen is opened and shut.

Notwithstanding, to the entent this most profitable doctrine may be evidently vnderstood of al men, I will diuide it into certeine points, which are these: From whence is the power of the church: what it is, in whom it resteth, & where in it consisteth. These poynts being well vnderstood, there is no man but he shal handsomly perceiue, what and what manner of thing the Ecclesiasticall power is.

From whence then is this power? From God, by Iesus Christ. Foꝛ if ye haue an eye no further than on mā, it is but a single ministerie. But if ye haue an eye to Chꝛyst, it is an high power, than the which there is none vpon earth, either greater, oꝛ profitabler, oꝛ of more woꝝship. Foꝛ Chꝛyste sitting at the right hand of the father in the throne of his maiestie, ordeineth and directeth this power. He therefore that dispiseth this power, both is bereft of the frute therof, and also dishonoureth the sonne of God.

What is the power of the Church? It is the power of releasing

leastings witholding sinnes that is to say, of preaching the Gospel; whiche who so beleueth, to him is the kingdome of heauen opened: and he that beleueth not, to him it is the way that the kingdome of heauen is shut vp.

In whom resteth this power? In the Church. For when our Lord gaue the keyes to Peter and the other Apostles, he bestowed these keyes vpon the holy Church: at the which the ministers set the keyes; as the handmaide hath the keyes of hir mistresse.

And what thing consisteth the power of the keyes? In the effectuall working of the holy Ghoste, who in the worde and by the worde is mightie of operation; & worketh faith in the hearers of his worde. So the worde is as it were one key which the minister of the worde striketh; and faith is another key which the holy ghost putteth in: and whē these keyes are put to both together then is the kingdome of heauen opened.

Now that we haue in this tolle expounded these things; let vs to the worde of this text come what doyley. For the therefore when he saith (whose so euer) it is the selfe same word of this word (whose so euer). First that the promise of grace is vniuersall. See thou this vniuersall promising as against the temptation of particularitie; and include thy selfe within the generall promise. Next, let this word, (whose so euer) be in the multitude of sinnes. And when thou art thus sayng, respaine for the multitude of thy sinnes. Let this painne of the worde come to thy minde: whose so euer it is sayeth not, if I haue committed a few sinnes, or many; as they saye he; if he be a Jew, a Greek, a gentleman, a commoner, a rich man, or a poore man: but he saith, whose so euer. For as much as this place doth be to vniuersall, a hat absolution may be said both publicly and privately. So Peter assailed the thousand sinners openly; & also Cornelius privately, in whiche sayeth the prophet, I will be a father to the fatherles, & a mercifull father to the contrite. The ministers of the Gospel may use that generall kinde of absolution; as often as they preache the Gospel: And they may use the special



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king, when reason requires it: that is to wit, when any man desireth to haue priuate conference with the minister of the word, for the strengthening of his faith.

It is put in the text Sinnes, without any addition. Wherfore all kindes of sinnes are to be understood heer, which are foure: first corruption of nature: secondly the boughes that spring out of the euil root: thirdly the sinnes committed by error: and fourthly wilful sinnes. There is no sinne that but it is forgiven, if forgiveness be desired for Christes sake.

The word release, is to be marked, for which Matthew hath chose. Christ commaundeth his Disciples to release & loose sinnes. To release them as debt: & to loose them as a pinching burthen. For sinnes are debts, because that like as debts do bind the paymēt: so sinnes binde men to satisfaction, unless the penaltie be released. Sinnes also are burthens, because that as a heauie burthen weyeth him downe that beareth it: so sinnes wey men downe with the burthen of curse, and the sentence of the law: until Christ come & take up the burthen for him self. But what? Can man himself release sinne? God saith truly, of Esay I can be, I am he that wipe out thine iniquities, and will not beare thy sinnes in mine. This text commaundeth that only God releaseth sinne. Againe, whereas the Lord saith heer, whose sinnes so ever ye shal release, they shal be released in heauen: I answer Christ sayeing the word manifestly that there is a double releasing: one by our earth by the minister of the word, and another in heauen which is don by God alone. Of this latter speaketh Christus. We be bytles, God releaseth as Lord and owner, & the ministers of the word release as seruantes and messengers that declare the will of their master: which release is made by telling the will of God. This is proven thus. When the Lord saith in this text: He that putteth the name of the Lord vpon the children of Israel, but I will blisse them, & will binde them: (which is the doctrine of the priest) is to declare that God hath released the fault.

But

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But how do they withhold sinners by the word, and according to the word: that is to wit, what sinners neuer ye shall declare to be withheld by the word of god, they shall be withheld in heuen also. I haue spoken more herof in the feast of the Lords supper: and therefore now I passe to the second place, wherof I will entreate very briefly.

*Of the second and last part of our lordes*

**C**oncerning Thomas, we haue two things in this story, that is to wit, unbelasse and confession. His unbelasse he sheweth in these words: vnlesse I see the gash of the nailes in his hands, I will not beleue. Wherof the other Disciples telling how they had seen the Lord, and yet he being utterly vntrusting of al the foretellings of the prophets, and of Christ, belongeth not. So soze both mannes reason set it self against God and his word in matters of saluation. Wherof concerning his unbelasse: How soloweth concerning his faith and confession? An eight dayes after, the Disciples were togither ageine in one house, and Thomas was with them. And Iesus came when the gates were shut, and stood in the mids of them, and saide, peace bee ynto you: and he said to Thomas, bring thy finger hither, and see my hands, &c. And bee not vnbeleeuing, but beleue. When he had herd the Lords voice, and was convinced by the manifest signe, he conceived sayth, out of which he vttered this confession, my lord & my God. At Thomas therefore we may learn y. things. First whence faith is, & what is the true confession. Faith is of the word & of the signe, according wherunto we haue the gospel & most true word of Christ, and two most stately signes, Baptism and the Lords supper. This faith conceived by the word & confirmed by signe, will utter a true confession, such as this is of Thomas, who crieth out here, my Lord and my god. This confession of Thomas, if it be well lifted, conteineth foure things. First it acknowledgeth Christ to be the same man that was slain at Iherusalem before by the Jewes. Secondly whereas he calleth him God, he acknowledgeth his Godhead.





# The second Sunday after Easter. 145

## The exposition of the text.

**T**he occasion why this Gospel is set forth in the church at this season, is this: We herd in y<sup>e</sup> first holy day after Easter, to what ende it be hewed Christ to suffer & rise againe from death: that is to wit, that in his name, repentance & forgiveness of sinnes might be preached to all nations: through which preaching the kingdom of Sattha might be destroyed, & the kingdome of Christ set up. Now in as much as this thing cannot other wise be brought to passe, than by faithful ministers of the word: (wh<sup>o</sup> the scripture termeth the shepherds) he likened the church, as on this day to set forth the gospel concerning the chief shepherd Jesus Christ, & his care toward his shepe; and that to this intent, that the faithful ministers of the word might in their doctrine, life, and charge, follow the example of this shepherd. Witherto concerning the occasion why this present Gospel is read on this day. The summe of the Gospel is, that lyke as Christ professeth himselfe to be the true shepherd, and to haue a care of his shepe: So on the contrary parte, he testifieth that there be wolues that he wait for his flock, whom the hirelings seeing, doe flee away, & leaue the shepe to be torne in peeces by the wolues: against the falsenesse of whom, the Lord promyseth that he himselfe will looke to his shepe, & he declareth that he hath yet other shepe which he will bring together, that there may be made one fole and one shepherd. The places are three.

- 1 Of Christ the shepherd, and other true shepherds.
- 2 Of the wolfe, the hireling & the fleeing of the hireling.
- 3 Of Christes shepe, of their marke, and of the drifte of the shepefolds.

### Of the firste.

**I**n the first place, concerning the shepherd Christ, we haue two things. The one is, what is his forwardnesse: the other what are his benefits towards his church. Now as touching

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Chryst the shepherde, we must alwaies beare in mynd the confession of Thomas which we herd an eight dayes ago. For whereas he saith my Lord and my God, first he confesseth him whom he speaketh to, to be the same man that had bin crucified and dead, whom he now acknowledgeth to be risen againe from the dead in deede. Secondly he confesseth also the same man to be very God: for he saith, & my God. Thirdly he confesseth this man & God to be one person. For he saith, not my Lords, but my Lord. Fourthly he confesseth this God and man, one person, which is both God & man, to be his sauour. For he is my Lord & hath charge of mee: and he is my God that hath taken mee into his tuition and sauour. Therefore he confesseth Chryst to be the true Messias and Saviour of the world, and consequently that true shepherde that was promised of old time, of whom Zach. 10. I wil raise up a shepherde vpon the earth, him both Peter call the shepherde & Bishop of our soules. This haue I spoken briefly of Thomas confession concerning Chryst the shepherde, to the intent we may vnderstande what is the forwardnes or inclination of this our shepherde. Now let vs heare our Lordes words. I (saith he) am the good shepherde, but what doth the good shepherde? The good shepherde giueth his life for his sheepe. What is to say, he is a good shepherde, which longeth his sheepe so well, that he wil rather suffer death, than leaue his sheepe to be a pray to thieues, and to be torne of the wolues. This promise he confirmed also by his deede: for he suffered a most shamefull death for his sheepe.

What haue we herd how great Chrystes loue is towards his sheepe. Now that we may behold his benefits, which he bestoweth of his mere goodnesse, we will apply the similitude of a shepherde of sheepe, to Chryst our shepherde. What then doth a good shepherde: first he gathereth his sheepe together: secondly he goeth before them: thirdly he leadeth them forth into pastures: fourthly he feedeth them: fifthly he watcheth them: sixthly he ruleth them: seventhly he defendeth them: eighthly

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rightly he healeth them that bee hurt: nimbly he fetcheth in  
the that stray, with his shepherds hook: and tenderly he visiteth  
them home when he hath fed them. All these benefites  
doth Christ performe spiritually to his church.

First therefore Christ our shepherde gathereth his shepe to-  
gether. But how: by the preaching of the Gospel. This began  
he to do by and by after the fall of our first parents: for in spi-  
rit he was present with the Prophets, and gathered many  
shepe vnto him. Afterward he came himselfe to seek the lost  
shepe: And at this day he giueth preachers to gather shepe  
in his name.

Secondly he goeth before his shepe. How? in persecution  
and in glorie. In persecution whē he suffered many miseries  
in this life, which the saints also must needs tast off in  
glorie, when by rising againe from death, he entered into the  
glorie of heauen, whome in their time all shall follow, no ma-  
ny as bee his true shepe.

Thirdly he leadeth them forth to feede into most pleasant  
and fine pastures, as David saith in the psalm: he maketh  
me sit downe in well garnished pastures, for the waters of life  
freshment shall he leade me.

Fourthly, when he hath led them into the meadow, he  
feedeth them with his worde & with his spirit. With his spi-  
rit, when he comforteth them and strengtheneth them with  
in: and with his worde, when his gospel is preached, wherby  
faith is conceived to be sowne vpon this shepherde.

Fifthly he watcheth them, & sitteth as it were in a watch-  
toun to foresee that no harme fall vpon his shepe vnbetwaxed.  
And this doth he by his Angels, by the faithful ministers of  
his worde, by the goodly Magistrates, and by his shepe, by good  
gouernors in families, common weales, and howsoeuer.

Sixthly, he ruleth them, namely with his spirit in con-  
science, and his discipline. All that vpon Gods side: All that rule  
let me, and nothing shall be wanting to me. For a place of  
pasture hath he set for me.

And

E. g.

Seuenthly



## The second Sunday after Easter.

Whereunto, he defendeth them. Whereupon Paule saith: if God be on our side who can be against us? And David: Although I walk in the valey of the shadow of death, I wil not feare any harme, because thou art with me. Thy rod and thy staffe, they haue comforted me.

Rightly, he healeth them that be hurt: for as shepe are oftentimes afflicted with thornes & venims, which are healed by the skilful shepherd: so Christ our shepherd doth cure and heale his shepe that are hurt with the thornes of euil conditi- ons, and the venom of poysoned doctrine. Whereupon the 46 Psalm saith: which healeth the wounded in hart & bindeth vp their sores. Ezech. 34. I wil seeke my shepe, & I wil make the sick: I wil seeke that which was lost, & I will bring againe that which was cast away: I wil binde together that which was broken, & I wil strengthen that which was weake.

Finally he fetcheth in them that stray with his shephok, while he lodeth them with the crosse, and as it were casteth a snaffle upon their heads: so that good shepherd should not do so many shepe would through the delights & prosperities of this world, be led away from Christs stocke, and cast them selues into the mouthes of the wolues. Whereupon David saith of himself: It is good for me, that thou hast brought me into this strong hold: I might see the perillous situations.

Finally when he hath fed them, he leadeth them home. Christ gathereth, feedeth, defendeth, and curbeth his shepe in this world against the violence of a foreign decline. But at the last day he shall conuey his shepe home: that is to say into their own countrey, where the Godly shall enjoy continuall peace and quietnes with Christ.

I haue spoken of Christ the shepherd, of his solitarie fe- ear, and his care towards his shepe, that is to wit, all that be lone in him. Nowe will I adde somewhat concerning the shepherds that are appointed by god to haue the charge of the flockes. And it shal be so wished that all hadde lyke doctrine, conuersation, and regard towards the

shepe,

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shepe, as had that true shepherde. But because that is not so, there are foure differences & kinds of shepherds to be noted.

One kind is of them, that teach wel and liue wel, folowing the example of the chiefe shepherde. Suche were Esay, Jeremie, Ezechiel and the other Prophets. Suche were Paule and Peter: Such at this day are all goodly parish priests and Bishops which shine before others in doctrine, conuersation, and profession. These are by Dauid and Dauidel compared to starres shining in heauen, where they be lightened with the euerlasting brightnesse of Chryst. These (as Paule sayth) are worthy of double honoz. These build the Citie of God with both their handes.

The second sort is of them, that teach euill and liue euill. These are the worst, for they pull downe the temple of God with both handes. Of which sorte Peter and Jude the Apostles haue told vs that there should be many in these latter times.

The third kind is of them, that teach well, but liue euill. Loke what these men build in the church with their right hand, they pul it downe againe with their left, and they are altogether like the shipwrights that builded the Arke of Noe: for they preparing the Arke for others to saue them fro the flood perished themselves in the middes of the waues. Suche one was Judas in times past, & many such are found at this day. They say as we teach, but folow not our works. Of these spake Chryst, saying: when the Scribes and Pharisees sit in Moyses Chaire, do as they bidde, but not as they do. The damnation of these men is iust. For they know & teach the things that are to be done, and yet they do them not themselves, whereas it is a shame for the teacher to be takē taroie with the fault that he rebuketh in others. Wherefore sayeth Barnard well. Shepherds must satte their shepe with their owne exaples, rather than with the examples of other men.

The fourth kind is of them that teach euill, but liue well, so as they be not subiect to open crimes. These be hypocrites

I. ij.

and

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& do most harme of al. For whereas men gaze at the outward apperance of conuersion, they are eaily drawn too embrace their doctrine also. Like as many of you in the papacie haue sene Ponkes, that not only haue seemed holy to themselves but also haue sold their good works vnto others: so lie they in wait both for the soules of men and for their goods. Thus I haue spoken concerning the foure kinds of sheperds, or teachers in the church, of whom the first only is praise worthy, and buildeth Chrystes church to the soul health of many, and that according to the doctrine and commaundement of our cheef shepherd Iesus Christ.

### ¶ Of the second.

**N**ow soloweth the second place concerning the wolf & the hireling. Of which y wolf searoth & destroyeth Chrystes shep, and the other leaueth the shep in dāger, & giueth them ouer into the wolues mouth. For thus saith the text. But the hireling and he that is not the shepherd, vvhoo is not ovvner of the sheepe, seeth the vvolf comming and forsaketh the sheepe & runeth his vvay, & the vvolf catcheth the sheep and searoth them. Here it becometh vs to know, who is that wolf of whom the Lord speaketh, & after what maner he entereth vpon the sheepe, & when the hireling is to be thought to flie.

Who is then this wolf that the Lord speaketh of heer? It is the diuel. For allone as man was created, he set vpon him by and by, assailed him, and threth him to the ground. So goeth he about hungry at this day, seeking who he may deuour, neither wil he cease as long as this world standeth.

By what meanes (I pray you) setteth he vpon Chrystes shepe: He setteth not vpon them one way, but he hath foure wayes to set vpon them. For he is wout to rush in among Chrystes shepe, either by sophistrie, or Tirannie, or wickednesse, or Hypocrisie.

He setteth vpon them with Sophistrie, either whē he disguiseth vices with the titles of vertues, or when in stead of Gods truth he soyketh in errors, to the intēt he may destroy

Chrystes



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Chrystes feely sheepe. To call vpon Sainds, & to erue euer-  
lasting life by our woꝝks, are most greuous sinnes: and yet  
he defendeth them as good dedes: and so of many other things.

He innuadeth Chrystes sheepe by Tirannie, when he byin-  
geth to passe that they be destitute of food and other helps of  
this present lyfe, or else when he assaulteth them with open  
warre, to the intent he may either trouble the purenesse of  
the Gospell, or else quite abolish it.

He innuadeth Chrystes flocke w<sup>th</sup> wickednesse & stumbling-  
blockes, when he draweth many vnto naughtinesse, where:  
through the holy ghost is shake of, & in againe brought in bo-  
dage vnto sathā. How many in these dayes are by this policy  
ouerthrowen, ther is no mā y<sup>e</sup> seeth not. In what village reig-  
nes not enmie, backbiting, bibbing, whoꝝ hunting, & such o<sup>r</sup>  
the horrible wickednesse. In as much as we see these thigs  
we haue an assured pꝛoof y<sup>e</sup> sathā innuadeth chrystes sheepfold.

Also he innuadeth Chrystes sheepfold by hypocrisie, as oftē  
as he couereth most heinous offences w<sup>th</sup> his outward pꝛe-  
sence of holynesse: like as was wont to be in old time among  
the Pꝛonks, is yet still at this day among them that haue  
not yet laid away their Pharisaicall fashions.

We haue already by what ways the wolfe, (whiche is  
the Deuil) innuadeth Chrystes sheepfold. Now wil we speak  
of the fleeing of the hireling. For the hireling is he that is no  
owner of the sheepe, and therfore he runneth away when he  
seeth the wolfe make toward them.

But did not Chryst now & then flee? Did he not cōmand  
his disciples that when they wer persecuted in one city, they  
shuld flee into another? Did not Paul himself flee whē he was  
let down from the wal in a basket? Now in as much as it is  
certain y<sup>e</sup> neither Chryst was a wolf, nor the rest of y<sup>e</sup> Apo-  
stles, it must needs folow y<sup>e</sup> this fleeing wherof y<sup>e</sup> Lord spea-  
keth heer, is not to be vnderstood of euery kind of fleeing. But  
it is to be known, y<sup>e</sup> there is a fleeing of the body, & a fleeing  
of the minde. The fleeing of the body is sometimes lawfull,  
but the other is not. But what is the fleeing of the minde? It

*Second*  
The ~~third~~ Sunday after Easter.

is when one fleeth from doing his duetie. And this fleeing is of foure sortes, according to the waluies foure maners of invading Chrystes shepfold. For what minister of the word so euer for any cause forbearth to set himself against Sophistrie, tyrannie, wickednesse and hypocrisie: the same is a hireling, and not a true shepherd. For the good shepherd first setteth himself against Sophistrie, by defending the true doctrine, and by rebuking and confuting the false. But the hireling at this invasion of the wolf is afraid, & dares not defend his true doctrine, least he should lose some of his earthly commodities. Therefore either he winketh at his false doctrine, or at least while he repproueth it not as he ought to doe: and in so doing he is said to flee, not in bodie but in mind, because he forsaketh his duetie. Secondly the good shepherd will set himself against tyranny. Whomever it be because there be two kinds of shepherds, the one Civil, the other Ecclesiasticall, as the Civil shepherd must set himself against Tyrannie of wolves by the sword: so the Ecclesiasticall shepherd must set himself against it by prayer. He that doth not this, is a hireling & not a shepherd. Thirdly the good shepherd shall set himself against wickednesse by rebuking & excommunication them that give offence to the church with their misbehaviour: like as John rebuked Herod, Christ the pharisees, & all the Prophets did set themselves against the vices of their times. The devil hath egged a faithful person to adultery, to incest, to concupiscence, to unlawful lusts, or to bibbing. In this case the good shepherd standeth not in feare of man, but of God: and rebuketh mens vices according to his duetie. Contrariwise the hireling being careful of his own ease, dares not open his mouth. If he rebuke, he doth it in general termes, but he dares not charge his offenders to their face, as did the Prophets & other true shepherds. But some such hireling might object: behold I am here, I fled not. Augustin answereth him: because thou hast bid thy peace, thou hast fled: and thou biddest thy peace because thou art afraid. Fourthly the good shepherd setteth himself against hypocrisy,

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When he plucketh of the visor of outward hypocrites, and bewrayeth how foule the face of sinne is. But the hireling runneth away from this wolfe, and dareth not displease any man, least men should hate him.

Now remaineth a question to be discussed, whether bodily floring be lawful at all times or no? Whereunto I answer. Any shepherd that gaddeth from place to place, either to encrease his living, or for werynesse, or for the unkynde dealing of men, is surely an hireling and no shepherd. Notwithstanding, if tyrants persecute a man, or lay wayte for his life, it is lawfull for a godly shepherd to flee the handes of the Tyrant, that afterwarde (if it may be) returning againe, he may do more good by his life, than he could have done by his death. How be it in this case Godlynesse muste be their rule.

### ¶ Of the third.

The third place is of Chrystes sheepe, and of their mark, and that there is but one sheepfold and one shepherd. The sheepe of Chryst are all they that heer Chryst, and like sheepe do folowe him in true simplicitie, innocence, mekenesse, and obedience. Neither are there any other marks to know Chrystes sheepe by, than deuotion toward God, charitie towards our neighbour, purenesse of conuersation, and a certeyne holy carefulnesse and forwardnesse in our vocation. And where as he sayeth he hath other sheepe, that muste be brought in to the same fold, he meaneth that there is one holy catholike Church of the Iewes and Gentyles together. And therewithal he expreth the maner how the sheepe shal be brought together when he sayeth: And they shall heere my voyce. The preaching of the gospell therfore, and the beleeving of the Gospell when it is preached, causeth vs to be gathered into Chrystes sheepfold. They that vpon this place do gather, that before Downesday there shal be so greete agreement in true Religion, that there shal be no heresies nor schismes: are farre wyde. For all the foresayings of the



## The third Sunday after Easter.

prophets teach the contrary. And Chryste, when, he sayde :  
Thinke ye that when the sonne of man cometh, hee shall  
finde faith vppon the earth : ment it shoulde come to passe  
throughe persecution, that the most part shoulde fall from the  
faith. And the neerer that the day of the Lord approacheth, so  
much the fiercer is the diuell, to trouble the litle flocke of  
Chryst with his sophistrie, tyrannie, wickednesse, and hypo-  
cristie. Wherefore let vs praye to Chryste the Shepherd of  
our soules, that he will defende vs in so great perils, to the  
glorie of his name. To whom with the father and the holy  
ghost, bee honour praise and glorie for ever. Amen.

## The third Sunday after Easter.

The Gospell. John. xxiij.



*modum et iam non videtur me et vult modum*  
*et videtur*  
*in vado*  
*et patrum*  
Iesus sayde vntoo his Disciples : After a vvhyle  
ye shal not see me : and agayn after a vvhyle ye  
shall see mee, for I goe too the father. Then  
sayd some of his disciples betuene themselues :  
vvhath is this that hee sayeth vntoo vs ? after a  
vvhyle yee shall not see mee, and agayne after  
a vvhyle ye shall see me, and that I go to the father ? They sayd  
therfore : vvhath is this that he sayth : after a vvhyle ? vvee cannot  
tell vvhath he sayth. Iesus perceiued that they vwould aske him,  
and sayd vnto them : ye enquire of this betuene your selues,  
bycause I sayd : after a vvhyle ye shall not see mee, and ageyne,  
after a vvhyle ye shall see mee. Verely, verely, I say vntoo you  
ye shall vveepe and lament, but contrarywise, the vworld shall  
reioyce. Yee shall sorovv, but your sorovv shall bee turned too  
ioy. A vvoman vvhen she trauaileth hath sorovve, bycause hir  
houre is come. But assone as shee is deliuered of the chyld, she  
remembreth no more the auguise, for Ioye that a man is  
borne intoo the vworld. And yee novv therfore haue sorovve :  
but I

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but I vwill see you ageyne, and youre heartes shall reioyce, and your ioy shal no man take from you.

The exposition of the text.



This gospel is part of that sermon that Christ made to his disciples at his Supper, the day before he suffred, in which sermon he taught them many things. For he made mention of his owne office, death, torments, resurrection, and glozification. Moreover, he reasoned concerning the Church what it is, and what should be the state of it in this world: as that it should haue aduersaries which should assault it, and that it should at length by faith overcome all hir troubles: and vnto this parte pertaineth also this present Gospel. For he comforteth his Disciples, to whom he perceyueth to be sadde for his foietelling them of his Crosse. He sheweth them before, that he would visit them ageine, as soone as he were risen from death. And he addeth a very goodly similitude of a woman travelling of chylde, with whom the church shall take the like fortune. For like as the sorrowful great belyed woman, taketh exceeding great comfort of the birth of hir chylde: Even so the Church hauing wrestled out of the miseries of this present life, shall in the end enjoy ful glory with Christ, so shee continue steadfast in his faith vnto the end. The places are thre. First Christes foiewarning concerning his owne death, and Resurrection.

Secondly The weaknesse of the apostles, and so consequently of all mortall men, and the strength of the Church in this world, and the glorious and soylfull deliuerance of the same.

Of the firste, Concerning the death and resurrection of Christ, I will speake somewhat breuely, because we haue heretofore spoken of it more plentifully. After a while yet shall not

see mee

## The third Sunday after Easter.

see mee, and ageine, after a vvhile yee shall see mee: for I goe too the father: Here both Chryst somwhat darkly foresheweth them his death and resurrection: But his meaning is this. After a vvhile (sayth he) yee shall not see mee, that is to say, I shall lye dead a three days in my graue, so that you shall not see mee. And againe after a vvhile yee shall see mee, that is to say, I shall be raised ageine from death; and you shall see mee forthie days before I ascende visibly into heauen, and be taken away out of your sight by a cloude. And this is it that he sayeth because I go to the Father, that is to say, after my death, I shall passe from persecution to the glozie of heauen. What is he not present with his church after his ascension? Yes, he is present according to his promise, even vnto the end of the worlde. Howbeit not after a bodily manner, but after a diuine and spiritual manner. For Gods word and the holy Ghost are the glasse wherein Chryst will be holden: and this beholding is sufficient, wherewith wee must be contented, untill he himselfe come to iudgement: for after ward we shall enjoy the sight of him for euermore.

But why did he put his Disciples in minde of his death and resurrection? Surely there be many causes, of which the chiefe is this, which he allegeth in these wordes. I haue told you of these things before hand; that vvhien they bee come to passe, you may beleue. For mens minds are gretly strengthened, when they see things fall out according to that which was tolde them before. Neither do any thing more raise the Apostles, than that they saw all things answerable to Chrystes foreshayings: wherby they might both vnderstand his Godhead, and thoroughly perceiue his office. Moreover the Lord will haue, by the often foreshayings to prouide for the infirmities of his disciples. For this is the poynt of a saythfull maister, to haue a consideration of their capacity whome he taketh vppon him to teache, and to remedie theyr wantonne by often beating the selfe same things into their heads. Besides this also, he therfore foresheweth his death and



and resurrection, to the intent his disciples shoulde knowe that he knew before of his owne death and resurrection, and that he willingly obeyed the father, even vnto death, to the intent he might deliuer vs fro death. This sermon of Chrystes, is to be applyed vnto vs also: for not muche vnlke happeneth vnto vs. He seemeth to be a while from vs, when he leaueh vs comfortlesse wrestling vnder the crosse. And afterwarde ageyne he is seene of vs, when he comforteth vs by the Gospell, and manifesteth the presence of his spirite in our prayers.

*Of the second.*

**T**He rawnesse of Chrystes disciples in matters of saluation is described in these words. What is it (say they) that he sayth, After a while yee shall not see mee, and ageyne after a while yee shall see mee, and that I go to the father, vve know not what he speaketh. It is a greater wonder, that they being so often warned of the Lordes death and Resurrection, not only by types, figures and riddles: but also by expresse wordes, coulde neuer the more vnderstande him. What is the cause herof? Surely, there are two causes. One is, for that an opinion once conceiued in the mynde, is not easily pulled out, specially if it haue taken deepe roote. The Jewes, yea and the Lordes Disciples themselues dreant that Chrysts gouernement should haue bin ciuill, so as Chryste himselfe being made chiefe Emperour, should subdue the whole world and reign ouer it, and that his disciples should haue bin next about him: whiche thing the mother of Zebedies children declared sufficiently, when she made request that the one of hir sonnes might sit at Chrystes right hande, and the other at his left. An other cause, is the dimnesse that is in all mankynd, wherby it cometh to passe, that no man is able to perceiue the things that pertain to God, vnlke he haue the holy Ghost to be his teacher. Herby we may lerne, first to bewaile this our blindnesse. Secondly to haue Gods

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word more often, wherby we may be deliuered from this  
 dimnesse of ignorance: and thirdly to craue of God that he  
 him selfe will teache vs according to that place of the ps.  
 psalme: Leade me forth in thy truth, and teach me, be-  
 cause thou art the God of my saluation. Good and rightfull  
 is the Lord, therefore shall he teach sinners in the way. But  
 we must take heede that when the Lord teacheth, we shut  
 not the eares of our heart against his voyce, lyke as all they  
 do that heere Gods word without fruite. As for those that  
 so stop their eares against Gods voyce, they may at length  
 deserue to be left vp in their blindnesse and ignorance for  
 euer. God preserue vs that we incurre not this penaltie of  
 vntunefulnesse, wherewith too many to be horribly  
 punished: For there are many to be sadde, that if a man  
 aske them after the hearing of a sermon what they haue  
 brought away, haue not a word to answer. But if ye que-  
 stion with them of talke had at a feast, or in game, they can  
 reherse you euery thing, so as they will not misse ye a word.  
 What is the reason in some folke, the cause of it is mannes  
 naturall dullnesse in matters ofaluation. In other folke,  
 the cause of it is the punishment of Sinne also: that hearing,  
 they heere not, and vnderstanding they vnderstande not.  
 Therefore right dere beloued, let vs fall to mendment  
 of lyfe, let vs call vpon God for help, and when we sitle in  
 our selues a wiserinesse of hearing and learning the word of  
 God. Let vs by and by think that the diuel layeth a snare for  
 vs, and let vs fight with him vnto water, beseeching God  
 that he will both teach vs, and also by his spirit make vs  
 for his word in vs.

*¶ Of the third.*

**V**erely verely I say vnto you, that you shall moorne and  
 weepe, but the world shall reioyce. And you shall be sadde,  
 but your sadnesse shall bee turned intoo ioy. We repeateth the  
 same thing that he had spoken a litle before, concerning his

death,

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death and Resurrection. For by these signes which were set forth, he gaue an inklyng what should come after, although somewhat darkly. By the mourning of his Disciples, is signified the death and buriall of Chryste. By the gladnesse of the world is signified the triumph of the Jewes kylling Chryst. For when they had put him to death, they thought theselues and their common weale to be out of all hazard. And when he addeth, Your sorow shall be turned intoo ioy: He signifieth that he will rise ageyne from death, wherby his disciples shall conceiue ioy. This selfe same thing declareth he by the similitude of the woman trauaylyng with chylde, who as long as she is in hir laboꝝ feeleth greuous throtwres: but as sone as she seeth the child borne, she taketh so great ioye, that she utterly forgetteth the paine that she felt a little before. After the same maner the disciples of the Lord felt gret sorow of mynde, when the Lord was dead and buried: but anon after, when the Lord was raised ageyne from death, for ioy they forgate the sorow past. And this is it that he sayth: And I will see you agein, and your hart shall reioyce, because you shall see me raised from death, and no man shall take your ioye from you: that is to saye, I shall die no more, that ye should be cast into heauinesse for my death: but I shall liue for ever, & so instruct you by my spirit concerning the knowledge of God, that you shall haue no more need to aske me any more questions. Thus haue we playnly scene the meaning of the Text. And now are all these things to be applyed to the church of all times, whiche in this world shall be vnder the crosse, whyle she vngodly reioyce: Wherebeit at length when Chryst appeareth, it shall obteyne full & perfect ioy, wherof shall be none end. For these thre dayes wher in our Lord suffered and rose ageyn, are an image of y<sup>e</sup> crosse of the church, and of the ioy of the world, that is to say, of the vngodly persecuting Chryste, and killing him in his members: of the glorious deliuerance of the church, which shall at y<sup>e</sup> time be full, wher our Lord shall come in the clouds with  
gloꝝy



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glozie and great power, and shall take by those that be his, into euerlasting toy, and deliuer the vngodly to the diuell, to be tormented with eternall paines.

For as muche then as this place admonisheth vs of the Crosse of the Church, and of the glorious deliuerance of the same, I will first shew what the Crosse is, and how diuers: next what are the causes of the Crosse: Then the difference betwene the crosse of the Godly, and the punishments of the vngodly: Also with what minde the Godly may beare the crosse: and lastly from whence comfort is to be sought vnder the Crosse.

What is the Crosse? It is any affliction wheremto the members of Christs Church are subiect in this world, wherof there seme to be foure differences. For the crosse of a godly person, is first either a græfe of mynd and affliction of body, and that for sundry causes: as for the receiuing of some losse, for the sorrowfull mischance of some friend, for thirst, nakednesse, imprisonment, or torture, as holy Iacob had exceeding græfe of mynd for the losse of his sonne Joseph: Joseph suffered affliction of body in prison: Lazarus felt hunger and the paynes of his byles at the richmans gate: and many are exercised at this day with sundry troubles and græfes both of mynd and body.

2. Dy is a most sharpe fight betwene the fleshe and spirit in the Godly. For the fleshe lusteth alwayes ageynst the spirit, and now and then getteth the upper hand, seeming to giue the spirit an vtter overthrow: as we see in Dauid, who being overcome with the concupiscences of the fleshe, fell into the most heynous offences of murder and adultery, and had perished for euer, had he not bin called back to repentance, and the flesh subdued again vnder obedience of the spirit. Whereupon Paule crieth out, who shall deliuer me from the body of this death? The grace of God, through Iesus Christ.

3. Dy is a hardnesse and distaste of vocation in some holde

bold state, civil state, or ecclesiasticall state, that is to say, of private, publick, & ecclesiasticall state. How great a crosse euen the godly husbands & wiues feele, in bringing vp their children, and in seeking needefull things whereby to live, they know that haue had the triall of it. Such as beare office, as kings, noble men, counsellors, and presidents, are not free from the crosse: at least wisse if they bee godly. So also godly bishops, parish priests, and the other ministers of the Churches, do oftentimes feele a crosse, by reason of the difficultie of their office.

4 Or else the crosse is a punishment for some certayne fault. Like as there bee many causes of the troubles of the Church, of which causes I will now intreate.

What then are the causes of the crosse of the church: Certain causes of the crosse are within vs, and certain without vs. Within vs are three causes of the crosse: whereof the first is sinne inhabiting in vs, that is to say, originall sinne. If this sinne were not byyled, it woulde bring forth damnable frutes. The seconde is, Concupiscence shooting out of the same, as a flame out of fire: which flame vlesse it were quenched with the water of the Crosse, woulde kindle the fire of hell. The thirde cause is, that there bee in vs daylye backslidings, which originall sinne procureth by his concupiscences. Seven times in a day (sayth Salomon) doth the righteous man fall, and riseth ageine. These dayly fallings doth the crosse stay that is layd vpon vs by God to the intent we should not bee damned with the world in our sinnes.

Besides these, there are also causes of the crosse without vs, but of an other nature. For God of his fatherly godnesse visiteth vs with his rod. For whomsoever he receybeth, him he chastiseth, with none other affection than the good father. Agein, the diuill lies in wait for the church, as was seene in Job, but God appointeth him bounds, beyond which he is not able to raunge. Whereouer the limmes of the diuill, that is to say, tyrants and euill men in this world, which trouble the

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Church in this life. Also there be other causes of the crosse, which I will let passe, and speake of the difference betwene the crosse of the godly, and the punishment of the vngodly.

What is the difference then betwene the Crosse of the godly, and the punishment of the vngodly, sith we se as wel the godly as vngodly stricken with grievous miseries in this world: surely there be many differences.

The first difference is taken of the efficient causes: for as the affection of the godly proceedeth of the fatherly love of the hevenly father towards his chyldren: so the punishments of the wicked procede of the wrath and soze displeasure of the iust iudge god, who punisheth the wicked as his enemies and aduersaries.

The second difference is taken of the finall causes, for the godly are exercised with the crosse to their good: but the vngodly are stricken with punishments to their vndowing, vnlesse they amende.

The thirde difference is taken of the effects. For the godly do blisse God, and call vpon him in their crosse, as Job dyd. But the vngodly sreat at God, and are angry with him. The godly are nurtured: the vngodly are confounded. The godly are tried: the vngodly are distroubled. The godly vnder the crosse do hope: the vngodly do despaire.

The fourth difference is taken of the tyme. The godly are afflicted for a shorthe tyme, that afterwarde they may be glorified with Chyist their head: but the vngodly are wraaped in mischefe for ever. Whose present affliction is as it were a handfull of their endlesse paines in hell.

The fifth difference is taken of the place. The godly are chastized in this world only: but the fire of the vngodly shal neuer be quenched. For here they are tormented with an euill conscience, and in the world to come they shal be overwhelmed with Gods euerlasting wrath, and suffer punishment that neuer shal haue ende. So haue we the differences of the crosses of the godly, and the punishments of the

vngodly.



godly. Now wil I adde a few things concerning the comforte, wherewith the godly muste raise vp them selues vnder the Crosse.

From whence then is comforte to be sought? First the godly that is pressed vnder the crosse, shall consider two things in his affliction: namely iudgement, and mercie. Iudgemente, that hee is punished for his sinnes. Therefore sayeth Chryste: Sume not, leasse some woeful thing happen vnto thee. And mercie, that hee is punished to the intent hee shoulde turne and repent, according to this text. 1. Coz. 11. When wee are iudged of the Lord, we are chastized, that we be not damned with this woelde. Therefore when the saythful is exercised with the crosse, let him seeke comforte at the fatherly mercy of God.

Secondly, the godly in his crosse, shall take comforte by examples, whereof many are recited in the. xj. to the Hebrewes. And Paule doth oftentimes lay before vs the example of Chryste, to which it becometh vs to become conformatable vnder the Crosse, that we may be glorified with him in time to come. For the godly suffereth with Chryste, as it were a member of his. For like as Chryst suffered, first that he might obey the Father, and secondly, that he mighte vanquish and condemne our sinne: so must we also obey GOD vnder the crosse, both to vanquish and to condemne our owne sinne: not by making satisfaction for it as hee didde, but by iustificating it.

Thirdly, the godly shall fetch comfort at the endes of the Crosse. For the godly is not chastized with the Crosse, to the end hee should perrish: but to the end hee may be holden in, and as it were reyned with a certeine bydle from falling away from God.

Fourthly, the godly shall comfort him self with the presence of God: for thus saith God: I am with thee in tribulation. For if God desired vs not with his presence in our crosse, our hearts

would

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would utterly faile, and wee should renounce our profession. Fifthly the godly shall take comforte at the promise of deliuerance, asuagement of paines, and at Gods helpe. Our fathers cryed vnto thee (sayeth the Psalm) and thou heardst them.

Sixtly, the godly shall seeke comfort by comparing the present affliction with the glory to come. The one lasteth but a moment, the other is eternall. Let this suffice concerning the crosse of the godly. GOD graunt vs grace to glorifie him with true patience vnder the Crosse, through our Lord Iesus Chryste, to whom be honour and glorie worlde without end. Amen.

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### *The Gospell. John. xvi.*

**I**esus sayed vnto his Disciples: Now I go my way vnto him that sent mee, and none of you asketh mee whyther I go. But bycause I haue sayed such things vnto you, your harts are full of sorow. Neuertheless I tel you the truth, it is expedient for you that I go away. For if I go not away, that comforter will not come vnto you. But if I depart, I will send him vnto you. And when he is come, he will rebuke the world of sinne, and of rightousnesse, and of iudgement. Of sinne, bycause they beleue not on mee. Of rightousnesse, because I go to my Father, and yee shall see me no more. Of iudgement, because the Prince of this world is iudged already. I haue yet manye things to say vnto you, but yee cannot heare them away now: how be it when he is come (whiche is the spirit of truth) he will lead you into all truth. Hee shall not speake of him selfe, but whatsoeuer he shall heare, that shall he speake: and he will shew you things to come. He shall glorifie mee for hee shall receiue of mine, and shall shew vnto you. All things that the Father hath, are mine: therefore sayde I vnto you, that he shall take of mine, and shew vnto you.

*The*

The exposition of the text.



His gospel is a p[ar]ce of that sermon that Chryst made after Supper, the night befoze he suffred, wherin (as I tolde you this day seuennight) he warned his Disciples asfozehande of his Passi- on, Death, and Resurrection: and disputed of the persecution and comfort of the Church, and the state of his kingdome, of what sozte it shoulde bee vnto the ende of the world: and that to this end, that his Disciples should be confirmed in the faith, and not renounce their p[ro]fession, fo[er] the crosse and stumbling blockes ther vpon risen among many. This also was the cause of this Sermon that I haue rehear- sed: the effect wherof is, that Chryst p[ro]miseth to his church an aduocate, teacher, and gouerner, the holy Ghost. Wher- by is shewed the difference betwene the administration of the ciuill gouernement, and the kingdome of Chryst. Fo[er] that hath neede of outwarde sinnes, as lawes, decrees of ma- gistrates, open punishments. &c. But this is gouerned by the word, by the spirite, by fatherly discipline, and by sacra- ments. The places are thre.

- 1 The p[ro]fite and needefulnesse of Chrysts departure to the Father, wherein the kingdome of Chryste is described.
- 2 What the holy Ghost doth in the world.
- 3 Of the saying: I haue many things to say vnto you, but you are not able to beare them away at this time.

Of the first.

I Go too him that sente mee, and none of you asketh mee whither goest thou? that is to say: Nowe is my death at hande, and my victorie ouer death, which when I haue obteyned, I will ascende to my father. That the Loyde spea- keth so darklye, hee doth it to this purpose, to stirre vp his Disciples to make moze diligent enquire of his Death

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and resurrection. But they for all that thought nothing lesse than that he whom they had acknowledged to be the Messiah, should be deliuered to so reprochful a death: so blinde is reason in matters pertainyng to God. It creepeth heer vpon ground, it can not deeme aright of heauenly things, and of Chrysts kingdome.

Bicause (sayth he) I haue tolde you these things, your hartes are filled with sorow, that is to say, bicause ye haue herd me make mention of my death & crucifyng, ye are stricken with sorow. For ye vnderstand not what good my death and Resurrection shall bring you. But I tell you truth: it is expedient for you that I go, as if he had saide: Ye shal not thinke of my death, as of the death of an other man: but know ye this, that my death, my resurrection, and my going to the father, shall bring singuler profite vnto you. The profite in effect is this. Like as Chryste was bozne, circumcised, offered in sacrifice, and a teacher vnto vs: so also was he put to death, and raised agein from death for our saluation, conditionally, that we leane vpon him by stedfast faith. Wherevpon is that saying the. x. to the Romanis. If thou beleue in thy hart that God hath rayled vp Iesus Chryste from death, thou shalt be safe. This profite of Chrysts going away, his disciples vnderstode not: but onely dreamed of a worldly kingdome, wherein Chryst as the highest Monarche shoulde holde the souerayntie.

For if I go not away, that comforter shall not come vnto you, as if he had saide, I shall suffer for your sakes, I shall rise agein for your sakes, I shall go to the father for your sakes: that from thence I may sende you a sanctifier, a comforter, and an aduocate. In these wordes he giueth vs to vnderstande two things: the one is, that the Church shall haue enemies in this world, and that it shal be exercised with the crosse. The other is, that in the crosse and in persecution, it shall haue the holy Ghost a comforter and aduocate, whom he shall giue vnto it. For thus he sayth: And vvhē I am gone

I vwill

I wil send him vntoo you. All these things tend to this purpose, that when the Disciples shoulde see Chryste betrayed by Judas, caught to be punished, and condemned to most shameful death, they should by some meanes take hart to them, vpon trust of these promises of Chryste. From hence also let vs seek comforte, as often as we be afflicted in the kingdome of the worlde, and let vs thinke vppon the difference betwene Chrystes kingdome and the kingdome of the worlde. In that, is the holy Ghost an aduocate and comforter, to home the Father shall giue to them that aske, according to Chrystes promise: and he shall giue the holy Ghost to them that aske: but in this there is affliction and miserie.

*¶ Of the seconde.*  
**I**n the seconde parte, the texte telleth what the holy Ghost shall doe in the worlde. VVhen he commeth (sayth he) he shall reprove the worlde of sinne, of rightuoufnesse, and of iudgement. Of sinne, bycause they haue not beleued in me: of rightuoufnesse, bycause I go to my Father, and now ye shall not see mee: and of iudgement, bycause the Prince of this worlde is iudged already. These wordes of Chryste are to be referred vnto two times, namely vnto that time that followed immediately after the Lordes Ascension, and to the reste of the whole time vnto the end of the worlde: First therefore wil I shew how these wordes are to be vnderstode in respecte of the time that followed immediately after the Ascension of the Lord, when the holy Ghost was giuen visibly to the Apostles vpon Whitson Sunday. First he sayth: the holy Ghost shall reprove the worlde of sinne, that is to say, The holy ghost shall manifestly conuince that to be sinne, whiche the worlde thinketh to be no sinne. For the worlde (that is to say, mine enemies of whome I am reiecte, despised and nayled to the crosse) being conuicted by the manifestte witnesse of the holy Ghost and their owne conscience, shall confesse it selfe to haue done amisse, and also to haue synned very greiuously.

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ly in that it hath not beleued on me, whiche thing hertofore it took to be no sinne at all. Now true this is, they beare witnesselle, whome Peter repproueth of murther in the seconde of the Actes. For they being conuicted of their sinne, say: Men and brethren what shal we doe? Thus are these men compelled to confesse their murther: and to acknowledge them selues to haue sinned græuously, in killing him on whome they ought rather to haue beleued.

Secondly he shall repproue the woꝛlde of rightuousnesse, that is to saye, the holpe Ghoste shall clærely conuince, that that is rightuousnesse whiche the woꝛlde thinketh to be no rightuousnesse. For the holy Ghoste shall pꝛoue openly before the woꝛlde, that Chꝛyste was rightuous in deede, whiche thing the proude Pharisees and the woꝛlde thoughte not, but Chꝛyste confirmed his rightuousnesse by his deede. What it is so, it appereth by the reason added: For (sayeth he) I go vnto my Father and you shall see mee no more: that is to say, When the woꝛlde shall see openly in the Church that I haue sheared the holpe Ghoste into you, it shall be compelled to confesse that I was rightuous in very deede, and not an vngodly & blasphemous person, in that I sayd, I was the sonne of GOD, for the holy Ghoste shall beare witnesselle of mine innocencie.

Furthermore, the holy Ghoste shall repproue the woꝛlde of iudgemente, that is to say, the holy Ghoste shall clærely conuince, that that iudgement is already giuen, whiche the woꝛlde thinketh not: for he shall beare witnesselle that the Prince of this woꝛlde is iudged. What is that? The woꝛlde whiche called me Chꝛyste in mockage, and did bid me come downe from the Crosse, shal be conuincèd by the holy Ghoste (whome I shall poure out vppon you on Whitsonday) that it hath iudged amisse. For the holy Ghost shal bring to passe, that they shall in very deed vnderstand and knowe, how that I hauing vanquished the Deuil by my resurrection, do beare the whole swaye in the woꝛlde, when no man shall be able to



to withstande you. This is the meaning of these wordes, if we referre them vnto the working of the holy Ghoste vpon Whittson Sunday, whiche thing we must nedes do. And yet they belong not so precisely to that time, but that they bothe may and must also be referred to the whole time following, euen vnto the ende of the worlde, according as I will shew by and by.

First therefore, the holy Ghoste shall reprove the worlde of sinne, that is to say, shall shewe it to be guiltie of sinne. Of what sinne? For that (sayth hee) they beleued not in mee. And are there none other sinnes that the holy Ghost shall reprove than vnbeleefe, or not to beleue on Chryste? Yes surely there are infinite and horrible sinnes against the firste and seconde table. Why then did hee put this alone? Because as long as this remayneth, the rest also are reteyned with it: and when this goeth away, the reste are released. Therefore like as all other sinnes are where vnbeleefe is: so where as is sayth in Chryste, all sinnes are forgiven. For euermore life is promised to him that beleueth, which should not be done vnlesse the sinnes were forgiven.

Here then we see how needefull a thing it is to beleue in Chryste. But what is to beleue in Chryste? It is to perswade a mannes selfe that Chryste is the highe Priest and King, who by his death hath made satisfaction for sinne, and by his glorious resurrection hath brought rightuousnesse, or that by his blood, he who is bothe God and man, hath purchased a Church vnto him selfe. Actes. 20. This sayth is not the worke of man, but of God. It springeth not of reason, but of Gods word. For euer the word of God is of two sortes: Law and Gospel. The law pulleth away trust in our selues, and the Gospel worketh trust in Chryste. For the law setteth before vs the rightfull wil of God: namely that we should keep the Law, or otherwise to be damned by the wil of God. The gospel setteth before vs the gracious wil of God, which is, that God forgiving our sinnes, will receiue vs into his fa-

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nour for Chrystes sake. Therefore like as by the law we come to the knowledge of our owne weaknesse, and by this to the knowledge of Gods rightfull wil and iudgement, and so consequently to despaire: so by the understanding of the Gospel, we come vnto the knoweledge of Gods mercy for Chrystes sake, who was giuen to be made a Sacrifice, that he might take away the sinnes of al that beleue in him. By this knowledge, thzough the working of the holy Ghoste, is conceived faith, whereby all sinnes are abolished, and Chrystes righteousness offered vnto vs, that we be no more condemned as sinners, but appeere in Gods sight righteous & as his sonnes: to whom eternall life is promised for an inheritance, according to this Scripture, hee that beleueth in the sonne hath euerlasting life: but hee that beleueth not on the Sonne shall not see life, but the wrath of God abideth vpon him. Why so? Bicause he abideth in his sinne, for the whiche he is bound vnto euerlasting paine, according to that saying, hee that beleueth not in the sonne, the wrath of God abideth vpon him. By the name of wrath is signified curse & paine, ioyned with damnation. Vary by it appereth how needful faith is, & what it bringeth to passe.

Then foloweth. And he shall reprove the worlde of righteousness, bycause I go to the Father, and you shall see mee no more. That is, the holy Ghost shall reprove the worlde, for not folowing true righteousness, wherthzough we might stand before God. And this true righteousness is the righteousness of Chryste, namely that hee going to the father is there an high Priest and intercessour for the beleuers: for Chrysts suffering and intercession to the Father is the righteousness of the beleuers. But bycause the faithlesse worlde beleueth not this, it is reprovned of the holy Ghoste. For he effectually convinceth, that righteousness cannot happen to men by any meanes else, than by the imputation of Chrystes righteousness, which falleth to their lot that beleue on him. These are strange and wonderful things to them that vnderstande not

not the righteounesse of Faith, but dreame themselves too  
be righteous eyther for the outwarde obedience of the law,  
or for mennes traditions, as the Pharisees in olde time, and  
our Papistes do in these dayes. These perceyue not that all  
the works of the worlde are farre more imperfect, than that  
they can ouercome the power of the Deuill and Death. But  
how is it proued that Chrysts obedience is our righteoun-  
nesse? It is proued by most grounded testimonies of the scrip-  
ture. Paule Rom. 5. Like as by the disobedience of one man,  
(namely of Adam) many became sinners: So by the obedi-  
ence of one (namely of Chryst) many shall be made righte-  
ous. We haue this righteounesse of Chryste imputed vn-  
to vs, when we beleue on him, according to that text to  
the Romanes. With the hart we beleue vnto righteoun-  
nesse. Also: Abraham beleued God, and it was imputed to  
him for righteounesse. Paule Rom. 3. We suppose that a  
man is made righteous by Faith, without the deedes of the  
law. The selfe same thing meaneth Chryst in this place, whe  
he sayth: The holy Ghost shall reprove the vworld of righte-  
ounesse, bicause I go too the father. That is, the holy Ghost  
shall not only proue me to haue bin righteous, but also shall  
manifestly shew that I am the righteounesse of them that  
beleue in me.

It foloweth further. And the holy ghost shall reprove the  
vworld of iudgement, bicause the prince of this vworld is iud-  
ged. That is, the holy ghost shall (mauger the worlde) proue  
me to be that seede that was promised to tread downe the  
Serpentes head, that is to say, that should indge the Prince  
of this world, with whom also are all his members indged  
and condemned. For if the head be condemned, what can the  
members do? Wherefore let the Deuill rage ageynst the  
godly as muche as he listeth: yet is he able to do nothing.  
He shall lye in wayte truely: but he shall not ouerthrowe  
us, as long as we keepe our Faythe strong and stable.



## The.iiij sunday after Easter

For thus sayth John. This is the victorie that ouercommeth the woꝛlde, euen your faith. By the woꝛlde is ment Sathan himself with al his band of Tyrants, Sophisters, Hypocrites and meritmongers. For Christ by his spirit confoundeth the iudgement of Sathan, who by his gerd condemneth the gospel. For he shal not stoppe the course of the Gospel, although he oftentimes attempt it with riuers of blud, from the beginning of the woꝛld vnto this day, and specially after Chrysts Resurrection.

We haue in what sozt the holy Ghost shall reprove the woꝛld. Now let vs shortly see what he doth in the Church. First he is present effectually in the woꝛd & the sacraments. For wheresoeuer the woꝛde of God is preached purely, and the Sacraments ministred according to Chrysts institution, there is he present, and will worke effectually in the hearers of the woꝛd, and in the partakers of the Sacramentes. But as for them that either heere the woꝛd slightly, or vse the Sacraments without reuerence, they set themselues ageinst the holy Ghost, and despise the ministration of the woꝛd and Sacraments, to their owne harme and damnation.

Ageine (as this Werte teacheth) the holy Ghoste is present in the Church, as a comforter, aduocate, and teacher of the truth. For we in the woꝛld are pressed with many inconueniences, ageinst which we haue neede of a comforter: least being discouraged with aduersities, we should renounce our profession. Our aduersarie the Diuel accuseth vs dayly, as he accused Job. Heer could we not stand without our aduocate, who warranteth vs that God is at one with vs, and wil not cast vs away for our sinnes, so we fall to repentance. Besides this, we are infected with muche and deepe ignozance, so as we are not able to vnderstand gods matters. Wherefore we haue neede of the holy ghost to teach vs, who wil lead vs into all trueth, according to Chrysts promise. And when the spirite of truth shall come, he shall teach you all truth.

The holy ghost commeth after two sozts: visibly and inuisibly.

uifibly. He came uifibly, into the Apoftles vpon Whitfon-  
Sunday, as we ſhall hear when the time commeth. He com-  
meth inuifibly into mennes harts, when the Gofpel is prea-  
ched, and he fealeth by the truthe of the Gofpell in the hartes  
of the heauens. Chryſte ſpeaketh of both the commings of the  
holy Ghoſte. For that which went before in the Apoftles  
uiſibly, the ſame followeth inuifibly whereſoeuer the Gofpel  
is taught purely. But to what end tendeth the doctrine of the  
holy Ghoſte? He ſhall not ſpeake of him ſelfe, but whatſoeuer  
he heareth, that ſhall he ſpeake. That is, the holy Ghoſte ſhall  
teache you the ſame doctrine that I haue taughte you, & ſhall  
tel you whatſoeuer ſhall come to paſſe. That is, he ſhall re-  
ueale vnto you what manner of Kingdome my kingdome ſhal  
be, both in this life and after the generall reſurrection. And  
he ſhall glorifie mee, becauſe he ſhall take of mine, and ſhevv vnto  
you. That is, the holy Ghoſte ſhall by his recorde and ef-  
fectuall working, ſtabliſhe the glory which the Father hath  
giuen me: ſo as the gates of Hel ſhall not be able to preuaile  
a whitte againſte my kingdome: for they can neuer darken  
my glory.

*¶ Of the third.*  
**N**ow to remayneth to ſpeake of this ſaying: I haue yet ma-  
ny things to ſay vnto you, but you cannot beare them a-  
way as now. This place do the Papifts abuſe, as though the  
Apoſtles had not deliuered a ſul doctrine to the church. And  
this they upholde, to the end they may ſtabliſh their ſpallies,  
prayings to ſaincts, Roſaries, Pardons, holy water, and o-  
ther deceits of Antichriſt. But Chryſte ſpeaketh according to  
the capacitie of his Diſciples, and of the weakneſſe that was  
in them before his death, & of the gift that they ſhould receiue  
after his reſurrection, vpon Whitſon Sunday. As if he had  
ſayd, I would ſpeak many things to vnto you concerning my  
kingdome and other miſteries: but as yet ye are not fully &  
thoroughly taught by the Holy Ghoſt, whom I wil giue you in  
his time; who ſhall lead you into all truth; that is to ſay, in-  
to

## The.iiij.Sunday after Easter.

to full knoweledge of my kingdome. This full truth the Apostles obtaine upon the very day of Pentecostez: Whiche son Sunday, whiche afterwarde they did put in writing. We must seek the same truth, and holde our selues contented therewith, if we minde to be the Scholers of the holy Ghoste, to whom with GOD the father and the everlasting Sonne, be praise and glory for ever and ever. Amen.

## The.v.Sunday after Easter.

### The Gospell.

John. xvi.



Verely, verely, I say vnto you: what so euer yee aske the Father in my name, he will giue it you. Hitherto haue yee asked nothing in my name. Aske and yee shall receyue, that your ioye may bee full. These things haue I spoken vnto you by Prouerbes. The time will come when I shall no more speake vnto you by Prouerbes: but I shall shew you plainly from my Father. At that day shal yee aske in my name. And I say not vnto you that I will speake vnto my Father for you: For the Father him selfe loveth you, because yee haue loved mee, and haue beleueed that I came out from GOD: I went out from the Father, and came intoo this worlde. Againe, I leaue the worlde, and go vnto the Father. His Disciples sayde vnto him: Loe, now thou talkest plainly, and speakest no Prouerbes. Now are we sure that thou knowest all things, and needest not that any man should aske thee any question: Therefore beleefe we, that thou cammest from GOD. Iesus answered them: now yee doe beleue. Beholde, the houre cometh, and is already come, that yee shall bee scattered euery man to his owne, and shall leaue me alone. And yet am I not alone, for the Father is with mee. These wordes haue I spoken vnto you, that in mee yee might haue peace, for in the worlde shall yee haue tribulation: but bee of good cheere, I haue overcome the worlde.

The



The exposition of the text.



Of a good consideration is this Gospel read in the church as vpon this day. For it conseyne the cheefest work of Christians, and the work that is peculier to them. For onely Christen folke can perfoyme this service of Inuocation vnto God. For after that vpon last Sunday was declared what is true Faith, what is righteousness, what is iudgement, and (to bee brief) what is the kingdom of Christ, and in whom it consisteth: In very good time & order is mention made this day, of the cheefe service that the Citizens of Chrystes kingdome can perfoyme, which is the true calling vpo god. And because no exercise of the godly is more needful than prayer, and that no work is more hard, than to pray aright: I wil in this sermon entreat of prayer only. And to the intent wee may the easlier vnderstand this doctrine, I wil say two things concerning prayer, which are these.

1. What Christian prayer is, and how many sorts there be of it.

2. What are the conditions that must goe with every prayer.

For when I haue discussed these two places, I hope there shal bee no man (so he yeeld himself easie to bee taught) which shal not clerely and plainly vnderstande, what thing Christian prayer is, and how needefully the service of prayer is required at our hands.

Of the firste

What thing is Christian prayer: It is a lowly lifting vp of the minde vnto God, in desiring ought at Gods hand, or yeelding thanks for benefites receiued. Nowe there be two sorts of lifting vp the mind vnto God, first it is commanded by record of Dauid, who going about to pray, saith in the 15. Psalm, Vnto thee O Lord haue I lift vp my soule:

and

## The fifth Sunday after Easter.

and secondly by the forme of praying appointed to vs by the Lord: Our father which art in heauen. Moreover by the gesture of them that pray, who as they are praying are wont to lift by their eyes vnto heauen. This therefore it becometh vs to know, that prayer is not a prattling of the speech on ly; but that it is an humble lifting vp of the hart vnto God, with which humble lifting vp of the hart, wordes also procede out of the mouth.

But of how many sorts is Chryſten prayer: It is of foure sortes, Deprecation, Adoration, Intreatance and thanks giuing. These foure kinds of prayer will I declare breely.

Deprecation is an humble lifting vp of a mannes minde vnto God, wherby is desired deliuerance from such things as trouble or benethen. As when we desire to be deliuered from Tyrannie, violence, diseases, famine, and other things that seeme sharpe vnto vs.

Adoration is a lowly lifting vp of mans soule vnto God wherby we desire some benefite at his hande: as when we desire encreasements of faith, love, patience, chastitie: and when we craue those things that we haue neede of toward the maintenance of this life.

Intreatance is an humble lifting vp of a mannes mind vnto God, wherby one maketh sute for another: as when we pray for such as lye extremely sicke, or for others that haue neede of our prayers.

Thanks giuing is an humble lifting vp a mans minde vnto God, wherby we yelde thanks vnto God, either for benefites bestowed vpon our selues or others, or for ridding our selues or others from some inconueniences. Now we perceiue what Chryſtian prayer is, and how many kinds there be of it. Hereafter remaineth that we speake of the continuall circumstances of godly prayer.

¶ Of the second.

In every godly prayer, ther must needs be alwaies these three properties & circumstances. For the earnestnesse of hart

in him that prayeth: secondly, consideration of the causes that moue vs to pray: thirdly, who it is that we call vpon: fourthly by whom we are heard: and fifthly what we ought to aske of God. For these things shal make vs a difference betwene the vaine babling of the heathen, and the effectuall prayer of the godly. Wherefore I beseeche you deere brethren, that you will diligently lerne, and thorowly wey these continuall circumstances of prayer.

The first circumstance of a godly prayer, is the affection of the hart, that the hart be wel bent and settled in praying. For if honestie require that our body be well ordered when we haue communication with men of more honor than our selues: it is much more meete that our minde be very well disposed, when we shal speake before God in the sight of his Angelles. What manner of affection then ought his to be, that will call vpon God with frute? First of al, let him put off all imagination of his owne glory, worthinesse, and desert. Next let him thinke vpon his owne needinesse, and perswade himselfe that he is utterly destitute of al ayde, vnlesse the Lord reach him out his helping hande. Then let him cast downe himselfe by true repentance. And lastly let him be kindled to prayer by confidence of gods promises. For who so euer swelleth either with opinion of his owne vertue, or feeleth not his owne needinesse, or casteth not himself downe before God through true repentance, or wanteth sayth: he prayeth with the Pharisee and not with the Publicane, that is too wit, he prayeth not aright and effectually.

The second circumstance, is of the causes whereby we must be moued to pray. And there be many causes, wherof I wil reherse some, to the intent that greater desire of praying may be stirred vp in vs.

The first cause is Gods commaundement, wherunto it becommeth all creatures to be obedient. Call vpon mee (sayth he) in the day of thy trouble. And Christs Apostles do oftentimes prouoke vs to pray, by the commaundement



## *The.v.Sunday after Easter.*

of God. We must diligently muse vpon this cause, which may stirre vp in vs a desire to pray.

The second cause is the promise. For God hath promised that he will heere our prayers, according as it is saide in this Gospel: VVhatsoeuer yee shall aske the father in my name. he shall giue it you. Also in the Psalmes: Call vpon me in the day of thy trouble, and I wil heere thee. To heere, is nothing else but to graunt our requests.

The third cause is the crosse pressing vs, that is to say, the feeling both of our owne and other mennes nedyngesse. Here we must looke about vs, what pincheth vs at home, and what abroad: we must thorowly wey the publike and priuate harmes: we must thinke vpon the distresse of the Church, encountring in this world ageinst the deuill and his members: and to bee short, we must think vpon all the necessities that nip vs in this life: wherby we may bee stirred vp to call vpon God.

The fourth cause is victorie in temptations. Wherevpon in the first of Saint James, we are commaunded to pray, as often as we are troubled with temptations. And Chrysost sayeth: Pray, that yee enter not into temptation. For he that prayeth earnestly and continually, shall not easily be ouercome, eyther by the flightes of the deuill, or the wickednesse of the worlde, or the prouocation of his sinnefull flesh. Wherevpon Salomon sayth: The name of the Lord is a most strong towre, that is to say, The calling vpon God, is a most assured defence ageinst all euils.

The fifth cause is, the snudzy subtilties of Sathan, who layeth snares for vs in our doctrine and conuersation. Paule Eph. 6. biddeth vs take that sword of the spirit (which is the worde of God) ageynst Sathan, by all maner of intreatynce and prayer.

The sixth cause, is the most plentiful frute of often prayer. For the custome of praying keepeth vs in the feare of God, and in godlynesse, for that man is not easie to take a fall, who.

Whom fencing him self with continual prayers, doth earnestly set his minde vpon godlynesse. Contrarywise they that neglect the exercise of prayer, are subiect to diuers casualties. Many that are led to execution, knowe not so muche as the forme of prayer prescribed by Chrysostome: and though some knowe it, if a man aske the question, they confesse, they prayed seldome or neuer.

The seventh cause is, the examples of holy men, whose chaste care in this life, was to call vpon God earnestly. The Iewes prayed thrice a day: in the morning, at none, and at night. So also did Daniell, and many others whose godlynesse is commended. But among manye yet shall finde some that in steede of prayer, doe not only in the morning, at none and at night, but also whole nights & whole dayes together, giue them selues to wickednesse, to make a soft pillowe for the Deuill, that hee may rest the more quietly in their hartes. These moste weightie causes it becometh vs to think vpon earnestly, to the intent we may driue away our drouzinesse, and be stirred vp to call vpon God in good earnest.

But some passing ouer these moste weightie causes, say: God knoweth wherof wee haue need, and hee beareth vs good wil. For he is our Father, therefore wee need not waerie oure selues with praying. I answer. True it is that God knoweth what things wee haue neede of, and hee is our father in deede: conditionally that wee be his sonnes by faith. Neither doe wee therefore aske of God, because we wold teach him that which he knoweth not. But it is to be knowen, y he wil not haue y order broken which he hath appointed. For as he hath ordeyned that he wil haue vs fed with meat & drinke: whiche thing he could notwithstanding doe without these meanes: so his wil is y wee should obtaine the good things that pertaine as wel to our saluation, as to the sustentation of this life, by prayer whiche proceedeth of faith. Yet receiue not (sayeth S. James. 4.) because ye ask amisse. And Christ sayth: The lord shall giue the holy Ghost to them that aske, but he sayth not

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to loyterers or them that liue carelesse. We must therefore aske, if we set by our own welfare. We must acknowledge bothe, as wel the godnesse of GOD who is redy to giue to those that ask, as the needinesse of our selues who should not be able so much as to draw our breath, vnlesse he susteined vs

The third circumstance is, who he is that is to be called vpon. It were no need to speak of this circumstance, if there were not some to be found stil, that call vpon I cannot tell what Saints. Wherefore I wil speak briefly of this circumstance, whiche is so excedding necessary. And I say with good aduise and not at aduenture, that God onely is to be called vpon. And the same alone is God the Father, the Sonne and the holy Ghost. The sonne is to be called vpon as one selfe same God with the Father and the holy Ghost. Agein he is to be called vpon as a mediator between vs and God. That God alone is to be called vpon, it is confirmed by foure reasons, whereof the first is commaundement. For we haue commaundement to call vpon God only. Now whereas nothing pleaseth God without sayth: and sayth cannot be without the word: it foloweth that none is to be called vpon, but he concerning whom we haue commaundement.

The second is promise. No Inuocation hath promise, but that which is made vnto God: therefore we doe amisse to call vpon any other than God.

The thirde is example. We haue no example of holy men that called vpon Saints. Wherefore let vs treade in their steps, and let vs yeelde this deuine seruice, vnto none but to whom it is due, that is, alonely vnto God.

The fourth is a manifeste forbidding. Thou shalt worship the Lord thy God, and him onely shalt thou serue. Wherefore it is to be hild for a most certeintie, that the Deuil brought in the calling vpon creatures, that is to say, vpon Saints, for three intents. First that he might spoyle Chryst of his honor. Next that he might worke reproche to the Saints departed. And agein, that the Idolaters that call vpon Saints might



might perish. I warne you therfore that are still in your error, to amende betimes, least ye fall into the hands of the liuing God when you looke least for it. Neither bootes it them that some say they do it of a good intent. For al intent of man in matters of saluation is euill, vnlesse it be guided by Gods word and the holy ghost. For thus sayth God himselfe: The thoughts of men are wicked from the beginning. And Paule sayth: The fleshly man, (that is, he that hath not the spirit of God) perceiueth not the things that are of God.

The fourth circumstance is: by whō we ought to call vpon God. For it is written that God heareth not sinners. Therfore there is giue vnto vs a mediator Iesus Christ, in whose name we shall call vpon God, according as Christ teacheth vs in the Gospell of this day, saying: VWhat soeuer ye shall aske the father in my name, he shall giue it you. Vpon trust of him therfore, and not vpon confidence of our owne worthinesse, shal we make our prayer, being sure that God will heere vs by him. Howbeit, for as muche as this sentence of Christs is notable, and full of comfort, I will expound it more diuinely, for it containeth many profitable admonishments. This saying in my name (that is, for my sake, & in acknowledging and confidence of me,) comprehendeth many things, for it teacheth, warneth, and comforteth.

I pray you what teacheth it: First that our owne worthinesse is to be excluded. For we may not call vpon God in confidence of our owne worthinesse, but in trust of Christs defence. Secondly, that Hypocrisie is to be separated f. o true prayer. The Pharisee in his prayer, boasteth much of his own holinesse. I am not (sayth he) as other men: I offer the tenths of all that I possesse: I fast twice a week. This man prayed not in Christs name: but vpon trust of his owne holinesse, he rather poured out wast words than prayed. Thirdly, that heathenish bragging is to be layde away. For the heathen thought they were herd, when they had first deserved it at Gods hand: Like as Agamemnon thought he should be herd

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for his sacrificing of an hundred beasts at once. Fourthly, it teacheth the difference betwene the prayer of Christen folk, and the prayer of all other men. For only sayth maketh the difference betwene the prayers of Christians and of others. The Turkes, Jewes, Paynims and such like think they call upon God, but in deede they do not: because they are void of trust in the mediator, and acknowledge not him to be God, who is the father, the sonne, and the holy ghost.

Of what thing doth this saying in my name warne vs: it warneth vs of our blindnesse. For when Chrysostome biddeth vs aske in his name, no doubt but they be great things which we ought to aske. Being warned therfore by this saying, let vs open our eyes and looke about vs, what common and what private: what inward and what outward: what ghostly and what bodily things we ought to demand: and on y contrary part, what evils we ought to pray to be rid off.

How doth this saying in my name comfort vs: It comforteth vs against two very great impediments of Prayer, which are unworthinesse and distrust. For when he sayeth, aske in my name, he will haue vs set his unworthinesse against our unworthinesse, & his promise against our distrust. But many receiue not that which they aske, because they aske & misse, neglecting their faith in Christ, and rather beating the aire with vain babbling, than percing the heauē with ardent affection of faith. These cannot iustly complayne that they pray often and obtaine nothing. Wherefore that we be not found in the number of them, let vs pray with sayth.

The fifth circumstance is of the things that we ought to demand or to desire deliuerance from. Things to be requested are of three sorts. For either they concerne gods glory, or our owne saluation, or else the good things that pertaine to the commoditie of this life.

Before all things we must pray for the aduancement of Gods glory, according to this, *Glories be thy name.* Notwithstanding we must not in this behalfe appoynt God a meaner

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meane: for he knoweth best by what meane his glory may be aduanced. But we must thzough assured confidence aske, and perswade our selues that he will heer vs.

Also wee aske our saluation, but without all condition, because wee haue an vniuersall promise of saluation. For eue-ry one that calleth vpon the name of the Lord shal bee saued.

As for the good things that make to the sustenance of this life, we must aske them vpon two conditions: namely so as the obteyning of the thing that we demaund, doe neyther hin-der Gods glory, nor hinder our owne saluation.

After the same maner must we pray for deliuerance from those evils that fight against these kindes of good things. The evils of the first & second sorte, are to be wished away with-  
out condicion. But those evils that are troublesome to vs in this life, are to be wished away vpon condition that it be no hinderance to Gods glory & oure owne saluation. For Gods glory is to be preferred befoze all things. And thus muche concerning prayer. GOD graunt vs grace that these wordes may take roote in our harts, through Iesus Chryst, to whome be honoz and glory for euer and euer. Amen.

*Upon the day of our Lords Ascension.*

*The Gospel. Mark. xvi.*



Iesus appeared vntoo the eleuen as they satte at meate: and cast in their teeth their vnbeleefe and hardenesse of harte, bycause they beleeued not them vvhiche had seene that he vvas risen againe from the dead: and he sayde vntoo them: Go yee intoo all the vworld, and preache the Gospel too all creatures: hee that beleeueth and is baptised, shall bee saued. But he that beleeueth not shall bee damned: And these tokens shall folovv them that beleue. In my name they shall cast out Deuiles, they shall speake with newe tongues, they shall driue a-  
vray Serpentes, And if they drinke any deadly thing it shall not



## Ascension day.

hurte them. They shall lay their hands on the sick, and they shall recover. So then vwhen the Lord had spoken vnto them, he vvas receyued intoo Heauen, and is ou the right hand of G O D. And they vvent forth, and preached euery vyhere: The Lord vvorking vvith them, and confirming the vvoord vvith miracles following.

### The exposition of the Text.



His feast is ordeyned in the Church, for that article of our Cried, wherein wee profess our selues to beleue in Iesus Chryste ascending intoo Heauen, when hee had bin conuersant vvith his Disciples fortie dayes after his glorious resurrection. In this feast, as in others there be thre things to be weyed. First the storie vvith the circumstances thereof. Then the benefite that is bestowed vpon vs: And lastly the right vse and minding of the story. These thre things offer them selues in the exposition of this Gospel. The summe wherof is, that the Lord (the fortieth day after his resurrection) appeared to his Disciples, whome hee vvhayned vvith their vnbeleefe and hardnesse of hart, & commaunded them to preache the Gospell throughe oute all the world, shewing what frute shall rebound of the preaching of it to the hearers, so they receiue the Gospel by fayth. Moreover to the intente their preaching may be credited, hee promysed to confirme their doctrine vvith miracles. When hee had giuen this charge, hee ascended visibly intoo heauen, and sitteth at the right hand of his father. And his Disciples obeying his commaundement, went abrode to preache the gospel, the which our Lord confirmed vvith signes ensuing. And this is the effect of the Gospel. The places are thre,

1. The rebuking of the Apostles.

2. The institution of the ministerie of the word.

3. Chrystes Ascension intoo heauen.

Of the first:

**T**He fortieth day after his resurrection, he appered to his Disciples and vprayed them vvith their vnbeleefe and hardnesse of harte, bycause they had not beleueed those that tolde them they had seene him risen ageine from death. Wee findeth fault with two things in his Disciples: hardnesse of hart and vnbeleefe, that is to say, the roote and his frute. The roote is hardnesse of hart, whiche taketh increasement and strength, partly of it owne originall beginning, & partly of it owne corruption. For a man that is not inspired with the holy ghost, cannot vnderstand any of those things that are of the spirite of God. Of this most naughtie roote there are very many and euil frutes. The first is that whiche is rebuked her, namely vnbeleefe. Out of this afterward, bud moste naughtie braunches, as disobedience towards God, & whatsoever leudnesse and wickednesse is in this life. By whiche the power of the roote vnsuppressed, is perceyued, and also seene how great increasement vnbeleefe hath taken. For this is a moste assured token, that whersoever sinne reigneth, there vnbeleefe as an Emperesse posselleth the hart of man.

Furthermoze, wee may learne hereby, first (after the example of the weake Apostles) not to despaire of oure selues being weake, althoughe wee cannot by and by comprehend the heauenly misteries. For the Church hath euermoze hir certein woundes for oure Lorde to poure his wine and Oyle into. Neyther is it reason for any man to hope that hee maye put of all weaknesse, as long as hee carieth this mortall body about him. But like as in olde time the people of God being brought into the promised land, had their neighbors the Philistines enemies vnto them, ageynst whom they kept continuall warre. So wee being brought into Chrystes church, haue bothe inward and outward enemies ageynst whom wee must make warre, leasse wee were sluggishe thorough idlenesse. The other thing that wee haue to learne here, is that wee should consider by the deede, of Chryst not calling off his

Ascension day.

raue & weake Disciples, how gentle a high Priest we haue,  
who casteth vs not off for oure weakenesse; so there be any  
sparks of fayth in vs. And consequently by his example also  
wee may learne, to deale gently & fauourably with the wea-  
ker soules.

minutes in common common in g of the second.

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m. 10. 16. 170*  
**W**hen Chryſt being ready to aſcend into Heauen, gi-  
ueth commiſſion to his Diſciples, ſaying: Go yee in-  
toe the vyhole vvorlde, and preache the Goſpel too al creatures.  
Hee that beleeueth, and is baptized ſhall be ſaued, and hee that  
beleueth not is condemned already, hee beginneth the maner  
of ſetting vp his kingdome, and ſheweth the frute of the ſame  
kingdome.

By two meanes is the kingdome of Chryſte ſet vpp: by ſword and by the ſacrament: the frute whereof is ſaluation of the people. Contrarywiſe, they that be not Citizens in this kingdome, are ſubiect to the ſentence of damnation.

Here we see there is great difference betwene the admini-  
stration of a kingdome of the worlde, & Chrystes kingdome:  
and no maruel at all: for the kingdome of the worlde is flesh-  
ly, but the kingdome of Chryste is spirituall. That is set vp &  
mainteyned by the lawes of men: but this is set vp & main-  
teyned by the word of God.

Notwithstanding forasmuch as the word of God conteyneth singular doctrines, I will expound them some what more largely and distinctly, to the intent we may the better understand Christs minde towards vs, and the benefits of the Gospel.

First he saith: Go intoo the vvhole vvhorld. *Per se* the com-  
mission. For he sendeth his disciples not too any one nation,  
but too all men, dwelling abrode throughe the whole worlde.  
Herby wee may consider the riches of Gods mercie, and the  
preciousnesse of Chrystes sacrifice. It is Gods mercie that al  
that were damned throughe sinne, shoulde heere the voyce of  
the Sonne of GOD, concerning saluation too be obteyned  
throughe Chryst. For it is not too be thought that God would  
haue



haue the voice of the sonne of mā sound vnto the world, & the gretest part should be destitute of the frute therof, but rather that by hearing they shuld liue, & bee saued through Christ, so that they receyued the preaching of the Apostles by fayth.

This is more playnly declared by this saying: Preache yet, or proclayme yet. To whom: To all creatures, that is to say, to all men, without any exceptions of persons, nations or kindes. For God is a louer of men, and willeth the saluation of all men, according to this saying, his will is, that all men should bee saued, and come to the knowledge of his truth: But what must the Apostles proclayme: The gospel, that is to wit: glad tidings of the ouercomming of the enemies of mankind, whiche are sinne, death, the deuill, and hell: of peace made betwixte God and men; and of euerslasting saluation, which they that beleue in Christ shall obtaine by inheritance. This is the summe of the Gospel. Vnto what intent this summe may bee the better vnderstood, I will giue a more plentifull definition, the whiche I will also briefly declare by testimonies of the scripture.

The Gospel is a doctrine reueled from heauen, wherein is shewed deliuerance from sinne, curse, and Gods wrath: and wherein is proclaimed forgiveness of sinnes, saluation, and euerslasting lyfe to them that beleue on the sonne of God, for the sacrifice of the same son of God, that the goodnes and mercy of God may bee published, & that they which are deliuered by the son, may by faith in the same sonne bring forth frutes worthy the Gospel. This definition contemeth many things, which wee will reherse and confirme in order.

First I saide, that the Gospel is a doctrine reueled from heauen, which thing is confirmed by that which is written in the xvi. to the Romanes, where Paule calleth the Gospel a myserie hiden from the beginning. By which wordes he signifieth most manifestly, that the Gospel dependeth not vpon mannes reason. For yf reason coulde by any meanes through it own sharpnesse, haue perceiued this doctrine,

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time, it might in no wise haue bin called a mysterie hidden from before all worldes.

Againe, it is saide in the definition, that in the Gospell is shewed deliuerance from sinne, from the curse of the lawe, and from Gods wrath. For the prophet Daniell sayth: that Chryste shall take away sinne. And Paul sayth, that the curse of the Lawe is abolished by the coming of Chryste. Also the heavenly father telleth vs from heauen, that hee is pacified for his sonnes sake. And this thing to be most true, all the goodly doo seele: hauing witnesse of the holy Ghoste, by whom they crie, Abba, father. Which thing vndoubtedly they woulde not doe, vntill they perswaded themselves for a certaintie, that sinne is taken away, the curse of the lawe abolished and Gods wrath pacified.

In the thirde place is added, that in the Gospell is proclaimed forgiveness of sinnes, saluation, and euerlasting life. For thus sayth the Lord himselfe in the xxiiij. of Luke. So is it written, and so it behoued Chryste to suffer, and repentance and forgiveness of sinnes to be preached for all nations in his name. And in this dayes Gospell hee sayth. Hee that belieueth, shall be saved. And the Lord himselfe sayth: Hee that belieueth on the Sonne, shall haue life euerlasting. What needes many wordes? All the whole scripture promisseth forgiveness of sinnes, saluation, and euerlasting lyfe to all that embrace the Gospell.

But for as muche these benefits befall not to all men (for Cain, Judas, Saule, and many others perished, and at this day alas, the most part of y<sup>e</sup> world runeth into destruction) therefore is added in the fourth place of the definition, that these benefits happen to the beleeuers. For the Lord sayth playnly: he that belieueth in mee shall not perish, but shall haue life euerlasting. And least any man should thinke that this dependeth vpon the state of woorkes, Paule writeth, that a man is iustified without woorkes: the same Paule pronounceth, y<sup>e</sup> euerlasting life is the gift of God through Iesus Chryste: that is, y<sup>e</sup> it befall

befalleth too them that beleue in Chryſt, not for their owne deſert, but by the benefite of Chryſt.

In the fifth place is added, for the ſacrifice of the Sonne of God. For thus ſayeth Paule, through the redemption that is in Chryſte Jeſu. For the Greeke word Apolytroſis, whiche Paule uſeth, ſignifieth ſuche a ransome as is made by pay- mente of a fine for the pardon of a mannes life. Suche a fine payd Chryſt for vs when he was made ſinne for vs, that we might be made the rightuouſneſſe of God in him. 2. Cor. 5.

Sixthly is added: that the goodneſſe and mercy of God might bee publiſhed. Which thing is confirmed by the exam- ple of the troope of Angels ſinging this Hymne at our Lords birth: Glozie vnto God on high, and on earth peace, and vn- to men good wil. We muſt think that this was done too this end, that all that acknowledge this Chryſte, may (by the ex- ample of the moſt pure Angels) lern too ſet out the goodneſſe and mercy of God, ſpecially ſeeing that nature calleth vppon vs too render thanks too ſuche as haue deſerued wel.

Laſt of all in the definition of the Goſpell is added. That thoſe which are deliuered by the Goſpel, ſhould bring forth the frutes worthe the Goſpel. For Paule in the. 2. Ephe. ſayth: We are created in Jeſu Chryſt vnto good worke, in which we muſt walke. And the ſame Paule ſayth, that we oughte too walke in the lighte, bycauſe we are the Children of light. For how I pray you ſtandeth this with reſon, that we ſhould bee exempted out of the bondage of ſinne, and yet ſerue ſinne and bee oppreſſed with the yoke thereof? The grace of God (ſayth Paule) appeared too the welfare of all men, too the in- tent that renouncing all vngodlineſſe and fleſhly deſires, we might liue ſoberly, godlyly and rightuouſly in this world.

Forasmuche then as we haue by ſtrong reaſons ſhewed, that ſinne, curſe, and Gods wrath are taken away by the Goſpell: and that in their roome do ſuccede rightuouſneſſe, ſaluation, and euerlaſting life for Chryſtes ſake, as long as we beleue in him: and that for this benefite God will haue vs ſet



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vs set forth his godnesse, and shew thankfulnesse in all oure whole life: It foloweth that the Gospell (as I sayd) is a doctrine reuealed from heauen, wherein is preached deliuerance from sinne, from curse of the law, and from Gods wrath, and wherein is proclaimed righteousnesse, saluation, and euerlasting life to all that beleeue in Chryste, for the sacrifice of him, that the godnesse and mercy of God may be set forth, & that those whiche are deliuered by the Gospell, may bring forth frutes worthy the Gospel.

Thus much concerning the Gospell. And as for that which is added concerning Baptism, whereby the benefite is applyed to the Gospell, and sealed vp, it is spoken already in the first Sunday in Lent, and often elsewhere.

*Of the third.*

**N**ow foloweth the place whiche is peculiar to this feast. For the Euangelist declareth that our Lord ascended into heauen: Wherefore I wil say a little (and that as plainly as I can) concerning Chrystes ascension into heauen which is an Article of our Creede.

In this article of our Lords ascension, there be three thinges to be specially considered of vs. First his coming down, for before he went vp, he came downe. Secondly his ascension. And thirdly the frute of Chrystes ascension.

In the coming downe of Chryste from heauen into the earth, there are two things to be considered: the gifte, and the Example. The gifte, for that Chryst descended from Heauen and took mannes nature vpon him, that by offering him selfe in sacrifice, he might ridde vs of oure sinnes. For by the sacrifice of Chryst, the father is pacified, and for Chryste our mediators sake so abased, all beleeuers are receiued, and are the children and heires of God. For therefore did the Lord come downe from heauen, therefore did he humble and abase him selfe, that wee might ascende from the earth to Heauen, and that wee might be exalted to euerlasting life and glory. And the example: That wee also should come downe and be humbled

humbled. Peter. 2. Chryst suffered for vs leauing vs an example, that wee should follow his steps.

Of what maner Chrystes ascension into heauen was, the scripture sheweth. He ascended visibly with a bodily and naturall mouing, and a cloude tooke him vp into heauen. Whereupon is saide, he ascended aboue all heauens, Eph. 4. Neuerthelesse, he did not by ascending, chaunge his humane nature into his godhead, or so shed it out that it shuld be euerywher with his godhead, although the vniõ of them be inseparable.

The frute of Chrysts ascension is manifolde, according as it is easy to gather by diuers places of scripture.

The first frute therfore is, that Chryst is a triumphour ouer his enimies, which are sinne, death, the deuill, and hell. For these enimies hath he vanquished, and triumphed ouer them by his glorious ascension. He topped out sinne when he was made a sacrifice for sinne. Allone as sinne was topped away, death was disarmed: for sinne is the sting of death. When death was once destroyed, the deuill lost his force and weapons. Lastly, for as much as hell deuoureth onely them that are under sinne, death, and the deuill: it foloweth that Chryst being the conqueror of sinne death, and the deuill, did also ouercome hell.

Secondly, he ascended, to be our head, which ascended into heauen first, that he may shew the way vnto vs: whereupon John. 14. I go my way to prepare you a place, and I will take you vp vnto mee.

Thirdly, he ascended, that hee might from heauen spread the beames of his power ouer all the world. Eph. 4. He ascended aboue all the heauens that hee might fill all things. Then is he not ascended to be utterly away from vs: but that with his present power hee may rule heauen and earth and be present with his Church vnto the ende of the world.

Fourthly, he ascended, that he might giue giftes to men. Eph. 4. And he hath giuen, some Apostles, some Prophets, some

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some Cuangelistes, and some teachers. That is to say, hee ascended, that he might bee effectuell in the ministerie, confirming it by wonderfull miracles, and sealing it in the barmes of men.

Fifthly, he ascended, that wee might haue an aduocate in heauen. 1. John. 1. If any man sinne, wee haue an aduocate with God the father, Iesus Chryst the rightuous, and hee is the propitiation for our sinnes.

Sixthly, he ascended, that he might draw our harts vnto himself. Math. 6. Where as is thy treasure, there is also thy hart. Coll. 3. If yee bee risen again with Chryst, seeke the thinges that are aboue, where Chryst sitteth at the right hand of the father. Our conuersation then must bee in heauen, where our Saviour sitteth in glorie, to whom with the Father and the holy Ghoste bee honour, prayse, and glorie without ende. Amen.

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The Gospell. John. xv.



Hen the comforter is come, vvhom I vill send vntoo you from the father (euen the spirite of truth vvhich proceedeth from the father) hee shall testifie of mee. And yee are vvitnesses also bicause yee haue bin vvith mee from the beginning. These things haue I saide vntoo you, bicause yee should not bee offended. They shall excommunicate you, yea the time shall come, that vvho soeuer killeth you shall thinke he doth God high seruice. And such thinges vvill they doo vntoo you, bicause they haue not knowne the father, neither yet mee. But these things haue I tolde you, that vvhen that houre is come, yee might remember then, that I tolde you. These things saide I not vntoo you, at the beginning, bicause I vvas vvith you.

The



The exposition of the text.

**H**is Gospel also is a part of that sermon that Chryste made to his Disciples the night before he suffered, the summe wherof we haue herd a while ago. This text conteyneth the promise of the Advocate the holy Ghost, who shall be present in the Church when it suffereth persecution by the wicked worlde. For Chryst telleth vs, it will come to passe, that wicked men, and specially the Jewes, shall be carped with so great woodnesse ageynst the Church, that vnder the pretence of Religion, they shal rúne with might and mayn vpon the godly, yea and persuaue the worlde, that it is a certeyne seruice of God to kill the godly: and to cast them out of their congregations. And he sayeth, that the cause of this outrage, is ignoraunce and blindness: that is to wit, that they neither acknowledge the wrath of God ageinst sinne, nor vnderstande the benefites of Chryst. The places are thre.

- 1 The office of the holy ghost, and of the ministers of the word in the Church.
- 2 A warning least the godly being offended at the stumbling block, should renounce that profession & faith.
- 3 Of the crosse of y godly, & of their glorious deliuerance.

Of the firste.

**A**nd vwhen the comforter shall bee come, vvhom I vwill send you from my father, he shal beare vvitnesse of mee: yea and you also shall beare vvitnesse. These words containe the first doctrine of this Gospell, namely that the holy Ghost and Apostles, and their successors must beare witnesse of Chryst. Concerning the holy ghost, these things are gathered out of the text. First that he is one God with the father and the sonne. Secondly, that he is a distinct person from the father and the sonne. Thirdly, that he proceedeth from the father & the son. And fourthly, y he is giuen to the church by Chryst.

## The .viij. Sunday after Easter.

And why he is giuen to the church, it is here declared, namely that he may be a comforter: that he may be a teacher of the truth: and that he may beare witness of Christ. Of which offices, I will therefore speake the more briefly, because the same things are too be repeated upon Whitsun Sunday.

Why is he called a comforter or Advocate: Like as by this terming of him, is giuen an inkling of the persecution and accusing or condemning of the church by the heathenish world: so is it also expressly ment thereby, that it shall not be forsaken of Christ in the time of persecution, but that Christ sendeth it an advocate, namely the holy Ghost.

The properties of this advocate are foure: First, that he be at hande to his Client, that is, to him that suffereth violence or wrong, or is accused by the wicked world. Secondly that he take vpon him the case of eche man, yea and of the whole Church, as his owne case. Thirdly, that he teach and admonishe him that erreth, and instruct him that he be not ouerthrowne in his case. Fourthly, that he comfort him in his trouble. Therefore when the holy ghost is called an advocate, it is ment thereby, that he is the defender of the Church, that he taketh the case thereof vpon himselfe: and that he teacheth and comforteth the church.

Agein, the text saith, that the holy Ghost shall be the teacher of truth. By which name is shewed, first that men can not obteyne healthful truth, of their owne disposition and nature. Secondly, y the doctrine of truth is not of the lawe, but of the Gospell. For reason of his owne inclination dooth (after a sort) vnderstande the doctrine of the law. And thirdly y the holy ghost worketh mightily both in the teachers and in the learners. For he maketh the teachers to vnderstande the truth, and the learners to receiue it. And therefore we are admonished to call vpon the teacher of truth, that he may giue vs the key of knowledge: and to beware that we drawe not away from vs that same most pure spirit, through our vndernesse. For in as much as he is holy, that is, cleane;

chast,

chast, and a maker of others holy, he dwelleth not in an vn-  
pure harte: that is to wit, in suche a hart as tumbleth it selfe  
in his owne filthines, and defileth it selfe as a swine by wal-  
lowing in the myre.

Besides this, he sayth: This holy Ghoste shall beare wit-  
nesse of mee. Of whiche office the ministers of Gods woꝛde  
also shal be partakers.

But what dooth the holy Ghoste witnesse of Chryste: and  
what shall the ministers of the woꝛd witnesse of him? First  
the holy Ghost and the ministers of Gods woꝛde beare wit-  
nesse of Chryst, that he is very God accoꝛding to the Scrip-  
ture, one in Godhead with the father and the holy Ghoste, as  
wee professe in our Creed. Secondly the holy Ghoste witnes-  
seth, that Chryst is very man accoꝛding to oure Crede: who  
was conceived by the holye Ghoste, and boꝛne of the virgin  
Mary. Thirdly y<sup>e</sup> holy Ghost witnesseth, that Chryste though  
he be bothe God and man: yet is but one Lord, one Chryste,  
one person, accoꝛding as our Creed beareth recoꝛd, & Chryst  
also of himself, when he sayth: No man goeth vp into heaue,  
but he that came downe from heauen, the sonne of man that  
is in heauen. Fourthly the holy Ghoste beareth witnesse of  
Chrystes office, that he is a bishop and a king. A bishop vere-  
ly, whiche with his owne sacrifice pacifieth the wꝛath of the  
father, and by his intercession bringeth vs vnto GOD. And  
a king, in that he hath vanquished our enemies, death, sinne,  
the Deuil and hel, and shall come to iudge the quicke and the  
dead. These foure things dooth the spirit witnesse of Chryst.  
These foure things are deliuered vs coꝛcerning Chryst in our  
Crede. These foure things shall all godly ministers of Gods  
woꝛd witnesse of Chryst, til he come to iudgement.

*Of the second.*

**T**Hese things haue I spoken to you, that yee shold not be of-  
fended. Chryst dooth the to vnderstand, to what end he spake  
so much of the church, of the holy ghost, & of his death & resur-  
rectio: y<sup>e</sup> is to wit, y<sup>e</sup> being coꝛfirmed by these things, they shold



## The. vj. Sunday after Easter.

not be offended with the rest of the world. This admonishment is necessarie at all times: for the world is full of stumbling blocks. Who e (sayth Chryst) be vnto the world for offence: meaning, that they are like to buy it dear, that fall from the Gospel by cause of offences. Now to the intent every one of vs may iudge a right concerning an offence, I wil set forth a full doctrine concerning offences.

An offence in general, is whatsoeuer keepeth a man backe from the righte course of the Gospell, that is to saye, eyther word, dede, or outwarde apperance (if I may so terme it) whiche is to any man a cause or occasion of stumbling, or of being offended, so as eyther he be hindred or else step aside from the right course of saluation.

Of this stumbling block there are moe kindes than one. For there is one offence or stumbling block whiche is called giuen: and another that is called, taken. Which what maner of ones they be, I wil declare by definitions and examples.

An offence giuen, is that which riseth eyther of som word or dede that is euill in it selfe, or else of some word or dede, that is indifferent, that is to wit, neyther good nor euill, but cast forth out of season. Both of these is streightly forbidden by Gods word, and Chryste him self auoucheth it to be better for a man to be drowned in the middes of the Sea, than to giue occasion of offence to any bodye. The examples are these: Arrius denyed Chryst to be God, whereby he caused many to stumble, and was a cause of endlesse damnation, bothe to him selfe, and to many others. Dauid by his aduourtrie was a stumbling block to all the inhabitants of his Realme, and had pearished for euer, if hee had not repented. Against this stumbling block prayeth Salomon, when he sayth: Keep me frō the snare that they haue layd for me, & from the stumbling block of the that work wickednesse. The most part of the world stumbling at this block, stick in damnation, & daily many fall headlong into destruction by dashing agaynst this stumbling block, bothe primatey & publikly. Primatey are offended

offended children, seruants, and maried couples. Children see their parents absteine from Gods seruice, and they abstaine likewise. They heere their parentes sweare, and they sweare as well as they. They heere them talke of ribandry, and by and by they folow their example. For wicked things tickle fastest in minde. They see them bibbing, deceyting, and dealing vntruely with their neighbours, and they like good scholars lerne the same trades. But wo be to them by whō such stumbling blockes are made. For they with the whirle winde, and tempest of their stumbling blockes, do throwe downe and beate out the crop of Christs church.

This household stumbling block is the seede of all euils in the world. For such things as childre lerne of their fathers & mothers, they keepe stil when they be old, and also teach the same to their children. Wherefore the parentes that feare god, must take exceeding great heede, that they be not stumbling blockes to their owne children. Wherefore let them talk godlyly, let them doo all things rightly. Let them serue God, and stirre vp their children to do the like, and let them bring the vp in correction and nurture of the Lord, according as Paul admonisheth: and let them alwayes bear in mind this saying of Christ, which is witten in the ninth of Mark: whosoener offendeth one of these little ones that beleueth in me, it were better for him that he had a millstone hanged about his neck, and were cast into the sea.

Moreover, this offence is committed also as wel by the magistrate, as by the subiects. As whē Hieroboam set up a calfe in Samaria to be worshipped, & when the same man playing the tyrant did persecute the holy prophets of God. But this offence is most greivous in ministers of churches, when they either by lewd doctrine or corrupt life, give occasion to many to speake euill of the Gospel, and minister special occasion of falling to them that be weak, as are conuuls persons, whozenongers, drunkards, murderers, & such others do offend the Church with their behauiour: Which sort the

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zelous Bishoppes ought to dispose, least they by their falling, should draw many more with them to decay. Neither are subjects too be excused in this behalfe: for we see what the world is: all are corrupt. Who offendeth not in doing kinnesse: who giveth not occasion of stumbling by accusing himselfe rashly to swearing: where is there one among a number, that layeth not some snare or other to stumble at?

Howbeit, because offences given, are not all of one sort (for some are given by a word or deed that is euill in it self, and other some are given by a word or deed not euill of it self, but done or spoken out of season: ) It is too be knowne, that the first kind without exception is too be shunned of all men that haue regarde of everlasting saluation. But as for that offence that is given by a thing indifferent, is not alwayes too be eschewed, but we must deale according to this difference of men. Some men are strong, as they that already know the Chrystian libertie. Some are weake and haue the beginning of Religion, but are not sufficiently settled in the christen libertie. Other some are obstinate, unable too be taught and wilfull. The first sort is not offended at the vse of things indifferent, but rather reioyleth in the chrystian libertie. The thirde sort are offended, but thou shalt not care for them, for they are the enemies of Chryst. Neither shalt thou abstaine from the vse of things indifferent, for their sakes; and much lesse shalt thou abstaine from true vertues: as are the true worshipping of God, true inuocation, and true confession of the son of God. Neither shalt thou abstaine from true doctrine, but after the example of Chryste, teache thou and professe thou the true Gospell, even in sight of hell gates. For so did chryst: so did y<sup>e</sup> prophets: so did the apostles: yea and all the godly of all ages. It is wont too be commonly sayd, that he y<sup>e</sup> iudgeth aright, teacheth aright, & doth aright, ought not for any offence, too forbear any thing y<sup>e</sup> is aright. This surely is most true, and is confirmed by the examples of Chryst



of Chryst & his apostles. But as concerning the middle sort of men (that is to wit, the weak) the rule of Paule is to be noted: Rather thā I wil offend my weake brother, I wil eat no fleshe while I live. After the same rule it is to be deemed of other things indifferēt. For in all our doings there is a consideration to be had of mutuall charitie and edifying.

Nevertheless this offence giuen, wherof we haue already spoken, hath yet another difference, take of y difference of the persons. For some persons are set in some roome of authoritie: & other some are inferiours leading a priuate life. The offence y is giuen by a persone set in any authoritie, is muche moze græuous than y which is giue by a priuate person y is placed in no office, & therfore it deserueth greter punishment, both in respect of y person him selfe, who defileth the place to which he is promoted by God, & also for other mens sakes, to who he by his leud example hath giuen a moze forcible cause of falling. For euen as the greater a stone is that falleth frō a high rocke, the moe pæces it maketh in the fall: Euen so the greater state that a person is of, & the higher y he is placed in degree of dignitie, so many y mo dæweth he down with him when he falleth. Likewise also a minister of Gods woꝛde, sinning in drunkenesse, whoredome, manslaughter, or any other crime: is a greater stumbling blocke, than a souldiour, a courtier, a mariner, or a ploughman, and therfore is to be restrained and punished with greater punishment: For he dæweth moe with him vnto decay. After the same manner is to be deemed of others. Dauid in the Realme of Iewrie was not an aduouterer and a murderer alone: yet notwithstanding, his sinne (by reason of the offence that grew thereof) was moze horrible than the faultes of other men in Gods sight: wherfore it was punished also with græuouſer punishments, specially of the body. Suche moze græuouſly sinneſh a drunken maſter of a house, than a seruante. For he is an example vnto his whole houtholde: but this other (as a despised person) is not taken for any example, excepte

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it bee of as leude as him selfe. And thus farre as touching an offence giuen.

An offence taken, is that whiche any man taketh to him selfe at other mennes wel doings, or other wise: and it is of two sortes. Humaine & deuillish. Humaine, is partly of vngodly folk, partly of godly folk. Of vngodly folke, when they are offended, eyther at the doings of the godly, or at the free vse of things indifferent, or else at the outwarde countenance of the Church. For when the vngodly see the godly distressed vnder the crosse, & to bee (as it were) outcasts in the world, the vngodly take thereby an occasion of a sorer fall. As the Jewes, which were offended at the lowhynesse of Chryst and the misery of his Church: after which sorte many at this day also are offended at the woundes of the Church. Contrariwise, the godly take offence, when they see the wicked flourish: when the Church is oppressed by tyrants: when many guiltlesse persons are punished: and when they see the Church turmoiled with heresies. But they overcome this stumbling block againe, partly by the strengthening of the holy Ghost, partly by the examples of Chrysts church, and partly by earnest prayer: neyther is there any better remedy agaynst the stumbling blockes of this kinde, than to set agaynst them the continuall custome of God, who suffereth his Church to be soe troubled with sundry miseries in this world, for the intent it may in time to come be glorified with his beloued sonne our Lord Iesus Chryst.

The Deuillish offence taken, is when men preposterously catch occasions, whiche they stretch to a further libertie of sinning. Doubtlesse the cause why Cham scoffed so malapertly at his father, was that he might purchase to him selfe liberty to sin without controulement. There be very many such now a dayes, which euer narrowly picke out the faults of the holy fathers (as the incest of Noth, the drunkennesse of Isaac, the crueltie of Abrahā, the adulterie & murder of Dauid, the perurie of Peter, the hard yoke that Ioseph layde vpon the

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Egyptians, and the grieuſe gathering of Zacheſ) to the in-  
tent they may ſel themſelues to al naughtineſſe. Pea rather  
they ſeek by mennes bites, how they may haue them ſelues  
to the contempt of God. Wherefore not without cauſe, this  
kinde of ſtumbling is called deuiliſh, as the whiche is ſhewed  
by with ſlanders to the contempt of God.

**T**he third place is of the perſecutiō or croſſe of the church:  
for whiche place looke beſore in the thirde Sunday after  
Eaſter.

**¶ Upon the feaſt of Pentecoſt, which**

*we call Whiſſonday.*

**¶ The Goſpel. John. xiii.**

**I**F yee loue mee keepe my commaundementes, and I  
will pray the Father, and hee ſhall giue you another  
comforter, that hee may abide with you for ever:  
even the ſpīte of truth whom the world cannot re-  
ceyue, becauſe the world ſeeth him not, neither knoweth him.  
But yee knowe him: for he dwelleth with you, and ſhall be in  
you. I will not leaue you comfortleſſe, but will come too you.  
Yet a little while and the world ſeeth mee no more. But yee ſee  
mee. For I live, and yee ſhall live. That day ſhall yee knowe that  
I am in my Father, and you in mee, and I in you. Hee that heareth  
my commaundementes and keepeth them, the ſame is hee that  
loueth mee. And hee that loueth mee, ſhall be loved of my Fa-  
ther, and I will love him, and will ſhewe my owne ſelfe vnto  
him. Iudas ſaith vnto him (not Iudas Iſcariot) Lord, whatſo-  
doone that thou wilt ſhewe thy ſelfe vnto vs, and not vnto  
the world. Ieſus anſwered, and ſaid vnto them: If a man love  
mee, hee will keepe my ſayings, and my Father will love him:  
and we will come vnto him, and dwell with him. Hee that lo-  
ueth mee not, keepeth not my ſayings. And the woord whiche  
yee heere, is not mine, but the Fathers whiche ſent mee. Theſe

Y.v.

things



things haue I spoken vntoo you, beeyng yet present vwith you. But the comforter vvhich is the holy Ghost vvhome my Father vvil sende in my name, hee shall teache you all things, and bring all things too your remembraunce vwhat so euer I haue sayd vntoo you. Peace I leaue vwith you: my peace I gyne vntoo you. Not as the vvorlde giueth, giue I vntoo you. Let not your hartes bee greued, neyther fear. Yee haue herd hovv I sayd vntoo you: I go, and come ageine vntoo you. If yee loued mee, yee vwould verely reioyce, bycause I sayd, I go vntoo the Father. For the Father is greater than I. And novv haue I shevved before yee, that vwhen it is come too passe, yee might beleue. Heereafter vvil I not talke many vwoords vntoo you. For the Prince of this vvorlde commeth, and hathe naught in mee. But that the vvorlde may knowe that I loue the Father. And as the Father gaue mee commaundement, euen so doo I.

The exposition of the text.

**T**his feast which we call Pentecost, that is the fiftith daye, was ordeyned in remembraunce of the confirmation of the Gospell, the fiftith daye after Chrystes resurrection. For that day, our Lord sent the holy Ghost from heauen, who late bypon the Apostles visibly in likenesse of flambes of fire, and hee (according to Chrystes promise) not onely leadeth the Apostles into all truthe, but also certifieth the whole wo:ld, that Iesus Chryst is in heauen, who from thence confirmeth his doctrine by this wonderfull deede. For like as the fiftith day after the Jewish passeouer which they ate first in Egypt, the law was giuen, and the doctrine thereof confirmed with great miracles according as it is writtten, Exod. 19. Euen so after the true Passeouer, (that is to wit, after the killing of the Lamb of GOD which is Chryst) Gods wil was to confirme the Gospell of his Sonne, with this wonderfull deede, that is, by the visibly giuing of the holy Ghoste, according as we shall here more largely in the lesson at Euenlong.

Now let vs enter vpon the most sweete Gospell, which also is a peece of that long Sermon that the Lord made to his Disciples the day before he suffered. The summe of the text that you haue herd, is, that Chryste giueth a true marke of faith and loue of God, and of the frute of the same sayth and loue, namely that the disciples should haue quiet consciences through the holy ghost, whom he promisseth that the father shall send in his name. Also Chryst giueth them to vnderstand of his victorie against Satan, that euen by this victorie the world may know, how well the father loueth it. And al these things tend to þe strengthening of his disciples, least through offence of the crosse, they might go backe from their profession. The places are foure,

1. The true marke of sayth and of the loue of God.
2. The frute and vse of keeping the word of God.
3. Chrysts promising the holy ghost the comforter.
4. Of the peace that Chryst promisseth to those that bee his.

*¶ Of the firste.*

If a man loue mee, he will keepe my sayings. Let vs marke these words aduisedly. For they shew a true mark of faith & of the loue of God. He that loueth Chryst, heareth him willingly: He willingly keepeth that which he heareth: And he willingly doth that which he keepeth. For these things are by nature ioyned together. What is it is a custome among men, that they do not without wærinesse heere those persons towarde whom they are not very well wanded. And that contrarywise they couet nothing more, than with all attentione of mind, to heere those whom they loue entirely: specially when they know they speake many things sagely and wisely to their welfare and profit.

But, what is the saying of Chryst? First to repent. For so did his messenger John Baptist and he himself also begin his preaching. Herby is uttered his affection towarde vs: For without repentance it is impossible to be saved.

¶ After:

Whereupon he saith, except ye repent, ye shall all perishe. Secondly, to beleue the Gospel, that is, to beleue assuredly that Christ is such a one towards him, as he is declared to be in his Gospel to be, that is to wit, a Saviour, a Justifier and a Redeemer. The end of this faith is the health of our soules. Peter. 1. and in John. 1. He that belieueth in the Sonne hath euerlasting life. Thirdly, to bring forth fruits by this faith: first deuotion to godward, as seruice of God, Secondly, innocencie of life, and keeping holy both of mind and body. Thirdly, loue of our neighbour, flowing out of a true faith, a pure heart & a good conscience. And fourthly to do the work of our vocation in feare, to the glory of God and profit of our neighbour. All these vertues are beautified with true patience, which is a certain obedience towards God vnder the crosse. He that will be my Disciple (saith the Lord) let him take up his crosse and follow mee.

What? Wherefore requirest thou so many things? Are we not iustified & saued by faith alone? Yes, it is true. But there is a difference to be put betwixt the causes of saluation and the obedience that God requireth of those that be his. We are iustified by faith only: but when we are iustified, we are made new men: that is to wit, the sonnes of God, and hence forth we must (after the example of our father) lead a new and blessed life.

But here is to be considered also, that as there is a double marke of the children of God: so ther is a double marke of the children of Satan. The marke of the children of God is one while inward, and another while outward. The inward is repentance, faith, godlinesse, & good conscience. The outward is hearing of Gods word: and honest conuersation among men. For as Christe sheweth here that the loue of his word, and the hearing of it, is a marke of his Disciples: so Peter requireth honest conuersation among men, whereby God may be glorified, & his church edified. But the inward marke of Satans children is, to be without faith, without godlinesse,



godlynesse, to haue an euil conscience, and euil affections to haue the maistrie. The outward mark is, outward contempt of the word, and a leude life. Mark wel these marks, and let every man examine him self, to whether he bee to bee accounted among the children of God, or among the children of the Diuel. If he perceine him self to bee among the children of Satan, let him pul back his foot out of hand, least he be thzolon headlong into damnation sooner than he looked for. If he perceine him self to bee among the children of God, let him giue God thanks, and desire encrease of faith, lone, and other vertues: let him desire to bee strengthened by the holy Ghoste, least he bee withdzawen from his godly and holy race by the sleights of Satan.

*Of the second.*

**A**Nd my father vwill loue him, and vvee vwill come vntoo him and dvvell vwith him. Here are reherſed the moſte ſwaete frutes of keeping the word of God.

The firſte frute is, that the Father loueth ſuche as keepe Chryſtes word. For he holdeth them right deere in his beloved. Ephe. 1. How great a good thing this is, it may bee vnderſtood hereby, that thoſe which beleue not in Chryſt abide vnder Gods wꝛath, according to this ſaying: He that beleaueth not in the ſonne, the wꝛath of God abideth vpon him. Where as the wꝛath of God is, there is ſinne, death, damnation, hel, the tirannie of the Deuill, and (to bee ſhozte) all miſchiefe. Contrarywiſe wheras is the lone of God, there are the enemies overcome, there is ſaluation, there is ioy, there is life euerlaſting. Wherefore let vs think vpon this firſt frute of keeping Gods word, that by thinking thereon we may be kindled the moze to loue the word.

The ſeconde frute is, and vvee (ſayth he) vwill come vntoo him. Than the which comming there can bee no greater honour. If God the father, the ſonne and the holy Ghost come to him that keepeth Chryſtes words, vndoubtedly it ſoloweth, that

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that they came not to him before. But that hee was in the diuels power, and in the kingdome of darkenesse, where death and damnation reigne. It is a great friendship if a King come to his subiect, it is a great honoꝝ to be visited of a mans bet- ter: but vnto this honoꝝ none other is comparable, that God the father, God the sonne, and God the holy Ghost come vnto a man that loueth Chꝛyst, and kepeeth his sayings.

The third frute is, that the Trinitie not only cometh to a man that kepeeth Chꝛists sayings, but also maketh his dwelling with him, & abydeeth in him. Chꝛist meaneth by this most sweete promise, that those whiche haue Chꝛystes word and keepe it, are the temples of the Trinitie, in whome dwelleth the father, the sonne, & the holy Ghost. And although that all the whole church is called one church of God: yet is euery seuerall Chꝛistian a seuerall temple of the holy Ghost. Behold how princely a promise this is. If any body should promise a miserable man a great treasure of gold, he should haue good cause to be mery and reioyce, that of a poꝝ and wretched creature, he should become a riche and happie man. But here is promised a moste incomparable treasure, namely the dwelling of the Trinitie in vs, whiche farre surmounteth all the treasures of the worlde.

But what doth the father when hee dwelleth in a man: what doth the sonne: what doth the holy ghost? The father with his might sheldeth and defendeth the men in whom he dwelleth, against the rage of sathan: whereas sathan executeth ful power vpon all beleuers. The sonne with his wisdom and light, teacheth and lighteneth them against all mistes of all manner of darknes. The holy ghost with his holinesse, sanctifieth, consecrateth, & anoynteth them to be the Prophets, Kings, Pꝛests, and sainds of the Lord. As he Prophets, because we see those things with the eyes of our faith, which no bodily care is able to conceiue. Of this Propheticall office speaketh Joel, according as Luke also maketh mention. Act. 2. As he Kings, partly because we are made the childꝝ of God by

by the victorie of Christ: and also because that by the power of Christ, we reigne ouer death and hel. Lu. 21. I appoynt vnto you a kingdome, like as my father hath appoynted vnto me. To be preestes, because when we beleue in Christ, we haue authoritie to offer vnto GOD the sacrifice of prayse: we haue libertie to cal. vpon God through Iesus Christ our only mediator and high preest: we haue authoritie to teach Gods word. Howbeit euery man according to the maner of his calling. And to be saints, because that through faith in Christ, we are accounted as pure as if we had fulfilled y<sup>e</sup> law to the uttermost. Behold what a nuber of frutes the keeping & louing of Christs word bringeth with it. Where can be no greater dignitie, there can be no greater gloze, there can be no hono<sup>r</sup> or wo<sup>r</sup>ship more excellent. But what shal we lerne by it? To liue wo<sup>r</sup>thy so great hono<sup>r</sup>, that we by our owne negligence d<sup>r</sup>ine not God out of our hearts: but rather that we exalt him with continual prayses, in true godlinesse and sanctificatio. That so great wo<sup>r</sup>ship ought to put vs in mind herof, Peter teacheth, 1. Pet. 2. where he sayth thus: you are a chosen generation, a kingly preesthood, a holy nation, a people whom God claymeth proper to himselfe, that ye should set forth his works, who hath called you out of darknesse into his wonderfull light. You that in times past were no people, are now the people of God, you which in times past obteyned no mercy, haue now obteyned mercy. Wherevpon the Apostle inferreth: Absteyne therfore from fleshly lustes which fight ageynst the soule, and make your conuersation honest among the Heathen. As many benefites of God then as we beere of towards vs, so many spures shall there be to pricke vs forward to godly and holy lyfe. Wherefore sth Christe here promyseth so great things, and sth that the heauenly Trinitie dwelleth in them that beleue: Let vs endeuor to be cleane and pure, as it be cometh Gods temples to be, Let vs be spiritual things, that we may reigne ouer sinne, and not serue it any more, in the lustes thereof.



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Let vs be priests that may offer quicke sacrifices vnto God, and call vpon him by sayth in Chryst. Let vs be saints and segregated from the heathenish routes of the world, that we fall not into our former filthinesse again.

*Of the thirde.*

**A**Nd the comforter, the holy Ghost vvhom the father shall sende in my name, he shall teach you all things. This is Chrysts promise, whereby he promisetht his Disciples the holy ghost. We haue herd before what is the worthinesse of the Chryistians: Now let vs heere what is toynd with this worthinesse. And bicause I am not able to vtter these things according to their worthinesse, I will (after the manner of babes) prattle of eche thing that is spoken in this royall promise. These few words therfore do containe seuen poynts concerning the holy ghost, the which I will reberse bradly, and apply them to our vse. For these points containe the causes why the holy ghost is sent and giuen.

First he is called an Advocate. Although I haue spoken somewhat an eight dayes hence concerning this name: Yet peraduenture it shal not be amisse to repete it againe to day.

Therfore he is called an Advocate (that is to say a spokesman,) bicause he is at hande to the afflicted and doeth teache them, comfort them, & take their cause vpon him as his owne: and in conclusion compelleth vs to crye out, and to say with all our hart: Abba father, haue mercy vpon vs for thy sonnes sake, whom thou hast giuen to be our Raignour. And this is the first cause why the holy ghost is giuen.

The second is, that he may quicken vs, and therupon he is called a spirit. Now there is a double life. The one naturall, wherethrough all liuing creatures liue: and this endureth for a short time, for it is swallowed by death: and the other life is of God, from which Paule sayeth, that all those are strangers which haue not knowen Chryst. The author of this life is that spirit of Chryst, which he promised to his disciples.

ciples. This is not of short continuance: but euerlasting, as which is proper to the euerlasting God. And this life liue al they that beleue in the sonne of God, Gala. 2.

The thirde cause of sending and geuing the holy ghost, is that he may make vs holy, of which operation he is called holy: and he maketh vs holy, at what time he woorketh faith in vs, when he regenerateth vs, when he refozmeth our vnderstanding, affections, and will: and to bee bryefe, when he bringeth to passe that wee become newe creatures, and liue according to the will of God.

The fourth cause of sending & giuing the holy ghost vnto vs, is that he may stablish a certeyne louingnesse among vs: and therfore he is said to bee sent from the father to his children. For as the father embraceth his children with an inward kindnesse & loue: so he desireth nothing moze, than that the childre folowing the nature of their father, should mainteine brotherly loue among them selues. Thus too doe it becommeth them that acknowledge God to bee their common father. As for those that refuse to doe so, either they neuer were his children, or else they are shamefully growen out of kind from the nature of their father.

The fifth cause of sending the holy ghost is, that wee may lerne of him, in what sort our heavenly father is mynded towards vs. Therfore the Lord sayth: and he shal teach you all things. What? Shall he teach any other thing than y<sup>e</sup> which the Prophets and Moyses haue taught? Or any other thing than is deliuered vs in the scripture? No forsooth. For he shal teach the self same things. Doth not y<sup>e</sup> scripture suffice? Yes, it sufficeth as in respect of doctrine, but not as in respect of our capacitis. For although wee heere the word a thousande times: yet is it vneffectuall vnlesse he teache within. For auoynting (as sayth the Apostle) teacheth all things.

The sixth cause of sending and giuing the holy ghost, is shewed in this saying, in my name. By which saying is signified the vttermost ende or the final cause why the holy ghost

## Whitson Sondag.

is giuen: which is, that they which beleue in Chryst may be saued. For in as much as Chryst is our saluation, & that the holy ghost is sent in his name: there is no dout, but he is sent for our saluation sake.

The seuenth cause is, that he may confirme Chrysts word in vs. He (sayth Chryst) shall teach you all things: he shall put you in mynde of all thyngs that I haue spoken vntoo you. These things are signified bræfly concerning the holy ghost, in our Gospel that is red this day in our Church: mo things are noted yet moze bræfly in our Cræde, which are, that the holy ghost is very God, that he is the thirde person in Trinitie, that he quickeneth and sanctifyeth, & that we must leane vnto him by liuely sayth, as vnto the father and the sonne. But as concerning these things we shall heere moze another time, and haue herd moze a while ago.

### *Of the fourth.*


**M**Y peace I leaue vntoo you, my peace I giue vntoo you not as the world giueth doo I giue you. This promise of Chryst is right great also, and much greater than the world vnderstandeth. Doth not Chryst say, (as we haue herd of late) in the world ye shall haue tronble, and they shal cast you out of their sinagoges: It is so. Therfore Chryst maketh a difference betwene the two sortes of peace: betwene the peace of the world, and his peace. What maner of peace the peace of the world is, there is no man but he vnderstandeth. But what maner of peace Chrysts peace is, onely the children of God vnderstande. For it is that peace whereof the Gospell speaketh, and of which I haue entreated abundantly the first Sunday after Easter. Neuerthelesse to the intent I may bræfly repeate the same things: The peace of Chryst is our reconcilement vnto God, the remission of our sinnes, the giuing of the holy ghost, and euertasting life, according to this prayer of the Church: O God which by the lightning of the holy Ghost hast taught the hartes of the saythfull, giue vnto vs that peace which the world cannot giue, and that our hartes may




may bee quiet. This peace the sonne of God graunt vnto vs,  
to whom with the father and the holy Ghost bee honour and  
glory for euermore. Amen.

Upon Whitson Monday.

¶ The Gospel. John. iij.

 O GOD loued the vvorlde, that he gaue his one-  
ly begotten Sonne, that vwho so euer beleeueth  
in him, should not perishe, but haue euerlasting  
life. For God sent not his sonne intoo the vvorlde  
too condemne the vvorlde. but that the vvorlde  
through him mighte bee saued. But hee that be-  
leeueth on him, is not condemned. But hee that beleueth not,  
is condēned already, bicause hee hath not beleued in the name  
of the onely begotten sonne of God. And this is the condemna-  
cion: that light is come intoo the vvorlde, and men loued dark-  
nesse more than light, bicause their deedes vvere euill. For euery  
one that euil dooth, hateth the light, neyther commeth too the  
light, least his deeds should be reponed. But he that dooth the  
truthe, commeth too the light that his deeds may bee knowvne,  
hoyv that they are vvrought in God.

The exposition of the Text.

 E heard yesterday how the Gospel of Iesus  
Chryst was confirmed by a wonderfull mi-  
racle, namely that Chryst sent the holy ghost  
from heauen in a visible shape, whō not one-  
ly the Apostles felt, but also al that wer that  
day at Hierusalem sawe: accordyng as Luke  
declareth. Act. 2. This day the Church setteth forth a Gospel,  
wherin Chryst comprehendeth a summe of that doctrine, for  
the confirmation whereof the holy Ghoste was giuen vpon  
Whitsonday. Chryste talketh with Nicodemus, who was  
one of the Pharisees and a Prince of the Jewes, as wee shall  
heere moze at large vpon Trinitie Sunday.

Z.ij.

Vnto

## Whitson Monday.

Unto him doth Chryste (in the texts whiche I recited euen now) declare the causes of saluation and damnation, & sheweth from whence commeth the originall bothe of saluation, & also of damnation. He sayeth that Chryst was giuen, to the intent that they which beleue in him shoulde be saued. The reste hee witnesseth to sticke still in their damnation, as wee shall clearly see in the exposition of the text. The places.

- 1 The commendation of Gods louingnesse and mercy towards men.
- 2 The instrument wherby Chrystes benefites are applied to men, is sealed.
- 3 A comfort for the godly ageinst the temptation of sinne and iudgement.
- 4 The difference betwixt the beleuers and the vnbeleuers.

### ¶ Of the first.

SO GOD loued the worlde, that he gaue his onely begotten Sonne. In these few words is commended vnto vs the louingnesse and mercy of God: and that not by naked words, but by a deed most excellent of all others. For it is not a true loue, which eyther lyeth hid in the hart only, or sitteth in the tong: but which proceeding from the innermore affection of the hart, vttereth it selfe by word and deepe. How then doth God loue here? He loueth in such wise, that he gaue euen his owne sonne to be the price of the ransome for the redemption of the worlde, that he might by his death redeem them that were adiudged to death & damnation. Of this loue of God speaketh Paul. Rom. 5. God condemneth his loue towards vs, in that when wee were yet sinners, Chryst dyed for vs. And Rom. 8. If God be on oure side, who can be against vs? Who spared not euen his owne sonne, but gaue him for vs all. We daily behold great tokens of Gods loue towards men, in al our whole life, & in the gouernment of things. Notwithstanding, that loue whiche so shineth for the in the matters of this life,

is scarcely a slender shadow of that most excellent loue wherewith he embraceth vs in his sonne, whom he hath giuen to most bitter death for vs. This loue of GOD hath exceeding mercy going with it, of which Moyses, the Prophets, and the Psalmes doe preach in many places: out of whom I wil take a few testimonies, to confirme our belæse concerning Gods good wil towards vs. Moyses Exo. 34. saith thus. O Lord God of power, mercifull, and gentle, and of much compassion, and true, which extendest mercy vnto thousands, which takest away iniquitie, wickednesse, and sinne. Deut. 5. I am the Lord thy God that sheweth mercy vnto many thousands that loue me and keepe my commandements. Esai. 16. And his throne shalbe prepared in mercy. Jonas. 4. for I know that thou art a gentle and merciful God, patient and of much compassion, & a forgiver of mens wickednesse. Dauid Psal. 2. The earth is full of the Lords mercy. And the. 102. Psal. As farre as the heauen is from the earth, so hath he strengthened his mercy vpon them that feare him. Also Psal. 103. The mercy of the Lord is from generation to generation vpon them that feare him, and his rightuousnesse vpon their childrens children. Also in the same Psalm. The Lord is merciful and gentle, slow to anger, & great in mercy, he dealeth not with vs according to our iniquities, neither rewardeth he vs according to our misdoings: but as high as the heauen is aboue the earth, so much hath his mercy surmounted towards them that feare him. As the father pitieth his children, so doth the Lord pitie the that feare him. There be many such testimonies of scripture, which set out vnto vs the vnspeakable loue and mercy of God, and shew the largenesse of the same loue and mercy, and the effect and applying thereof. For the largenes of gods mercy is same in these poynts, that it extendeth it selfe vnto thousands; that it filleth the earth, & that God pitieth as the father pitieth his owne children. The effect or frute of it is same in this, that it taketh away sinne, that it iustificeth sinners, that it acquiteth of þe due penaltie. This mercy is groo-



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ded in his sone, bicause he by offering himself in sacrifice hath satisfied Gods iustice, & by his obedience towards the law of God, hath purchased rightuousnesse vnto vs. This mercy is applied to them that loue God, & feare him, & keepe his commandments: that is, to them that beleue in Christ, which thzough faith perfozme new obedience. But as touching this matter, moze is to be spoken in the second place. Let vs heere consider moze deeply the woꝝds of the text. God so loued the vworld (sayth he.) **W**ho loueth? God. **W**hom loueth he? The woꝝld. **H**er say thy self, & think vpon this woꝝd. **H**e loueth this woꝝld: *Ergo* his healthfull louingnesse perteyneth not to the Iewes only, foꝝ they ar but a pcece of y<sup>e</sup> woꝝld. **H**e loueth the woꝝld: *Ergo* he loueth not only a certeine few of y<sup>e</sup> woꝝld, as the holy & vertuous y<sup>e</sup> are in the woꝝld: but rather Christ cam into y<sup>e</sup> woꝝld of purpose to saue y<sup>e</sup> sinners. **W**hat meneth he then by the woꝝld? **A**l men that are in y<sup>e</sup> woꝝld. **B**ehold the Lamb of God (saith Iohn) which taketh away y<sup>e</sup> sinnes of the woꝝld. And again, gods wil is y<sup>e</sup> al men shuld be saved. As oft therfoze as we heer y<sup>e</sup> God loueth the woꝝld, let vs think our selues to be a parcel of that woꝝld which he loueth. **H**ow falles it out then y<sup>e</sup> he loueth vs, considering y<sup>e</sup> we are sinners? **G**od findeth two things in vs. **O**ne whiche he himselte hath made, and another which cometh of our selues. **W**hat we are men consisting of soule & body, it pꝛocceeth of him: **T**his his creature God loueth. **B**ut that we are sinners, we haue it not of him, but it pꝛocceeth of our selues. **T**his doth God hate, & foꝝ the clensing heereof hath he giuen his sonne: & willet that those which wil be partakers of his mercy, shoulde mortifie it in theselues by continual repentance. **B**ut how doth God loue the woꝝld? **S**o as he hath giuen his sonne foꝝ to haue to wit that he shoulde take vpon him the sinne of the woꝝld, & die foꝝ it vpon the crosse. **S**urely it is a great lone, that which there can be none greter. **B**ut reason is heere offered, which vnderstandeth not Gods purpose, and obieteth in this wise. **I**s not God almighty? **Y**es surely. **C**an he not do what he listeth

Nes undoubtedly can he. Had it not bin better then if he had shewed his loue towards men by some other meane? Aust in answereth. If hee had done otherwise, neyther would y haue liked thee. It pleased him (saith Paul) too saue the vnbelauers by the foolish preaching of the Gospel. Wherefore setting aside the iudgements of reason, let vs saye with David: Thy worde is a lanterne too my fete. Also this is too bee knowne, that God is not only almighty, but also most iust, most merciful, and most wise. Mankinde was salne into sinne. What did Justice require in this case? Surely that mankind should bee punished according too the greatnesse of his sinne. Nowe as his sinne was infinite (for the infinite goodnesse was defaced therby:) so Gods iustice required that eyther mankind should suffer endlesse punishment, or else that rightfull amends should bee made in stead of the punishment. This amends could none make but God. But forasmuch as God ought not too bee punished: the sonne of God tooke mannes nature vpon him, and in it made satisfaction for the sinnes of the worlde. And so God shewed himself not only almighty, but also most iust, most merciful, and most wise. For he alone found out the way which reason could not find. He gaue his sonne, who by his heavenly power overcame sinne, death, the Devil & Hel: who of his mercy hath receyued vs: who with his rightuousnesse hath satisfied the iustice of God: who through his wisdom hath found out the way of saluation.

*Of the second.*

**T**hat all that beleue in him shoulde not perishe; but haue euerlasting life. Here is the instrument set forth whereby the benefites of our Mediatour Christ are applyed vnto vs. Nowbeit forasmuch as these are the wordes of the sonne of God, and the chief floure or pith of the whole scripture: I wil list them one by one, and shew what doctrine is too bee gathered of euery word.

First hee sayth; All. This word all remedyeth two mosse greuous temptations: whereof the one is of particularitie,

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and the other of vntwozthinelle for the multitude of sinnes. There are diuers that confesse God too bee mercifull too many for Chzistes sake: but they dout whither so great a good turne pertaine too them selues or no. This is a soze temptation, the whiche the sonne of God remedyeth with this one woꝝd all. For if Chzistes benefite extended not it self too all, he would in no wise haue sayd all, but many or some. Let vs then giue the praise of truth vnto Chziste, and let euery man thzoughly persuaue him self, that Chzistes benefites belong to him also. Ageine another temptation riseth of the thinking vppon the greatnesse of sinnes, whiche temptation the miseries of this present life encrease. This dooth Chziste remedy also by this woꝝd all. For hee sayth not euery iust man, or that committeth the lesser sinnes: but all: that is to wit, euery one that is found within this wide woꝝlde. This also confirmeth the pꝛice of our redemptiō. The blud of Chzist (saith Iohn) cleanseth vs from all iniquitie: that is too say, from all that whiche wee doe amisse contrary too the law of God. Therefore let no man despaire by reason of the greatnesse of his disease. Dure Physicion Chziste is wise, and hath an effectuall remedye against all diseases, namely his owne death and obedience.

Then foloweth the second woꝝd: that beleueth: by whiche woꝝd mākind is disseuered into two soꝛts of men: of whom the one beleue, & the other beleue not. They beleue, whiche persuaue them selues that Chzist is fauozable to them, according too his pꝛomisse: and they beleue not, whiche despise the gospel, and wil not credit Chzist: & these perish thzough their owne default. Merely the benefite extendeth it self too al men, & is offred too all according too Chzists commaundement: but it is receined of the beleuers only, according too Chzists commaundement and pꝛomisse. Go yce into the vvhole vworld & preach the gospel to al creatures. He that beleueth shalbe saued. Behold, the benefite is offred vnto all: but only the beleuers take hold of it: the rest perish thzough their own default. For althoughe that God of his mercy is willing too haue all men saued:



saued: yet wil hee of his iust indgement, that the vnbeleuers perish, whom hee would haue saued, if they had not refused to embrace their saluation by faith.

The third word is on him: For hee is saued that beleueth on him, that is, on the sonne of God, very man, the saupoure of the world Iesus Chryst. What is it to beleue on him? It is to despair of thy self, and to hope for all good at his hand.

The fourth word is, should not perish. In this saying are shewed two things: firste that all whiche beleue not on Chryst are subiect to the sentence of damnation. And secondly that men bee acquit from this sentence of dānation, by the merites of only Chryst thzough sayth only. This therfore is the greatest benefite of the Gospel, to bee set free from deserved destruction and endlesse damnation.

The fifthe saying is: but haue life euerlasting. This is the cheefest benefite of the Gospel. Endlesse death is due to vs by oure owne desert: eternall life is due to vs by the deserte of Chryst, so that wee leane vnto him by stedfast sayth vnto the end. By these things now is to be gathered a firme differēce betwixt the lawe and the Gospel, and betwēne woꝝkes and sayth: The lawe promisseth eternall life: but it is to them that doe the lawe. But bicause no man is able to fulfil the lawe, it foloweth that no man can atteine life by the lawe. The Gospel promisseth eternal life freely to all that beleue in Chryst, bicause Chryste hath for all suche satisfied the rightuonsnesse of the lawe. Sayth therfore receyueth that benefite freely whiche the lawe offereth without condicion of fulfilling the lawe. Notwithstanding, when wee haue obteyned this benefite by faith, we must doe woꝝkes, not to the intent to deserue Heauen and euerlasting life by them, but as Gods Childzen to performe true obedience to our Father, and to shew oure sayth by our frutes, in all godlynesse and honestie.

*¶ Of the third.*

For God hath not sent his sonne intoo the vvorlde too comdemne the vvorlde, but that the vvorlde mighte bee saued by

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him. Hee that beleueth in him is not condemned: but he that beleueth not is iudged already, bycause hee beleueth not on the name of the onely begotten sonne of GOD. These wordes containe a thirde place, that is to wit, comforte and terrour. For if bothe comforteth the godly acknowledging their sinnes: and putteth the stubborne in feare, that wil not beleue in Chryste. Nowe for as muche as GOD easily sawe what the weaknesse of men was (and chiefly of those that earnestly think vppon the sentence of the lawe) and sawe the wilfulnesse of no small number: hee applyed his word vnto them bothe. For the first sorte, when they heere how all that yelde not full obedience to the lawe, are subiecte to the sentence of death, can not but be dismayed at the threathings of the law. Those therefore both Chryste comforte, and sayeth: GOD hath not sent his Sonne to condemne the worlde, but that the worlde might be saued by him. Hee speaketh of his first coming into the worlde, whiche was to saue sinners that fall to amendment. For hee vsed this swete allurements: Come vnto mee all ye that laboꝝ and are laden, and I wil refreshe you. Also, I came not to call the righteous, but the sinners to repentance. As many then as obey Chrystes voyce, and repente, are free from the iudgement of damnation. For thus sayeth the trueth: Hee that beleueth in him, is not iudged. That is to say, with the iudgement of damnation. This promise wil comfort vs ageinst the sentence of the lawe, and of our owne conscience. For hee that shall bee iudge of the quick and the dead, sayeth openly. Hee that beleueth in him, is not iudged. The trust vnto this promise shalbe needful for vs in y<sup>e</sup> houre of death, ageinst the threathings of the law, y<sup>e</sup> dreadfulness of death, y<sup>e</sup> flames of hel, & the tyrannie of the deuill. For it cannot come too passe, y<sup>e</sup> the euerlasting trueth should lie. Whereto concerning the comfort of them y<sup>e</sup> beleue. Concerning the terroꝝ of them y<sup>e</sup> wil not beleue y<sup>e</sup> gospel, it foloweth: but he that beleueth not, is iudged already, bycause he beleueth not in the name of the only begotten son of God. what? Shal ther the  
bee

has none other iudgement: Yes: the son of man shal come to  
iudgement in his time, according as he hath promised. What  
meeneth he then by saying: He is already iudged, y is to say:  
condemned. By this saying, he sheweth what manner of ones  
all the childre of Adam be without faith, y is, without Christ  
our mediatur: namely that they be iudged (y is to say, con-  
demned) y is to wit, as in respect of y cause & the matter. For  
the cause & matter of their dānation is in themselves, which  
is the transgression of gods lawe & wilfully rebelling against  
God. Besides this, the sentence of the lawe spoken long ago  
when he had first created man, & after ward repeted in moūt  
Sinai, is that althey are cursed that obey not God according  
to his commandement. Unto this curse are all they tyed  
that beleue not in the Sonne of God, who alone hath ta-  
ken vppon him the curse of them that beleue in him. That  
this is so, wee are done to vnderstande by the things that  
folowe. And this is the iudgement, that light is come intoo  
the worlde; and men haue loued darkenesse more than light.  
That is to say, therfore shall men be damned, because they  
haue not receined the light of the son of God by faith: but  
rather would abide still in their owne ignorance, and that  
by reason their works were euill.

¶ Of the same thing thus said as before

¶ Our Lord was chadde in this world, that he might bring us  
I come too the light, lest his woorkes should be hid.

¶ When thēnes will scale, they loue the darke: so men that  
are not yet borne again by faith in Christ to do wel, are ca-  
ried with might and mayne unto naughtinesse, and therefore  
do hate the light of the Gospel. Where contrarywise he that  
dealeth brightly with a good conscience, cometh to the light,  
that is to say, doth his woorkes openly, and is not afraid, that  
men shoul see the. That is to wit, he that cometh to the light  
of Christ, and hath lerne of his spirit to do wel, he abideth  
no longer in the darkenesse of ignorance, but endeuereth  
to make like the childe of light. Hereby then we may  
lerne



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learne, first the difference betwene them that beleue, and them that beleue not. For the difference is to be found out by their works, as the Lord sayth in an other place: A good tree bringeth forth good frute: and an euil tree bringeth forth euill frute. Ageine we may learne, that the light of the Gospel cannot abide that we should be wrapped in our olde darknesse. To this purpose make so many exhortations of Chryst and his Apostles. In Mathew the Lord sayth: Let your light so shine before men, that they may glorifie your heavenly father. And Paule sayeth: We are the children of light, walke as in the light. After the same maner also speaketh Peter: Unto which lively stone reiected of men, but chosen and honored of God, come you, and as lively stones be builded vpon it a spirituall house, and a holy priesthood, to offer spiritual sacrifices, acceptable to god through Iesus Chryst. Let no man thinke therfore, that the Gospel giueth libertie to sinne. The Gospel deliuereth from sinne: Wherefore it will not that we should any more yeeld our selues vnder the yoke of sinne, when we are once rid of it. If (sayeth our Saviour) the sonne haue set you free, ye shall be free in deede. He that committeth sinne, is the slaue of sinne. When sith we are set free by Iesus Chryste, let vs vse our freedom in such wise, as we may be the seruants, not of sinne, but of God, through Iesus Chryst our Lord. To whom be honour for euer. Amen.

### The third holy day in Whitson weeke.

The Gospel.

John. x.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11.



Truly, verily, I say vnto you, he that entred in not in by the doore into the shepefold, but climbeth vp some other waye, the same is a theefe and a murderer. But he that entred in by the doore is the shepheard of the sheepe: To him the porter openeth, and the sheepe heer

his

his voice, and hee calleth his owne sheep by name, and leadeth them out. And vwhen hee hath sent forth his owne sheepe, hee goeth before them, and the sheepe folow him: for they know his voyce. A straunger wil they not folow, but wil flee from him: for they knowe not the voyce of straungers. This Pro- uerbe spake Iesus vntoo them, but they vnderstoode not, vyhat things they vvere vyhiche he spake vntoo them. Then sayde Ie- sus vntoo them ageine: Verely, verely, I say vnto you: I am the doore of the sheepe. All (euen as many as come before mee) are theeves and murtherers, but the sheep did not heare them. I am the doore, by mee if any enter in, he shalbe safe, and shall go in and oute, and finde pasture. A theefe commeth not but for too steale, kil, and destroy. I am come that they might haue life, and that they might haue it more abundantly.

### The expolition of the text.



**V**herd yesterday of the euerlasting life whi- che wee attaine by faith in Chyiste: & this day is shewed vnto vs the true doo, and the true doo, keper, least any man might stray from the righte gate of eternall life, and seeke an other way or doo, by whiche he cannot come to eternall life. Now for the intente wee may the better vnderstand the texte of this Gospel, wee must marke the occasi- on and purpose or dyiste therof, wherby the effect of the mea- ning may be gathered. The occasion was this. Chyiste hea- led a blinde man, that had bin blind from his birth: by which deede hee shewed his Godheade, and that hee was the Messias, whiche had bin promised long agoe. But the Pharisses and Scribes (who at that time were counted the shepherdes of Gods people) were offended, as they that enuyed Chyist, the hono, of the Messias and true shephearde that was promised. Ageynst the vngodlyneste of whome, Chyiste maynteyneth and vpholdeth him selfe to be the true shepeheard. His dyist therfoze is to shewe the true shepfolde, that is, to define the true

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true Church, wherof hee alone is the true shepheard. Thus haue wee the occasion & drift of this sermon. And the summe of it is, that he bothe confuteth the Scribes (whiche vaunted them selues to be the true shepherds) and auoucheth himself too hee the true shepheard, in whose shepfolde hee as many as here his voice and follow him, and depart from strangers: that is to say, from false shepherds. The places are two.

1. Of false shepherds.

2. Of the true shepheard and shepfolde.

### Of the firste.

Verely, verely, I say vntoo you, hee that entreth not intoo the sheepfolde at the doore, but climbeth in another way, hee is a theefe and a murtherer. This is the description of a false Prophet. And by setting forth the example of one, hee signifieth all false Prophets. Hee is a false Prophete that entreth not in at the doore. What is it, not to enter in at the doore? It is to appoint another way to saluation than Chryste onely. When whosoener strayeth from Chryste, strayeth from the doore, & is a false shepheard. *Arius* denyed Chrystes Godhead: therfore did hee stray from the doore, for Chryst is very God. *Phorimus* denyed Chrystes manhood: therfore hee strayed from the doore, for Chryste is very man. *Sabellius* made two persons in Chryst: therfore strayed hee from the doore, for Iesus is both God and man, one Lord, and one Chryste. The Baptistes say, wee are not saued by the onely merite of Chryste: therfore they straye from the doore, for Chryste alone is the Sauoure of the worlde. The Pharisees and Papists thrust vpon vs mennes traditions in steede of the Gospel: wherfore they stray from the doore, and enter intoo the shepfolde (that is, intoo the Church) by another doctrine, than the doctrine of Moyses, the Prophets, the Psalmes, and the Apostles, for this is to climbe in another waye. Wee maye therfore note hereby the true mark of false Prophets, which is to climbe intoo the shepfolde some other way than by the  
very



very gospel of Chryſt, or than by Chryſt himſelf, and to take  
 upon them the office of teaching. Theſe falſe teachers are the-  
 ues and murderers. They are murderers after a double  
 manner. Firſt, in that they thought their owne doctrine too  
 be ſufficient to ſaluation, & the only doctrine that ſed: when  
 neuertheleſſe there is no vnderſtanding of the word, but  
 if Chryſt open, and as it were vnbolt the dore. Secondly, ſo  
 that they deuised alſo new traditions of their owne brayne,  
 which they thought too be auaylable to ſaluation: accordyng  
 as we manifeſtly ſee it to haue bin cuſtomably done by the  
 Papists, which haue taught, that this work, this Paſſe, this  
 Roſarie, this praying vnto Saints, and this order, deſerued  
 ſaluation. They are theues mozeouer, firſt bicauſe by their  
 craftineſſe, they take away the true doctrine. 2. Cor. 11. lyke  
 as the ſerpent deceyued Cue by his wilineſſe. Secondly, ſo  
 that whē they haue ſtolne away the true doctrine, they ſoyll  
 in a wycked doctrine, wherethrough they ſtengthen the  
 handes of the vngodly, and diſcourage the heart of the right-  
 eous. Ezech. 34. thus ſaith the Lord God: I will ſeek out my ſheep, as I ſought  
 out my ſheep, when they were loſt.

But what meeneth it that it ſoloweth in the ſort, As ma-  
 ny as came before mee, are theues and murderers? Came not  
 Moyses, Elias, Elay, Eliſeus, Jeremie, Daniel, & many o-  
 thers before Chryſt? If they came before him, they wer the-  
 ues & robbers, accordyng as y<sup>e</sup> lord in this place auoucheth o-  
 penly. They are ſaid to come before Chryſt, & come without  
 Chryſt, & come without his doctrine and ſpirit. But the holy  
 prophets of God came with Chryſts ſpirit and doctrine: ther-  
 fore they came not before Chryſt, neyther were they theues  
 & murderers, but true ſhepherds of Chryſts ſheepfold. Here  
 byd Anſelm ſaith wel: They come w<sup>th</sup> him, & come with good  
 word. I (ſaith he) am the way, & truth, & the life. If he be the  
 truth, they come with him & be true. As many then as come  
 w<sup>th</sup> him, are theues & murderers, & is to ſay, they come of  
 their owne heads, to y<sup>e</sup> intent to ſeale & kil. They are theues  
 bicauſe they ſay that that is theirs which is an other mans:

and

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and they are murtherers because they also kill that which they haue stolne. So then how great daunger there is in false teachers. They clayme Chrysts flocke to them selues like theues: and they kill them like murtherers. Vpon good cause therfore doth Chryst in the Gospel warne all men to beware of false prophets, that is of false teachers that bring not with them Gods truth.

### ¶ Of the second.

**B**Vt hee that entreth at the doore, is the shepherde of the sheepe. Here he entreateth of the good shepherd, and desireth him to be the good shepherd that entreth in at the doore. There are foure sorts of good shepherds. For first God himselfe is called the shepherd of his sheepe, according to that which is written. Hierem. 22. Behold, I wil gather the remnant of my flock out of al lands, into which I had cast them out, and will bring them ageine into their owne grounds, and they shall increase and be multiplied. Also Psalmie. 23. The Lorde is my shepherde, I shall want nothing: he shall put me in a place of pasture. Secondly Chryst, God & man, is also a true shepherd, as he himselfe witnesseth in this gospel, and as we haue herd euen now. I am the good shepherd: which thing he proued by that that he redeemed his sheepe with his owne life. The thirde kinde of shepherdes are the godly teachers, of whom the Lorde speaketh in Hieremie: I will raise up shepheardes among them, and they shall feed. And Chryst maketh Peter a shepherd, when he saith: feed my sheepe. The fourth kinde of shepherds is the ciuill magistrate. Whereupon king Dauid is called the shepherd of the people: and in olde time kings were called shepherds of people. Nowbeit the Lorde in this Gospel speaketh not of the first and last kinds of shepherds, but onely of the middle sorts of shepherds: that is, of himselfe and other godly teachers of the Church: of whom I will speake somewhat, howbeit briefly, because I spake of this matter a while

while ago. A good shepheard therfore in generall is, first he that entreteth in at the doze, that is, which cometh with Christ and bringeth the true Gospel, as the prophets and Apostles did in old time, and as all do at this day as many as teache the Gospell purely. Secondly, he that feedeth the sheepe, not with rotten but with wholsome foder, namely with the lively word of God. Thirdly this dozekeeper or porter openeth: that is to say, Christ maketh the word effectually and awaylable to the saluation of the sheepe. For vnlesse Christ open, in bayne is the labour taken, and the sheepe are not fed to any purpose. Fourthly, he calleth his owne sheepe by their names: that is to say, he knoweth his sheepe, he loueth them, and embraceth them with a singuler care. Fifthly, he goeth befoze them. How? In doctrine, lyfe, and Crosse. For a good shepheard must be a pattern to his flocke in doctrine, lyfe, and crosse. Sixthly, his sheepe folow him, that is to wit, in purenesse of doctrine, in holynesse of lyfe, and in patience vnder the crosse. But why do his sheepe folow him? First because they know his voyce: Secondly because they flee fro a stranger: for they know not his voice. We haue here a descriptiō, not only of a true shepheard, but also of the true sheepe, which are in one sheepfold of the chiefe shepheard God. What is the sheepfold? It is the catholike church. Who bee the sheepe? All that heere the voice of the shepheard, folowing him and fleeing from strange shepherds, who in deede are no shepherds but theues and murderers. Here are the differences to bee held betwixt the true Church and the false Church. The proper marks of the true Church, are these: which whoso hath not, let him know that he is none of Christs sheepfold.

Which are these marks of the true Church, or of Christs true sheepfold? The first is the vncorrupted voice of the heavenly doctrine, according to this saying: My sheepe heere my voyce. The second is the right vse of Baptisme. The third is, the vse of the Lords supper according to Christs institution. The fourth is the vse of the keys according to Christs com-



## Whitson Tuesday.

maundement. The fifth is the Crosse. The sixth is mutuall loue among Chrysts sheepe. The seventh is mutuall prayer one for another. And the eight is the mayntenance of the ministerie of gods word. These are the true marks of Chrystes church, the which a man may comprehend in fewer wordes. As we may say, that the first mark of Chrysts sheepe, is the vncorrupt voice or preaching of the gospel: the second, the lawfull vse of the Sacraments: and the third obedience towards the ministerie of the word. For in these three are contained the other eight that I set.

We haue in generall who is a good shepherd, and who bee the true sheepe. Now let vs apply them to examples. First, vnto Chryst the chiefe shepherd and vnto his sheepe. And after ward to other ministers of the word, who vnder Chryst are also called shepherds.

Chryst proueth himselfe to bee a good shepherd, by that he giueth his life for his sheepe. For he came downe fro heauen to seeke that was losse, to heale that was diseased, and to close by the wounds which the wolues had giuen his sheepe. This shepherd went before his sheep in purenesse of doctrine, innocencie of life, & crosse. He feedeth his sheep with the healthful fodder of God, that is, with the word of the gospel. He gathereth together his stray sheepe. He keepeth away the wolues with his sheepehook. And to bee briefe, he setteth by nothing so much as by the welfare of his sheepe. His sheepe are Abel, Abraham, Isaac, Jacob, David, Joseph, Anna, Mary, Simeon, and many others, whiche leauing their error, gaue eare to Chrysts voyce, following him in doctrine, lyfe, and crosse, who they shall follow in glorie also, in their time. For if we suffer with him, we shall bee glorified with him. His sheep at this day, are as many as beleue the gospel, and serue Chryst in true profession and godlinesse.

Now what reward Chrysts sheepe shall take for at their shepherds hande, who is both the doore and the doorekeeper, Chryst himselfe sheweth, when he sauyth: If any man enter by me,

by mee, he shall bee saued, and he shall go in and out, and shall finde feeding. That is to say, if any man leaue the darknesse, and followe mee that am the light, hee shall go in, namely by fayth: and hee shall go out, by profession, godlynesse, and charitie: and hee shall finde feeding, that is to wit, by the worde of life in this worlde, and by euerlasting blisshednesse in the life to come.

Besides this, good shepherds are all godly ministers of the worde, whiche followe Chrystes example in feeding of their sheepe. Suche a one was Elias, suche a one was Hieremie, suche a one was Esay, suche were the Apostles, & suche now a dayes are all they that preache Chryst sincerely and go before their sheep in doctrine, life, and crosse, whiche see not the wolves, but kepe them from Chrystes sheepfold with the sword of the spirit and earnest prayers. These also haue sheep of their owne, those that heare their voice, and followe them in doctrine, godlynesse, & patience. What? doe not their sheepe belong vnto Chryst only? Yes, that doe they. How then saith hee that they belong to the shepherds that feede them? They are their shepherds in respecte of charge: but they are onely Chrystes in respect of possession and owne ship: for hee hath purchased the sheepe vnto him selfe with his owne precious blood. But in as muche as we haue lately heard the sermon concerning the shepherde and his sheepe, I will say no more of them heer, but wil betake you all to our chiefe shepherd Iesus Chryst, to whom with the father and the holy Ghoste be honour and glory for euer. Amen.

### Upon Trinitie Sunday.

The Gospel. John. ij.



Here vvas a man of the Phariseys named Nichodemus, a ruler of the Iewes. The same came vntoo Iesus by night, and sayde vntoo him: Rabbi, vvee knowe that thou art a teacher come from god: for no man could do such miracles as thou doost,

Aa. ij.

except

## Trinitie sunday.

except G O D were vvith him. Iesus aunſwered and ſayde vntoo him : verely, verely, I ſay vntoo thee : excepte a man bee borne from aboue, he cannot ſee the kingdome of God. Nichodemus ſayde vntoo him : how can a man bee borne vvhen hee is olde? can hee enter intoo his mothers vvombe and be borne ageyne? Iesus aunſwered : verely, verely, I ſay vntoo thee, excepte a man be borne of vvater, and of the ſpिरite, he cannot enter intoo the kingdome of God. That vvwhich is borne of the fleſhe, is fleſhe, and that vvvhiche is borne of the ſpिरite, is ſpिरite . Maruaile not thou that I ſayde vntoo thee, yee muſte bee borne from aboue. The vvvinde blowveth vvhere it luſteth, & thou heareſt the ſound thereof, but thou canſt not tell vvhen it commeth, nor vvwhyther it goeth : So is euery one that is borne of the ſpिरite. Nichodemus aunſwered, and ſayd vntoo him : how can theſe thinges bee? Iesus aunſwered and ſayde vntoo him : Arte thou a mayſter in Iſraell, and knoweſt not theſe things? Verely, verely, I ſaye vntoo thee : VVee ſpeake that vvee knowe, and teſtifie that vve haue ſeene, and yee receyue not oure vvitrneſſe. If I haue tolde you earthly things, and yee belecue not : how ſhall yee belecue if I tell you of heavenly things? And no man ascendeth vp intoo Heauen but hee that came downe from Heauen, even the Sonne of man, vvvhiche is in Heauen. And as Moyses liſte vp the Serpente in the vvildernesse, even ſo muſt the Sonne of man bee liſte vp : that vvhoſoeuer belecueth in him, perishe not, but haue euerlaſting life.

### The expoſition of the Text.



His feaſte may woꝛthely be called the feaſt of our Creē, or of our Faith. For it is ordeyned to the intent folke ſhould in the Church be taught concerning God, who is one and true in ſubſtance, and thre in perſons : and of benefites towardeſ the Church. For after that Chryſte and his benefites: the louingneſſe of the Father in ſending his ſonne into the woꝛlde : and the ſending of the holy



holy Ghost too comfort the Gospell, had bin intreated of, the former Sundayes: the Church thought it convenient too knit al these things together, and too teach them as this day, too the intent the things that were declared at large, might briefly bee brought too remembraunce again. And the church setteth forth this text of the gospell, which you haue herd, for a very good purpose. For in it are set forth Gods benefites towards his Church. For as the Father sente his Sonne, y he might become a sacrifice for sinne: so is the holy Ghost giuen too beget the beleuers ageyn, vnto euerlasting lyfe. The summe of this present Gospell therefore is, that those whiche are begotten ageyn in the sayth of Chryste, are heires of eternall lyfe, by the benefite and merite of Chryste, whom the father hath sent. Now to the intent we may keepe a certein order, I will in this sermon entreate.

1. Of the knowledge of God.

2. Of the spirituall regeneration or new birth.

3. Of that most comfortable saying of Chryste, as Moyses lifted vp the serpent in the wilderness: so must the Sonne of man also bee lifted vp. &c.

*Of the firste.*

For as much as too know God, is lyfe euerlasting: it standeth men in hand too loke for the true knowledge of God. The knowledge of God is of two sortes. The one is heathenish, naturall, and philosophicall: and this is vnperfect: For the wyle men of the worlde, whiche were not instructed by Gods word, erred in foure poynts. First in the substance of Gods Godhead. Secondly in the persons. Thirdly in his prouidence. And fourthly in his will. The Epicures are billyed out of all men, who denied that there is any god at all. The wise men which confessed that ther was but one God, misbained of his substance. For they thought not him to be God, who is the Father, the Sonne, and the holy Ghoste. Next they denied they ought concerning the persons. As for Gods prouidence, some of them toke it quite away. Other some de-

tryed it to be vniuersal. For they were of opinion, that god  
 cared for the greate things, but not for these earthly things.  
 As for Gods will concerning free mercy, they were vtter-  
 ly ignorant of it: but that he will one day punishe the stub-  
 borne, they were warned by the recorde of their owne con-  
 science. But from whence had the heathen this slender know-  
 ledge, such as it is: Dauid and Paule witnesse, that they had  
 this knowledge of God by his creatures. For Paule in the  
 first to the Romanes sayth: That whiche is to be knowne  
 concerning God, was manifest vnto them. For God dyd  
 shew it vnto them. So that his invisible things, that is to  
 say, his eternall power and godhead are vnderstood and sene,  
 by the works from the creation of the world, to this intent  
 that they might be without excuse. Dauid also sayth: The  
 heauens declare the glorie of God, and the firmament shew-  
 eth his handy works. That is to say, the heauen that was  
 se, sheweth God the workmaister therof. The effect of all  
 philosophicall knowledge concerning God, cometh to this  
 point: first man by beholding the things that are created,  
 is brought to this point, that he confesseth ther is some body  
 by whom all these things were made: and by whose power  
 all things are gouerned: and hereby he must of necessitie be  
 drawne to this eternall power and godhead: for it must ne-  
 edes be, that he, that made all things, must be of auncienter  
 continuance than all the things that are made, and so conse-  
 quently without beginning. And it foloweth of necessitie,  
 that this incomparable power whiche suffizeth to rule so  
 huge a work, must needes be more excellent than any other  
 power, be it neuer so exceeding. Now this is the selfe same  
 thing that we call God: who ageyn, wilke he be only one,  
 surely is not he that made all things, nor that ruleth all thin-  
 ges, and therefore neither everlasting, nor almighty, no  
 nor G O D. This is the summe of that whiche the wyle  
 men of the world do knowe concerning God. Of whiche  
 knowledge the vs is of thre sortes. The first is, that men  
 may

may acknowledge God by his creatures: secondly, that whe they knowe him they should worship him: and thirdly, that when they knowe God, and worship him not; they shoulde be inexcusable. The firste and seconde are the prope ende of knowing God. The thirde is accessarie through mans owne faulte. Another knowing God commeth of the Scripture, or of Gods word, which knowledge is byeliey conserned in the Apostles Creede: whiche is, that we beleue there is but one God: that we beleue there is thre persons in one Godhed: that we should know Gods will, and his benefites towards his church: & that we should knowe the mean, by whom we may be made partakers of the benefites of the holy trinitie.

Nowe be it to the intent we haue the fuller perceiuaunce of this knowing of God, I will set and typonnd foure points concerning this helthful knowledge of God, wherof the first shalbe a confirmation y there is but one God. The second, a declaration that ther be thre persons in that one godhead. The thirde, what is to be considered in euery of the persons severally: & the fourth what is the helthful vse of knowing God. First the confirmation is to be fetched out of recordes. And as for recordes y confirme the vnitie of God, I wil take them out of Moyses, the prophets, the Psalmes, and the writings of the Apostles. Moyses. Exod. 26. Denty. I am the Lorde thy God that brought the out of the lande of Egypte, thou shalt haue none other Gods before me. Deut. 32. Herken O Israel the Lorde our God is one God. E. say. 43. Before mee there is no God made, neyther shall there be any after me. I am, I am God, and there is no sauoure besides me. 44. I am the first and the last, and besides me; there is no God. Psalm. 82. What is God but the Lorde of hostes, and who is liuing, but our God? Psalme. 124. 8. What knowe that there is none other God? What one. 1 Tim. 2. There is one God. These recordes and many other, do evidently conuince, that there is but one God, whiche thing the Catholike Church also confesseth, when it sayth: *Agios unus inus Deus* in the words of the Creed.



## Trinitie Sunday.

The seconde of the persons. That there be three persons in one godly nature, not multiplyed but abyding one in number: Reason is not able to conceive. Wherefore this is a misterie rather to be reuerenced, than to be serched. Hieronymus sayth Bernard. To serch this, is a poynnt of rashnesse: but to know it, is eternall life. And Salomon: He that is a sercher of his maiestie, shall be ouerwhelmed of his glorie. Wherefore lette vs in this behalfe, keepe our reason prisoner vnder Gods warde, and let vs beleue the testimonies of the scriptures concerning so greate a misterie. The reason why the Church beleneth that there be three persons in one nature of Godhead, is this: There is but one God, whiche thing is already proued by many testimonies. The father is God, the sonne is God, the holy Ghost is God. Ergo the Father, the Son, & the holy Ghost is one God. That the Father is God and likewise the Sonne, and the holy Ghost, it is to be proued foure wayes. First by the clere words of the Scripture. Secondly by their works. Thirdly by the worship which is due to the Father, the Sonne, & the holy Ghost. And fourthly by the continuall consent of the Church.

The wordes of the Scripture are clere. Math. 3. The Father speaketh from heauen: the Sonne standeth in the riuier, the holy Ghost cometh down in likenesse of a Dove vpon Chryst. John. 5. There are three that beare witnesse in Heauen: the Father, the sonne, and the holy Ghost, and these three are one.

Againe, their works shewe the samething. The Father createth, the Sonne createth, the holy Ghost createth. The Father iustifieth, the Sonne iustifieth, and the holy Ghost iustifieth. The Father governeth all things, the Sonne governeth all things, and the holy Ghost governeth all things; These works of creating, iustifying, and governing, are proper vnto God. Wherefore in as much as they are attributed to the Father, the Sonne and the holy Ghost alike, we must of necessitie confesse the Godhead of them.

The

The same thing is also confirmed by the worship of them. The Father is prayed unto, the Sonne is prayed unto, the holy Ghost is prayed unto. But none is to be prayed unto save only God, neyther is any to be beleued on, saving God only: Wherefore the father, the sonne and the holy Ghoste are one God.

Whereunto also pertaineth the consent of the church. This is the Catholick sayth, that we worship one God in Trinitie, and the Trinitie infinite, neyther confounding the persones, nor deuiding the substance. For the persone of the Father is one, the person of the sonne is another, and the person of the holy Ghost is another.

The thirde is, of those things that are to be considered in the persones. In the persones there be foue things to be considered: 1. The substance, 2. the persone, 3. the distinction of the persons, 4. the works, and the will.

The substance or nature of the father, the sonne, and the holy ghost, is all one. For the father is not one thing, the sonne another thing, and the holy ghoste a thirde thing: for the substance of the godhead is one, and the nature simple. And therefore the father is sayd to be in the sonne and the holy ghost: the sonne in the father and the holy ghost: and the holy ghost in the father and the sonne.

The second thing that is to be considered in the Trinitie, is the persones: that is to wit, that there is one persone of the father, another of the sonne, and another of the holy ghost. In this Trinitie of persones nothing is before or after other, no thing greater or lesser than other: neyther in time, because all the persones are coeternal: nor in nature, because all are of one selfe same substance: nor in dignitie, because they are coequal: nor in understanding, because they are comprehended in understanding all together.

The thirde thing that is to be considered in the Trinitie of the persones, is personall distinction. And here is first to be marked, how God is discerned from creatures. And next

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how the persones of the Godhead are discerned one from another. The distinctions by which God is discerned from creatures, are these. First, that in one undivided nature not multiplied, there be three persons. Secondly that God is an everlasting mind. Thirdly that God is the creator. Fourthly that God is in the world & above the world. And fifthly that God is in all places, & yet congeined within no place. These five properties are incident to God only, and to no creature.

The persones are distinguished one from another, by double properties, inward and outward. The inward, are to beget, to be borne, and to proceed. The father alone begetteth the sonne: the sonne only is borne of the father: the holy ghost only proceedeth from them both. The outward properties are to send, and to be sent: Only the father sendeth the sonne and the holy ghost: are sent, but after a others manner. The sonne being sent, took vpon him mannes nature, wherein hee was made a sacrifice. The holy Ghost is sent into mens hearts: to kindle a new light in their miydes.

The fourth thing that is to be considered in the persons, is the work of the Trinitie. Wherein is the rule of sustinuted to be observed. The works of the Trinitie (as in outward becom) are undivided: notwithstanding the property of eche person. The father createth, the sonne createth, and the holy Ghost createth. The father regenerateth, the sonne regenerateth, & the holy ghost regenerateth. But the father createth by the sonne, and the holy ghost preserveth the things created. The father regenerateth in the sonne, by the holy ghost.

The fifth thing whiche I sayd was to be considered in the persons, is the will: which what one it is, these things folow ing do declare. 1. First the workes past and present. 2. The commandementes. 3. The threatenings and promises of the law. 4. The promises of the Gospell, Examples: and his imparcialitie, and that hee is no acceptor of persons. All these things together teach, that God is angry with sinners, & will punish them, and that he will forgive the sin of all those that



See to the Mediator, and give them everlasting life, without  
having respect of any nation or people.

For remaineth the use, which is manifold. First there-  
fore, these things will frame our iudgement aright con-  
cerning God. For we must acknowledge God to be such  
a one, as he hath shewed himself to be by his word & record,  
according to the verse: *Believe thou that which thou hearest,  
which he hath shewed he lent thee.* Secondly, these things  
teach us to have a right opinion concerning the creation,  
which is the worke of the whole Trinitie. Thirdly, to have  
a right opinion concerning the reparation of mankind, which  
is also the worke of the whole Trinitie, as is sayde aforesaid.  
Fourthly, these things instruct us how to call upon God aright.  
For invocation is to be directed to this God alone, which is  
the father, the sonne, and the holy ghost. Fifthly, these things  
advise us to live warely and holily, as in the sight of God.  
And thus much concerning God and the Trinitie, all which  
things are briefly set forth in our Creed.

*Of the standing* and of: *standing* and of: *standing* and of:  
which is a man he borne againe of water and the holy ghost,  
for he cannot enter into the kingdom of God. This is the  
second doctrine that I purposed upon: For the better under-  
standing whereof, two things are to be marked. The first is,  
with whom Christ talketh: the other, what was the occasi-  
on of this saying. What manner a man he was, with whom  
Christ talked, the text sheweth. He was an honorable and a  
noble man: he was a prince of the Iudews: he was a phari-  
see, such a man as lived blameless, according to the lawe  
of Moyses. And the occasion was this: Nicodemus came to  
Christ by night, and like a right pharisee thought him-  
self righteous by the deeds of the lawe, by sacrifices, and  
by keeping of the Sabbath. Therefore he was lost by John  
set out a new doctrine concerning righteousnesse and bap-  
tism, which he himself being a doctor of the lawe, was ignorant  
of. Christ therefore requereth his iudgement with this saying:  
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Unless a man bee borne againe, he cannot enter into the kingdome of God. At these wordes Nicodemus is astounded, and sayth: How can a man when he is old be borne againe? To whom Christ answereth: Verely I say vnto thee, except a man bee borne againe of water and the spirit, he cannot enter into the kingdome of God. Here Christ sheweth that he ment not of the fleshly birthe (according as Nicodemus vnderstood him:) but of the spiritual birth, which he proueth to be needful by this, that our former birth is vncleane. That (sayth he) which is borne of the flesh, is flesh. That is to say, whatsoever is borne in this corruption of nature, is vncleane and gilty, and therefore not wite to receiue the kingdome of God. Hereunto he addeth the manner of regeneration. The winde bloweth where it listeth, and thou hearest the noyse of it, but thou knowest not from whence it cometh, nor whither it goeth. So is euery one that is borne of the spirit: What is to say: Like as the wind is then first felt when it bloweth albeit that no man knoweth from whence it cometh, nor whither it goeth: so this spirituall regeneration is made after a certain secret manner by the power of the holy ghost, which when it is done, is perceiued by the newe motions of the newe man.

Nowe to the intent we may vnderstande these things, we must make the correspondences and instruments of this spiritual birth. First the sower of this birth is the word of the Gospel, which is preached by the soule of the minister; secondly the holy Ghost, who in the preaching of the gospell is effectual, & worketh faith: by which both growe credit in the word of God, and also perswade our selues that god is at one with vs for his sonnes sake, and therewithall alereth our nature for a newe obedience. Thirdly to bring these benefits vnto us is requeyred by faith, as it is written in the booke of the hart: that man being borne a new, seeth by and by with his harte the motions of the holy ghost: and wonder is applyed satisfactionly as a seale of the inward regeneration, and a demonstration of the

the grace of Chryſt beſtowed vppon him. The effects of this new birth are ſeen in the minde, in the affections, in the will, and in the outward works. For the minde is lightened with the brightneſſe of God: the affections are purged: the wil is made forward: and a new obedience of all the powers is begun. Briefly, he that beleueth, is bozne a new.

*Of the third.*

**A**S Moyſes liſted vppe the Serpent in the Deſert, ſo muſt the Sonne of man bee exalted, too the entente that all that beleue in him ſhoulde not perrish, but haue life euerlaſting. The ſtoze of the ſetting vp of the Serpent in the wilderneſſe, is in the fourth booke of Moyſes and the xij. Chapter. Which figure Chryſte in this place applyeth too his owne perſon, ſaying: Like as Moyſes liſted vp the Serpente in the vvilderneſſe: This ſaying of Chryſt conteyneth many things. For firſt it openly witneſſeth, that the lawe taketh not away ſinne. For if the lawe coulde take away ſinne, then Chryſte had not needed too haue bin ſacrificed too purge ſinne. Ageine, it ſheweth why Chryſt was giuen too bee the Meſſias, and why the ſonne of GOD tooke mannes nature vpon him. For he was giuen too bee liſted vp vpon the Croſſe, and that ſaluation might by that meanes happen too the whole woꝛlde. Beſides that, this ſaying ſheweth that Chryſtes kingdome is ſpirituall and euerlaſting. Pozeouer it teacheth what maner of rightnouſneſſe it is, wherby we ſtand befoze God, oꝛ how we bee made partakers of Chryſtes benefites, that is too wit, when we beleue on Chryſte that was liſted vp, that is too ſaye, that dyed vpon the altar of the Croſſe. Laſt of al hee is ſet foꝛth a moſt ſweet comfozte, that this grace wherby we haue entraunce into heauen, is offered vnto all men: whiche thing this woꝛd of vniuerſalitie all that beleue dooſh ſhewe. Let vs therefore conceine god hope of ſaluation, whiche is offered too all men by Jeſus Chryſt, too whom with the father & the holy Ghoſte bee honoꝛ for euer, and euer. Amen.

The



101 ¶ Upon the first Sunday after

Trinitie. The Gospel. *John. 11. 1-44*



Here was a certeine riche man, which vvas clothed in purple and fine vvhire, and fared deliciously euery day : And there vvas a certayne begger, named Lazarus, vvhiche lay at his gate full of sores, desiring too bee refreshed vwith the crummes vvhiche fell from the riche mannes boorde, and no man gaue vntoo him. The Dogges came also and licked his sores. And it fortunied that the begger dyed, and vvas caryed by the Angelles intoo Abrahams bolome. The rich man also dyed and vvas buryed : And beeing in Hell in tormenres, hee lifted vp his eyes and saue Abraham a farre off, and Lazarus in his bolome, and hee cryed and sayde : Father Abraham haue mercy on mee, and sende Lazarus, that hee may dippe the tippe of his finger in water and coole my tongue, for I am tormented in this flambe. But Abraham sayde : Sonne, remember that thou in thy life time receyuedst thy pleasure, and contrarywise Lazarus receyued paine : But now hee is comforted and thou arte punished. Beyond all this, betweene vs and you there is a greate space set, so that they vvhich vwould go from hence too you cannot neyther may come from thence too vs. Then hee sayde : I pray thee therefore Father, sende him too my Fathers house (for I haue fve brethren) for too vvarne them, leaste they come also intoo this place of torment. Abraham sayde vntoo him : they haue Moyse and the Prophets, let them heare them. And hee sayde : Nay Father Abraham, but if one come vnto the from the dead, they vvil repent. Hee sayde vntoo him : If they heare not Moyse and the Prophets, neyther vvil they beleue, though one rose from death againe.

The exposition of the Text.



From the first Sunday in Advent hitherto, hath bin set forth the doctrine concerning euery seuerall article of our Fayth. Now in the Sundayes folowing vnto the first Sunday in Advent again, is intreated of Chrysts miracles, and of the nature and true frutes of faith: and that to this intent, that the fruthe of the Gospell might be confirmed by the doctrine of miracles, and that the doctrine of faith, and the frutes of the same, might stirre vs by two good wayes. Chryst teacheth of good wayes, five wayes. For sometime he is contented with the doctrine alone, as whē he sayth: Be ye merciful, for to repentance, bring forth frutes worthy repentance. And sometime he allegeth himself for an example for his to follow, as when he sayth: learne of me because I am meke and lowly of hart. One while he poureth parables: as of the good steward, of the ten virgins, of the sower cast into the ground, and such others, wherof there is store in the stories of the Gospel. And another while he useth threathings, as when he sayth: except your righteousness exceede the righteousness of the Scribes & Pharisees, ye shall not enter into the kingdome of heauen. Also he is to you Scribes, Pharisees, Hypocrites, &c. And now when he setteth forth the rewardes and penalties, with notable examples, like as he doth in this Gospel. To be short, the Lorde leaueth nothing vnattempted wherby he may make his disciples bent to liue honestly.

Now let vs come to this daies Gospel: the summe wherof is, that Chryst our Lord by putting forth two examples, discourageth vs from vniuersallitie and crueltie towards the poore, and encourageth vs to pittie, and to constantie in suffering the miseries of this life. For as by the example of the rich glutton, he teacheth what punishment remaineth for the vniuersall: So by the example of poore Lazarus,

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he exhorteth to pittie and honest life in the feare of God. The vse heerof therfore shal bee, that the rich men which are merclesse towards their neighbours, may beholde as it were in a table, what punishment they shall one day abyde, if they amend not betimes. And ageyne, that the poore being godly and afflicted in this life, may (by the example of this poore man Lazarus) rayse vp themselves, and patiently tarie for their deliuerance and blisled rest, if they continue in faith vnto their death. The places bee thre.

1. The description of this Glutton, with the lessons thereof.

2. The description of Lazarus, with the comforts thereof.

3. The wordes saying: They haue Moyses and the Prophets.

*Some sayd that this is the first of the firste.*  
*Esso, et opulabatur quod est de primo.*

There was a certeine riche man, which was clothed in Purple and fine white. In this first place are foure things to be marked, which are. 1. A generall rebuke of them that are cruell to the poore. 2. The cause of this riche mannes damnation. 3. The right vse of riches. 4. The state of the wicked mennes soules after this life.

First therfore when this Glutton is damned, in generall are all they reprovned that are hard to the poore, and whiche knowing in riches them selues, are touched with no care of the poore: of which sort there be many in the world. This rebuke pertaineth to those also, that neither with their countsell nor with their substance do helpe the ministerie of the world, or the needy members of the church. Therfore let every man aduise himself wel, and take warning by the damnation of this Glutton, that he may lerne to bee wise.

The cause of this Gluttons damnation is not his riches, and the finenesse of his apparell, and his beutifull face, so they had bin measurably vset, as it appereth by the Gospel it self. For poore Lazarus was taken vp into the riche Abrahams bosome,



bosom. For if riches had bin y<sup>e</sup> efficient cause of damnation, Abraham also had bin damned: David had bin damned: and so had many other kings and rich men bin damned. But riches, and hono<sup>r</sup> and such other things may bee an occasion of damnation, namely when men abuse them to the dishono<sup>r</sup> of God, and the contempt of their neighbo<sup>r</sup>, to the maintenāce of pride & superfluitie. But what were the causes why this Glutton was damned: Th<sup>re</sup> horrible faults, which are noted exp<sup>re</sup>sly in the text. Of which the first was fleshly carelesnesse, which had with it these evils: that he repented not: that he had no feeling of Gods iudgement and w<sup>ra</sup>th: that he was touched with no care no<sup>r</sup> regarde of his duetie. For fleshly carelesnesse hath these things continually going with it. An other fault for which this Glutton was damned, was ryot and surfeting, by which bothe mēines bodyes and myndes are ouercharged, that they cannot think a whit of the matters of their saluation. The third fault for which the Glutton was dāned, was the disdeyning of Lazarus, which thing sufficiently be<sup>w</sup>ayeth that he had no faith. For wher as is true faith, there can bee no crueltie towarde the po<sup>re</sup> and needie. For these th<sup>re</sup> causes, was the Glutton damned. After whose ex<sup>em</sup>ple many runne daily to assured damnation, which with their riches do meyn<sup>te</sup>ine carelesnesse, surfeting, and disdain of Ch<sup>ri</sup>sts members. Wherefore if we like to be saued, let vs amend betimes, and let vs take hāde that we abuse not Gods gifts to our owne destruction.

In the third place it is to be gathered by this ex<sup>em</sup>ple, on the contrary part, what is the true vse of riches, which true vse consisteth in these foure poynts.

The first is, that we employ part of our substance to the mayntenaunce of the ministration: and this vse is confirmed first by the end of man. For man was made to the end he should acknowledge and praise God. Wherefore the goddes that he hath ought to bee imployed to this ende. Secondly this vse is confirmed by the commaundement of God often-

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tymes repefed. For God commaundeth vs to help the church with our abilities. Mozeouer this vse is stablished by the examples of godly kings and other holy men, who wished nothing so much, as with their riches to beautifie and maintain the ministerie of the woꝝd. Ageinst this first and godly vse of riches doe many offend: among whome bee: first suche as conuert their riches to the ouerthrow of the ministerie, like as many Tyrantes haue done in times past, and doe at this day. Secondly such as plucke away the Church goods, and keepe them to themselves. Thirdly also, such as bestowe no parte of their owne goods to the mayntenance of the ministerie of the woꝝd. And mozeouer, suche as by sute or other sleights get into their hands the Church goods vnder an honest tytle: as though they were ministers of the Church, wheras they be no better than dombe dogges which neither haue done service to the Church or commo weale, nor euer can doe service, but are slouthful bellies and dul beasts: who neuerthelesse wil be saluted by the names of Bꝛelats, Chanoons, Vicars, Abbots, &c.

The second and true lawfull vse of riches is, that wee imploy part of them to the maintenance and garnishing of the common weale wherein wee liue. For common weales are the soeozning places of the Church: and therefore wee owe thankfulness vnto them, although wee should receiue none other commoditie by them. Ageinst this vse many offend: as for example, those that pay not the ryghtfull Tributes, those that rayse vnryghtfull Tributes: those that imploy not the Tributes to the mayntenaunce of the common weales, but to ryot and surfetting, and oftentimes to making wrongfull warres.

The third right and lawful vse of riches, is that euery mā should mainteine his owne estate honestly without nigardship. Ageinst which vse offe, first they that wast away their goods in dyinking, feasting, and apparell too sumptuous for their degꝛee, as many doe. And secondly also couetous men, which

which delite in their own filthynesse, & mainteine not their estate honestly as becometh them, but are basely appareled and sæde grossly, when in the meane while their money lyeth rusting and rotting in their cofers.

The fourth true and lawfull vse of riches is, that we bestow some part of it vpon the poore, and specially vpon suche as in their pouertie are also godly. For this is y<sup>e</sup> chæse cause why God sendeth poore folkes among vs, that he may make a p<sup>ro</sup>ofe, whither we will folowe his mercie accordyng to Chrystes commaundement. Be mercifull as your heavenly father is mercifull. Against this vse do many also offend with this rich glutton, whose felowes they shall be one day in punishment, for that they haue in this wo<sup>rl</sup>d folowed him as their master in cruelnesse towards the needie.

Now foloweth the fourth thing which I sayd was to be considered in the example of the rich glutton: Namely, what is the state of their soules that depart out of this life without faith. For wheras Chyist sayth, y<sup>e</sup> the rich glutton lifting vp his eyes in hel, saw Abraham a far of, & desired that Lazarus might dip the top of his finger in water to coole his tong: he peinteth out a table, which representeth the state of wicked mens soules after their death: wherin these things are noted. 1. First the excedyng great to<sup>r</sup>ment, & the cōtinual wo<sup>r</sup>me of the conscience. 2. The remembrance of his crueltie which he had executed vpon them that were in miserie. 3. Their desire to be relæued by the help of those to whom they had bin vnnmercifull in this life. 4. That there shall be no end of their to<sup>r</sup>ments, & that it is in vaine for them to sue for any easement of their paynes, for loke what our Lo<sup>rd</sup> for oure capacities sake peynteth out by way of communication betwene the glutton and Lazarus: that did the glutton feele in his own cōscience, which the Lo<sup>rd</sup> (who knoweth al things) could not be ignozant of. Let this punishmēt of vngodlinesse therfore allure vs to earnest repētance, that we be not put to to<sup>r</sup>ments whither we will o<sup>r</sup> no.



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*¶ Of the second.*

**A**Nd there vvas a certeine begger named Lazaraus, vvhiche lay at his gate full of sores, desiring too bee satified of the crummes that fell from the rich mans table, and no man gaue vntoo him. In this exāple of Lazarus are many things too bee obserued wherby wee may receiue bothe instruction and comfort.

First heer is confirmed the Sermon of Peter, who saythe that iudgement beginneth at the house of the Lord. For God punisheth his owne in this life, that they may as it were with a bydle bee kept within the boundes of theyr due tie. For if all things shold happen to them as they would wish, they would be made drunken with the prosperous successe of things, and fall from godlynesse too vngodlynesse. Wherbypon Moyses speaking of the Jewes, sayd: The people sat downe too eate and drinke, and rose agein too play: that is too say, they fel too Idolatrie and other heinous offences. Wherfore let vs beare in mynd the saying of Paul. 1. Cor. 11. When wee are iudged, (that is too say afflicted,) wee are chastysed of the Lord, that wee shoud not bee damned with this worlde. Therfore let vs haue an eye to Gods fatherly mynd, as often as wee bee hardly delt withall in thys lyfe, and taking warning by our crosse, let vs feare God, leading a godly and blamelesse lyfe.

Ageine, by this example of Lazarus wee are taught, that they are not all wretched before God, which are cast vnder foote in this worlde: nor on the other side all in Gods fauour, that seeme happy and blisshed in this life. Lazarus was miserable in this lyfe: but he was in fauoure with God. The Glutton was happye in this worlde: but he was in Gods displeasure. What was the cause? Lazarus feared God though a liuely faith: but the Glutton feared not God, but was voyde of fayth.

Thirdey wee see in Lazarus an exāple of Gods prouidence. He lyeth despised and disdayned. But when he lay without all

all comfort, the dogges came & licked his sores. Wherby is signified, that God suffereth not the godly to be so overpresed with miseries, but that hee intermedleth comforte w<sup>th</sup> their sorowes. For there is no doubt but it came to passe by Gods prouidence, that the dogges came & licked the sores of Lazarus, to the greater damnation of the Glutton and his household. For the meynie folowed the wickednesse of the master: for the text sayth, and no man gaue vnto him.

Fourthly let vs marke here the common lot of the godly and vngodly. The Glutton dyeth, and Lazarus dyeth. Death is comon to them both, but not the falling out of their death. For the Glutton by death passed to miserie: but Lazarus attained to felicitie.

Fiftly heer is to be marked in Lazarus, the ministerie of the Angels. The Glutton despised Lazarus while he was a lyue: but the Angels carryed vp his soule when hee was dead. He that was despyed in his lyfe, was regarded and honored of Gods Angels in his death. Neither happeneth this in Lazarus alone: but that which we read of him, is common to all the godly. For as the soules of the godly are regarded of God: so are they carryed by the Angels into the haue of salvation and blissefulnesse.

Sixthly, in the example of Lazarus, we see what is the state of the godly mennes soules after this lyfe. Lazarus is carryed into Abrahams bosom. What is Abrahams bosom? Like as Abraham was therfore called the father of the faithfull, bycause that with him was layd vp the couenant of eternall lyfe, the which he keeping in saythful custodie, deliuered (as it were from hand to hand) first vnto his owne childe, and after ward to all nations: & that they are called his children as many as are heires of the same promise: So after death they are sayd to be gathered into his bosom, bycause they receiue the frute of the same sayth with him. For like as a mannes sonnes whē they come home together at nyght from their dayly laboꝝ, are cherished as it were in their fa-

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thers bosom : So the godly (after their travels taken in this life) are after death gathered together into blisful rest, where they are wel at ease and in happy case until the rising again of the dead. This bosom of Abraham is called also Paradyse, as in that saying of Christ to the theefe: this day shalt thou be with mee in Paradyse : where (according to the Psalmes) is abundance of ioy by beholding of God and everlasting pleasures in his right hand. Let us be brief. Blisfed are they that die in the Lord, because they shal bee euermore with God & shal enjoy endlesse ioy.

And as concerning the communication of Abraham & the Glutton, it is to be known that these things happened spiritually. For so thought the Glutton wyth himselfe in his thoughts, and such answer receyued he in his owne conscience.

Seuenthly behold in Lazarus, the image of the Church in this lyfe. For it is afflicted, and it is despyled of the mighty & rich men of this world.

### *Of the third.*

**T**hey haue Moyses and the Prophets, let them heere them; This is a very weighty admonishment and exceeding beneficial: for by this saying many are damned.

First every one is damned that receiveth not Moyses and the Prophets. For these are giuen of God to lead vnto God and to shew the way of saluation. He therfore that receiveth them not, abyeth in his damnation.

Secondly they are damned that receyue them, but yet let more by menues traditions, and rather frame their life after mennes commaundements than after Gods commaundements, notwithstanding Gods charge giuen openly to the contrary. For thus sayth he in Jeremy. Cap. 20. Walk ye in my statutes, and not in the commaundements of your fathers.

Thirdly are dained heer Pope Gregorie, the Anabaptists, and other Enthusiasts, which loke for new Revelations fro heauen, and gine more credit to the fumes of a frantike and melancholicke hwayne, than to the heauenly voyce, or rather  
for sake



for sake and utterly cast away the word of God.

Fourthly we learne hereby to make much of the doctrine of Moyses, the Prophets, and Apostles, which will be a lanterne for vs to eternall saluation, so we follow the lyght therof. For the world hath not a more precious treasure than Gods word. Dauid did make more account of this, than of y finest golde. Through this, Lazarus (who was poore in the world,) was rich before God. By this did Job rase vp himself in the middes of his miseries. Wherefore ryght deere brethren, let vs also loue Gods word. Let vs assure our selues that that is the instrument wherby is offered vnto vs the preciouslest of all treasures Iesus Chryst, and by him euerlasting lyfe, which our heauenly father graunt vnto vs by the same Iesus Chryste, to whom be honoz and glory for ever and euer. Amen.

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**The Gospell.**      **Luke. xiiij.**



Certain man ordeined a great supper, and bad many, and sent his seruant at supper tyme, too say too them that vvere bidden: come, for all things are novv ready. And they al at once began too make excuse. The first sayd vnto him: I haue bought a farme, and I must nedes goe and see it, I pray thee haue me excused. And an other sayd: I haue bought fyue yoke of Oxen, and I go too proue them, I pray thee haue mee excused: And another sayd: I haue maryed a vvyfe, and therefore I cannot come. And the seruant returned and brought his master vvord againe therof. Then vvas the good man of the house displeased, and sayd too his seruant: go out quickly intoo the streetes and quarters of the citie, & bring in hither the poore & feble, & the halt, & blind. And the seruant sayd: Lord it is done as thou hast comaunded, & yet ther is roum. And the Lord sayd vnto the seruant: go out into the hie vvayes & hedges, & copell them

Bb. iijj.

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them too come in, that my house may bee filled: For I say vn-  
to you, that none of these men which were bidden shall taste  
of my supper.

### The exposition of the Text.



Aske as the last Sunday it was shewed in the  
Glutton, & the contempt of a mannes neigh-  
boure is hinderance too saluation: so in thys  
Gospel we are taught another let which is too  
bee shunned, that is too wit, that we set not  
more by our owne possessions and affaires, &  
by the care of worldly matters, thā by the Gospel of Chryst,  
so that we suffer not our selues to be letted and busied w<sup>th</sup> the  
commodities and pleasures of this world, that we come not  
too the supper, vnto which we are bidden by the preaching of  
the Gospel. Now the occasion of this Parable, was a certein  
Pharisee talke at a feast too which Chryst was bidden. For  
when Chryste had declared, that suche as are liberall too the  
poore, shal bee rewarded in the resurrection of the righteous,  
the Pharisee intending too sooth Chryst in his wordes, sayd:  
Blissed is he that eateth bread in the kingdome of God. Not-  
withstanding for as much as Chryst saw the ouerthwart co-  
ditions and froward inclination of this Pharisee, and of the  
rest of the Jewish nation: he put forth this Parable, wherein  
he peincteth out bothe the iust reiecting of the Jewes, and the  
free receyuing of the Gentiles. The byyst & end of which Pa-  
rable is, that we should not suffer the transitorie things of  
this life, too bee a hinderance vnto vs for cōming too the hea-  
uenly supper, wher vnto we are bidden by the gospel. The  
places are foure.

- 1 The greatnesse of Gods mercy is poynted out in thys  
Supper.
- 2 The vnthankfulnesse of the world is noted in those that  
refuse too come when they are called.
- 3 Of his compulsion, how he compelleth, and by whom.

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4 A threatning of punishment to them that receyue not  
the Gospell.

*Of the firste.*

**H**ow great Gods mercy is towards mankinde, it is evident by many proues. For not only Gods word, but also Gods exceeding great benefites towards the whole world (and specially towards Chrystes churche) beare witness of Gods inspeakable mercie. The earth (sayth David) is full of the Lords mercede. The greatest p[ro]ofe of this mercy is the giuing of his Sonne, to redeeme the world drowned in bitter miserie, and that by his death and passion, to the intent that men being deliuered from this miserie, shuld be rewarded with euerlasting lyfe, which is called heer the great supper, and in Mathew the mariage of the kyng, vnto whiche great Supper men are called of Gods mere mercie, to the intent they may be filled at it with spiritual daynties euerlastingly.

Now heist, to the intent the delicates of this Supper may be the plesanter vnto vs: I will set out generally one by one the circumstances that are noted in the text, and shew what instruction and admonishment is to be learned by eche of them.

The first circumstance therfore to be considered in this supper, is concerning him that biddeth vs vnto it. For thereupon hangeth the estimation of it. Who is it then that prepareth this Supper? Is it some worldly kyng? No. Yet were that king worthy to be muche made of for his liberalitie, & to be prayed for his mercie, that would prepare a princely feast royally furnished, for miserable and poore soules. Who is it then? It is God our heauenly father, the Lord of Lords, and king of kings, who only is riche, and well stored with delicates. This circumstance is a most evident testimonie of Gods godnesse and mercy.

The second circumstance is, that God here the master of

Wb. v.

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the house biddeth guestes to supper. And what is ment by the name of supper : The very Gospell and all those things that are ioyned with the Gospell : as is saluation and eternall lyfe. See how great mercy shyneth forth here. What is the reason of the terming of it so? Why are these so great good things called a supper? Surely it is not done without great causes, of which number there be thre chief. The first is by cause the Gospell promyseth everlasting ioye with endless good things. For as the Supper is set before men in the latter end of the day: so the good things which the Gospell offereth, shall (of the more mercy of God) be given in rewarde to the beleuers after that they in dystresse haue outwoyne the manyfolde labours of this lyfe. The second cause is, for that lyke as the evening (whiche is the tyme that men are wonte to prepare for supper) is the ende of the daye: so the age in which all men by the ministerie of preaching, are bidden to repasse of the heauenly Supper, is of the laste age. The third cause is, for that the Gospell is the last voyce of God in the woorld, after whiche there is none other to be looked for: in lyke wyse as the Supper is the last meate that is set before men in the day. For ther shall neuer sound any other voyce of God from heauen, but this selfe same voyce of the Gospell, shall sounde vnto the laste daye of iudgement.

The third circumstance is in this woord Great, by whiche is commended vnto vs the richnesse of Gods mercy. For God biddeth not a kyng or trow, or a wise man or trow vnto this supper: but he biddeth the whole woorld. He ouerskipeth not the poore, he neglecteth not the riche men, he shutteth not out the gentlemen, he kepeth not the countrey folke nor the ciuill men from his feast: he holbeth no trowne of the little ones, disceipneth not a great onen: all men without exception that are disperfed throughe the whole woorld, biddeth he to that great supper. For the text witnesseth, both that it is a greate supper, and that many are bidden.

The

The fourth circumstance is of the manner of his bidding. The manner is expressed in these wordes. And he sente his seruaunt at the houre of Supper too laye too them that vvere bidden. Here by the name of seruant is ment the Prophetes, Apostles and all godly teachers, whom God hath sent from the beginning of the worlde too bid guesstes too the Supper. Too this supper dyd God himselfe bidde the patriarke Noe. He being bidden, had the rest of the worlde in Gods sted. Afterward when the worlde throughte it owne vnthankfulnesse was perished in the flud: Abzahā was by Gods owne mouth bidden too this supper. After which time, when the malice of the worlde was encreased vpon the earth: God chose one peculiar people, among whome he often times rayled by Prophets, that had guesstes too this supper. And the master of the house continued in so doing, vntill he sent his owne Sonne our Lord Iesus Chryst, whome those that were bidden hanged vpon the Crosse. And he being raised ageyn from death, sent out his Apostles into the whole worlde, too byd all nations too this most delicate supper.

The fifth circumstance is of the hour of the supper. What is this houre? It is the time of grace, and the time of glozy. The time of grace, is the time wherin is preached vnto men the liberality & mercifulnesse of h<sup>e</sup> master of the house: which tyme is deuided into thre parts: Into promise, performace, and the tyme that hath folowed the performace. The time of promise was from Adam vnto the birth of Chryst, almost foure thousand yēre. When was the tyme of performace, during all the while that Chryst was conuerfant here vpon earth in the flesh, and preached, and offered himselfe the price of redemption, for them that wer bidden too this supper. The tyme that folowed the performace, is thenceforth from the sending of the Apostles into the whole worlde vntill the daye of Iudgement: in whiche tyme we also be, and are bidden too this Supper by the voyce of the Spinkers of Gods word. The tyme of glozy in eternitie, When

et nist form  
fuit forma  
giron  
similafiq  
ut non tont  
quia iam  
parata fuit  
omnia

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wee shall sit downe in the heavenly glorie, not onely wyth  
Abraham and Isaac, but also wyth God the Father, God the  
Sonne, and God the holy ghost: and shal enioy euerlasting  
mirth and gladnesse in Chryst Iesu our Lord.

The sixth circumstance is, the manner of the bidding.  
Come (sayth he) for all things are ready. That is to saye (as  
wee see in the bidding of John Baptist and Chryst) Repent,  
and beleue the Gospell, for the kyngdome of heauen is at  
hand. This bidding requireth repentance, that is to wit, an  
alteration of the former life that wee shuld depart from euil  
and do good: and it requireth sayth, that is to wit, that wee  
shoulde beleue that this Supper is set on the Table for vs:  
not in respect of our deseruyng, but of mere mercy, for the  
Sons sake, whom God hath giuen vnto vs, to bee our wyle-  
dome, ryghtiounesse, sanctification, and redemption. For  
wyth these gyftes (and as it were garments of the Sonne of  
God) muste wee enter into the Supper of euerlasting lyfe.  
For Chryst by his wyledome refozmeth our myndes: wyth  
his ryghtiounesse he decketh vs when wee beleue on him:  
wyth his sanctification or halowynge, hee clenseth vs: and at  
length he receyueth vs into his parlor, where shall bee per-  
petuall redemption, glorie, and happinesse. And thus muche  
concerning the firste place, wherein is set oute vnto vs the  
mercifulnesse of God, which is from generation to ge-  
neration vppon all that feare hym, as the virgin our Lordes  
mother singeth.

*et populum finit so omnes* ~~et omnes~~ *exin fero*  
Of the second.

**B**Vt all began vvith one consent to excuse them selues. For  
they refused to come to this Heauenly Supper. For as  
the fowle makes more account of the moze wherein he be-  
rayeth himselfe, than of golde and precious stones: euen so  
men that are weltered in theyr owne filthynesse, shunne the  
godlynesse of so great a supper. In which thing thre euyls  
are to bee lamented: the myserie of mankynde, their excu-  
ding



ding great vnthankfulnesse, and their corrupte iudgement. The miserie is, that men being ouer pressed with sinfulness and curse, do not only not go about to wind theselues out of so great mischeues: but also are euen delighted with the filthynesse. So farre are they from seeking redresse. And this is that Chrysste speaketh of: No man commeth to mee, saue he whom my father draweth. The vnthankfulnesse is, that men being bidden to a free supper, that is to wit, to free deliuerance from sinne, from Gods wrath, from the curse of the law, from hell, and from the diuell: to forgiveness of sinnes, to Gods fauour, to rightuousnesse, to heauen, to God hymselfe, to liue blessedly with him for euermore: do notwithstanding refuse to come. Who is able to bewaile this vnthankfulnesse sufficiently? The corrupte iudgement is, that men set more by transitorie goodes, than by euerlasting goodes: by a few, than by many: by brittle, than by durable: by earthly, than by heavenly: by things that maynteyne this life for a small tyme, than by things that maynteyne both soule and body in euerlasting life. Is he not counted foolish that preferreth clay before golde? Yes surely most foolish, as one that can iudge nothing aright. Much more foolish is he, yea farre out of measure most fool of all, that preferreth death before life, sinne before rightuousnesse, hell before heauen, the diuell before GOD (and to be briefe) innumerable euils before innumerable good things. Let vs acknowledge this oure most corrupt iudgement, and let vs pray to haue our mindes reformed with newe lighte, that we may rightly vnderstand what things are good in deede: and orderly desire the thyngs that we iudge aright of: and perseuer to the ende in seeking those things whiche we orderly desire.

Now that we haue spoken thus much in general concerning the great miserie of mankynd, the exceeding vnthankfulnesse and most corrupt iudgement of men: Let vs looke vppon the text, which continueth the sundry maners of their excuses.

## The.ij. Sunday after Trinitie.

**excuses.** First it sayth : And all began vwith one consent too excuse them selues. What is to say, the greatest parte of the world being thanklesse hild skorne of the benefite that was offered freely. The first therefore sayde : I haue bought a farne and I must needes go seeit, I pray thee haue me excused. **Here** is described the first kind of men that excuse theselues. Under which kynd are all they conteyned, which trusting too theyr owne power, refuse too come too this royall supper. Yet is not power the efficient cause of this excuse: but onely an occasion in those which acknowledge not theyr power too come of God, but leane vntoo theyr owne puissance, that is too wit, too a staffe of reede. For when sinne, death, hell, and the diuell assault : mans power awayleth not: soz in this case the power of God only awayleth, namely Chrystes Gospel, which Paule defineth too bee the power of God too the saluation of euery one that beleueth. And that power and possession of landes is not the efficient cause of refusing too come too this deyntie Supper, examples shew. Dauid was of power, and had greate lands. Pero also was of power, and had lands. Of which two, the first being bidden too the mariage came: the other refused. Why so: bicause the one vsed his power too the glozy of God: the other abused it too his owne destruction. For being deceiued by it, he refused too come too this supper. Here therfore wee are admonished too vse our landes well, that they bee not a hinderance vntoo vs, for coming too the heauenly Supper. I omit examples.

And an other layd : I haue bought fise yoke of Oxen, and I go too trie them, I pray thee haue me excused. Here is described a seconde kynde of men that excuse them selues that they cannot come too this supper. Under this kynde are conteyned the riche men of this worlde. Why : Are riches the efficient cause of this refusal: No surely. Abraham was riche: and the glutton of whome wee herde of late was riche : but Abraham was not letted by his riches : For hee made

more

primus dicit  
etiam omni ot  
voco so faboo  
vizo ot videro  
ham

f. Altor dicit  
nga bonn  
mi qmity  
ea probato  
la zo go te  
abo mo  
pnsatmn

more account of this Supper, than of his earthly riches. Contrarywyse the glutton was drunken, and sotted in his riches, and therfore refused to come. For when riches are in euill mennes hands, they are as a bayte, wherby they being enticed, are caught and killed. Therfore Chryst sayeth they bee thornes, & hee auoucheth it to bee a hard matter for a rich man to bee able to enter into the kingdome of heauen. The Philosopher Plato sayd right: that riches were blind wythoute wysedome, and that they are sharpe sighted when they solo we wysedome. So may we also say, that riches are thornes without godlynesse, and that they are roses, when they solo w godlynesse. For the godly with their riches (as it were with certaine Roses) do beautifie the ministerie, the comon weale, and their owne houses. Whosoever then hathe the riches of this woꝛlde, lette him endeuor that godlynesse and charitie maye bee the gouerners of them, as we see it was in the holy Patriarkes, and kyngs, and many other godly and holy men.

And the thirde sayde: I haue married a wyfe, and therefore I cannot come. Here is describied the thirde kynde of men, that refuse to come to this Supper. Under which kynde are conteyned all those which being giuen to the pleasures of thys woꝛlde, passe not for the Gospell of Chryst. The marrying of a wyfe is not of it selfe eyther euill, or the cause of refusall: but onely an occasion vnto some men that misvse the gyft of God. Abrahams had a wyfe, and so had many godly men: who notwithstanding dyd not therfore refuse to obey the Gospell. Therfore let married couples endeuor to haue Chryst with them, and let them beware that they take not occasion of euill at that whiche is good. Whereto we haue herd of thre kynds of men that excuse them selues for comming at thys Supper when they are bidden. And by these we maye vnderstande all thyngs that hynder men from harkenyng to the Gospell.

at Alms dyt  
by orom dyt  
of a doo non  
possim  
comra



## The .ij. Sunday after Trinitie.

*¶ Of the third.*

**T**He seruant returning home, brought the master of the house worde what answere they made: and being sent forth ageyn, when he had gathered together a greate number of poore folke and cripples, he is commaunded to compell men to come in, that the house of his feast may be filled. In this compulsion is set forth vnto vs a singular comfort. For GOD not only promiseth, not onely biddeth, not onely commaundeth: but hee also enforceth and compelleth folke to come in to his Supper. But howe compelleth hee? Surely many wayes, Parents and housholders shall compell their household, and by familiar nurture and awe accustometh them to heere Chryste, and to liue after a godly and vertuous maner. Verupon is that saying of Paule: Bring vp your childe in the feare and feare of the Lord. The Magistrate shall likewise compell his subiectes by good lawes and ordinances, by example, and by taking away of idolatrie. Like as Czechias and Theodosius did, who tooke away the instruments of Idolatrie. But of all men it belongeth chiefly to the ministers of the word to compell folke by threatening and rebuking them: as wee reede that Chryst, the prophetes, and the apostles did.

*¶ Of the fourth.*

**N**One of those men that vvere bidden, & refused too come, shall taste of my Supper. That is to say: All despisers of the Gospell shall be shut out from euerlasting lyfe. For the wrath of God abydeth vpon all that beleue not in the Son. This is the effect of the fourth place.

**H**owbeit this dayes Gospell serueth too thre vses. The first is, that weying througbly the greatnesse of Gods mercie, wee shold giue him thanks by Iesus Chryst. The second is, that wee shold beware, that we withdraw not our selues from obedience of the Gospell vnder no pretence. The third is, that wee be not mysteled, by the example of men of power,

*omo vixor  
horat qm  
urati sunt  
instabit  
enam marm*

holwer, rich men, and voluptuous men, and so fall headlong  
into destruction: but rather that was endeuer by al meanes  
we can, to be conueyed into this heavenly supper, by our  
Lord Iesus Chryst, to whom with the father and the holy  
ghost be honoꝝ and glorie world without ende. Amen.

Vpon the ij. funday after Trinitie.

The Gospell of Mattheew.



HE N came vnto him all the publicans  
and sinners for to heere him. And the Pha-  
riseis and Scribes murmured saying: He  
receyueth sinners: and eateth with them.  
But hee putte forth this parable vnto  
them; saying: What man among you ha-  
uing an hundred sheepe (if he lose one of  
them) dooth not leaue the other and nine in the vildernesse and  
goeth after that which is loste, vntill he finde it? And when  
he hath founde it, he layeth it on his shoulders with ioye.  
And alsoone as hee forsyneth chaunce, hee calleth together his  
louers and neighbours, saying vnto them: Reioyce with me,  
for I haue founde my sheepe which was lost. I say vnto you,  
that likewise ioy shall be in heauen for euery sinner that re-  
penteth, more than for many which are iust persons, which  
need no repentance. Byther what man hauing ten groates,  
if he lose one, without light candle and searche the house,  
and feeling diligently with the fynde it? And when he hath  
founde it, hee calleth his louers and his neighbours together,  
saying: Reioyce with me, for I haue founde the groate which  
I lost. Likewise I say vnto you, shall there be ioye in the  
presence of the Aungels of God, when one sinner that re-  
penteth.

The exposition of the Text



The occasion of this dayes Gospell is this. For as much the goodnesse of our lord was so great that hee deceyved no man were he never so miserable or never so great a sinner, but rather allured all men vnto him, according to this saying. Math. 23. Come vnto me all ye that labour, and are laden and I will refresh you. It came too passe, that the very Publicanes; knowing of this mercy and goodnesse of Chryst, came to him: that they might bee partakers of the grace that was offered most freely and bountifully to all men. And therefore would Chryst not only comfort them with wordes, but also with deedes; and with keeping company with them. Therefore when any of them had him to a meal-meate, he came and ate with them: and that to this end that he might win them to God the father, that is to say, might turne them from their moste naughty wayes, vnto true and healthful repentance; to the intent that being quit from the guilt of curseworne, they might bee made heires of eternall lyfe through Iesus Chryst. The Pharisees marking this doing of Chrysts (as they were a proude sect, swelling in their own pharisaicall (that is to say false) righteousness) murmured against Chryst; and partly accused him of breaking Gods law. But what sayth Chryst to them? He teacheth them both. The Publicanes, why he cometh to sinners: and the Pharisees, why he keepeth company with sinners. To her he is gathered, & Chrysts kingdom fighteth agaynst the opinion of the Pharisees & the kingdom of Satan. For as Chrysts kingdom is mercy & forgiveness of sinnes, so is Satans that the angels in heauen reioyce at every sinner that repenteth: so Satans kingdom is merciless cruelty, and doeth tein ouerthrowing of sinne. The places are two. The murmuring of the Pharisees, & therefore Chryste kept company with sinners.



It is taught by two parables, why Chryſt came into this worlde, and what we muſt do, if we will be ſaued.

*Of the firſt.*

The Publicans and ſinners reſorted too him too heare him, and the Scribes and Phariseys murmured, ſaying: This man receyvieth ſinners and eateth with them. Here are ſet forth vnto vs two kindes of men, and their manners. The one is of Publicanes and ſinners, which come vnto Chryſt to heare him, that they might be gathered into his ſheepſolde, and be ſaued. For after that they herde how Chryſt rejected no ſinners, but offered grace to all (ſo they reſuſed not to amende) they daunted not to come vnto him, yea and that vpon great hope of ſaluation. The other is of Phariseys and Scribes. Theſe diſallowed Chryſtes doing and his mercifulneſſe towards ſinners, and therfore murmured, ſaying: This man receyvieth ſinners, and eateth with them.

Now of this murmuring of the Phariseys, there bee many cauſes: whereof I will reherſe ſome, that we may ſee with what ſprite they ſpeake, and beware oure ſelues, that we be not attached with the ſame diſeaſe, and ſeeme too hinder the ſaluation of other men.

The firſt cauſe therfore is enuie or ſpitefulneſſe, which is proper to the Deuill and his members. For this ſpitefulneſſe ſtriking in their hearts, makes them that they cannot abide, to ſee Chryſt and the Publicans in company together: therfore they envied the Publicans ſo much, that they could not ſtand in their hearts that they ſhould be amended by keeping company with ſuch men. Of this ſorte of Pharisees there bee many in this daye, that will be knowne by the name of Pharisees.

The ſecond cauſe of murmuring, was intollerable pride in the Scribes and Pharisees, wherethroughe they deſpiſed the Publicanes as Dogges, in ſo muche that they

desired to cate meate with them & for enter into the house where they were: thus out of our hearts.

The thirde cause of murmuring was the overweening of their owne rightuousnesse and holynesse. For as they vaunted them selues to be rightuous for keeping the traditions of their fathers & for their sacrifices, (as he that sayth I am not as other sinners, nor as yonder Publican: I fast twice a week, &c.) so they contempned those that had not this byssour of holynesse, as folke accursed and abominable.

The fourth cause was their desirousnesse to haue raysed a slander vpon Christ: for they went about to perswade the common people, that Christ was such a one, as they were with whom he was conuersant.

The fifth cause was a zeale & then had to the law of God, but not a righte. For they made the commaundment of the lawe a cloke to their murmuring. For Exo. 23. the law forbiddeth them to haue any companie with the inhabitants of the land. Also Exo. 34. They are commaunded neuer to ioynt frendship with the inhabitants of that lande, least it might turne to their owne decay, that is to witte, least being corrupted with their euill customs, they might be made Idolaters and Heathen, the despisers of Gods law. For as Paul sayth: A little leauen soweth a whole lump of dough, and as it is in a certaine verse, One Cabbed Snake infecteth all the flocke: Like as one Crane taketh hawking at the house of another Crane: so also are men easily made sinners by the euill company of others. Like as *Pro. 13.* also sayth in a certaine place: The refoote of naughty women bring me hath made me naught. In this purpose also serueth this of Solomon: He that handleth Bitche shall be defiled of it. Also: He that doth keepe company with a proud wome shall be come to be proude. And Sirach: Every man accompanieth himselfe with his like. Hence such textes of scripture doubtlesse had the Pharisees gathered together to bring Christ in a slander.

And thus

ij. 10

But

But what shall we say to these sentences of Scripture  
 Whosoever shall say with them & causes of forbidding them  
 to have company with sinners. And (to tell you at a word)  
 the texts of scripture alleged, forbid the wearings (which  
 may easily be made loose) to have company with such as  
 will not be converted; but rather labour with might & might  
 to win others to the felicity of their neighbourhood. Christ  
 could not be touched with this sin: for he was not a wear-  
 ing, that he might be stained with the company of sinners:  
 wherefore the prohibition of the law concerneth not him: for  
 the law saith in expresse wordes, from whence also the rest  
 of the things take their force: lest pollution befall thee: when  
 thou shalt have touched any of these things which thou hast  
 forbidden, thou shalt be unclean, & shalt be able to touch  
 thing out of the law: but thou shalt be clean. The other argueth  
 not in the Publicanes, with whom the Law was not: but  
 to have bin conversant. For they meant not to make Christ  
 a companion of their iniquities: but they resorted unto  
 him to hear him, and that by obeying such by hearing him  
 they might be saved: Wherefore that both Christ being  
 moved with compassion, heareth company with them, that  
 he may bring them into his shewbalds: for whence they were  
 strayed: and that the publicanes, thinking after salvation, are  
 desirous for his reclamation of the bitterness of their sinnes, which  
 they sale to him most dearely: the Pharisees to the contrary  
 murmur against Christ: and him not withstanding, Christ  
 goeth about to bring them to the way againe: by putting forth  
 these two parables: the one of the hundred shepe, and the  
 other of the ten great drachmes: and so forth. (Luce 15. 1-10)  
 Now, out of these things that are answered to the quarrel-  
 lings of the Pharisees, there is this to be taken. For taking to be  
 answered, that the Scripture (which condemneth the company-  
 ing with evil men) do pertain to the wearings: it may be  
 demanded, in as much as we are wearings, what it behooveth  
 us to do: whether we ought utterly & continually to shun  
 the Pharisees. To this question I answer: they are to be



hundred, and they are not to be shunned. The weak, which  
 have their owne weakenesse, namely that they are easie and  
 ready to fall; let them learn by their owne experiences to eschue  
 the company of these whō they stand in fear of lest they be be-  
 rayed with their pitch, & assayed with their scabbednesse.  
 As for as the martyrs lye: The mind of mā by keeping  
 company with naughty persons, both sooth unto it self as it were  
 a certain scabbednesse, and is filled with many evil humors.  
 It is the dutie of householders, magistrates, and ministers  
 of the word, to beware that such be not suffered, by whose  
 company the simple may be made wise. The householder  
 must suffer no servant in his house, that is a cause of offence  
 to his children. The magistrate must reprove blasphemers  
 with the sword. The ministers of Gods word must first  
 chastise wicked persons by rebuking them. And if they  
 profit nothing that way, they must cast the out of the church  
 by excommunication, that the godly & the simple may know  
 how they ought to shun the company of them. And that such  
 are to be eschued, this saying of Paule teacheth. 2. Thes. 3.  
 Give you warning, brethren in the name of the Lorde  
 Jesus Christ, that ye withdrawe your selves from every  
 brother that becometh himselfe disorderly, and not according  
 to the doctrine which he hath received of us. Let this then be  
 spoken concerning the weak sort, which must utterly shun  
 the company of such persons. But as for them that are well  
 instructed, and those that beare publike office, (whose dutie  
 it is to bring back the stray sheep unto Christ) they may (or  
 rather must) now & then be conversant with the weak sort, as  
 the physician is in company with the diseased person, not to  
 be infected with the catches of his patients, but to restore  
 him to health by his cunning and skill in lechecraft. After the  
 same manner, it is not only lawful for the ministers of Gods  
 word, but also the very necessity of their dutie and the trust  
 that is committed unto them, requireth that they should dis-  
 close the malice of the wicked and heale it as muche as may  
 be,

be. But if the disease shall be incurable, they shall follow the example of pharisees; and not stand healing of that which they cannot heal: but commit the whole matter to God, & be loy for them.

**O**f the second. **W**hat man of you that hath a hundred sheeps. 286. By this parable Chrysostome teacheth two things. The one, toby he came into the world to the other, toby he depaveth upon the first. toby he is conuertant among sinners. Wherupon foloweth the confutation of the murmuring of the pharisees. To by he came into the world to be the way by the example of the shepherde. For as the shepherde goeth into the wildernesse to seek his lost shep so came Chrysostome into the world to seek them that were led away by him into the wildernesse. Againe because it is Chrysostomes office to seek sinners, that they may be called by him to saluation, toby he thing cannot be done but if he keepe company with them. Wherupon it followeth, that the grudging of the pharisees against Chrysostome is to be misalued; which would bring him from his ambassage; that the weak should not be healed. Wherfore doth he aptly witness in another place: I came not to call the righteous, but sinners to repentance. This is the effect of the parable: concerning the shepe: & the same thing doth the parable of the woman searching for her lost money set forth. spaw let us looke upon the parable of the shepe by particemally. For we may finde the way to stoutnesse in it, when we beholde the carefulnesse of Chrysostome our shepherde for vs. The man that hath a hundred shepe is Chrysostome Iesus, the true shepherde, who gave his life for his shep. John. 10.

By the stray shep are meant all those that pursue the felues to wander in the wildernesse: that is to say, which acknowledge themselves to be sinners, and desire to be reioined; as the pharisees did here. They acknowledged themselves to be sinners, and they becom reioice of the true shepherde; and therefore they had a minde to be receyued of him; when

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Cc.iiij.

they

they herd him saye Come unto me all ye that labour, and are laden, and I will refresh you. And so the text openeth to vs the parable of the stray sheepe; in the publishing, who hearing Chrystes voyce, come to him, and acknowledge their error.

By the ninetie and nine sheepe vnderstand all men in the world; who although they sticke still in their finnes and in damnation, yet they perceiue it not, but rather thinke them selues righteous and blisse, and therefore refuse to heare Chryst. For they imagin themselves to be more righteous than y they haue need of the righteousness of Chryst. They thinke them selues more sounde and healthful, than to haue need of Chryst the physicians helpe. What these are signified by the ninetie and nine sheepe, the text it selfe doth openly proue; for the ninetie and nine sheepe are compared to the scribes and pharisees, that is, to the hypocrites that haue gotten them selues to be righteous. Who haue, who in the sheepe herde, who is the stray sheepe, and who be the fourescore and nineteenth that straye not. Now let vs see, first when that the sheepe began to straye. Now the shepherde came to seeke the stray sheepe. Now he carrest it to him he hath found it, into the fold, and healeth it, and leadeth it. What hapned when the sheepe was found.

When began the sheepe to straye: First when it was driven into the wilderness by the wolfe. What is to wit when hathau led our first parents away from God. And secondly as often as men, hearing him called from their moste wicked wayes, by hathau sleight led away againe fro Chryste the fold. So also at this day, as often as we step aside from the right way of saluation, eyther in doctrine or in manners, we are likened to the stray sheepe.

Now came Chryst our shepherde to seeke the stray sheepe: First he came in spirite, and that was in the holy prophets and Patriarks, as often as he stirred them up to their men the way of saluation. In this wise came he to the people as was sent; when he was sent, when Pelagius, Gay, and many others



others were sent. Secondly he came in the flesh, when hee  
took mannes nature vpon him, and suffered for vs.

How seeketh he, and when he hath found, how bringeth he  
it home to his shepfold: He seeketh the stray shep by the  
preaching of the Gospel, when he commaundeth the gospel to  
be preached. And he carryeth it home into the shepfold, when  
he gathereth the faithfull into the Church. For he went into  
the wilderness, and finding the shep, layd it vpon his shoul-  
ders, that is to say, by the merite of his passion he broughte  
into his Church, those that beloued in him.

How doth he heale & feed the shep that he hath broughte  
home into his fold? He healeth all his woundes with his blood,  
while he acquitteth those that beleeue in him, from all guilti-  
nesse, and endueth them with his owne righteousness. He  
feedeth them when he bestoweth the fodder of the Gospel vpon  
them, & cherisheth the with his spirit. These good turnes  
of the shepherde toward his stray shep, are exceeding great.

But what happeneth when the shep is found? He calleth  
together his friends and neighbours, saying: I reioyce with  
you because I haue found my shep that was lost. What  
this he himself expoundeth when he saith: I say vnto you,  
there shall bee ioy in Heauen for one sinner that repenteth,  
more than for foure score and nineteene righteous men that  
made no repentance. And what cometh to passe when a sin-  
ner repenteth. Euen the Angels reioyce with Christ the shep-  
herd. And the Angels in heauen reioyce for this considerati-  
on. For for that as well as they, are created to set forth  
Gods glory, which thing cannot bee done of them that repent  
not. For they as much as in them lyeth do hinder the prayse  
of God by all means. Secondly for that they see the kingdom  
of Christs increased, by the coming in of new Citizens.  
Thirdly, for that nothing liketh them better, than to see the  
kingdome of Satan abolished, which thing cometh to passe  
when men repent. But which are those ninetie & nine righ-  
teous men that made no repentances? Is there any man with

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not sinne there: Surely there is no man without sinne. For  
all haue gone astray, and are become vnprofitable. But ther  
be three sortes of sinners. For there be sinners that thinke  
themselves righteous, and therefore are said to haue no need  
of repentance: whiche thing doubtlesse is to be vnderstood of  
their owne judgement concerning themselves. For in very  
deede there is no man but hath neede of repentance. Againe  
there are sinners that know themselves to haue sinned, and  
yet neuerthelesse go on still in their sinnes, not passing for  
the law of God which accuseth them. Also there are sinners  
that acknowledge their sinne, that is, whiche hate sinne, and  
therefore do repent and flee vnto Christ. The first and second  
sorte are signified by the ninetie and nine sheepe. And the  
third sorte is signified by the one stray sheepe. The Pharisees  
and Iherusalem represent a likeness of the foure score & nine  
sheepe that repent not, and the Publicanes represent the one  
stray sheepe. What are we taught here? That the greatest  
number is of them that perishe, and the leaste is of them that  
are saved: that is to wit, scarce one of euery hundred. Where  
vpon is that complaint of Chrysostome many are called, but few  
chosen, that is to say, god, that obey Christ calling them by  
his Gospell. We see this in examples. Before the flood, the  
greatest part of the world folowed the leueneesse of Caine, in  
so much as there were but only eight men found righteous,  
whiche were saved by the Arke. Againe, many yeeres after,  
Melchisedech and Abraham wel nigh alone were godly. Be-  
sides that, only Lot with his daughters escaped out of those  
great Cities Sodom and Gomorrah, all the rest perishing  
in the fire for their sinnes. Neyther standeth the case anye o-  
therwise at this day. The Gospell is despised of moste men,  
and receyued of very few. Therefore let vs take warning by  
this peril, to repent: that wee perishe not with the greatest  
parte of this thanklesse worlde. The Lord is gentle for  
receyue vs: The Angelles long for our amendment: and  
our owne soule helth is in hand, whiche Christ offereth vnto

to all sinners that repent. To him therefore be honours for  
euermore. Amen.

Vpon the.iiij. Sunday after Trinitie.

The Gospell. Luke. vi.

**B**E yee merciful as your father also is merciful.  
Iudge not, and yee shall not bee iudged: con-  
demne not, and yee shall not bee condemned.  
Forgiue, and yee shall bee forgiuen. Giue and  
it shall bee giuen vntoo you, good measure and  
pressed downe, and shaken together, and run-  
ning ouer, shall men giue yntoo your bolomes. For vvith the  
same measure that yee mete vvithall, shall other men mete too  
you ageyn. And he put forth a similitude vnto them. Can the  
blind lead the blind? Doe they not both fall intoo the ditch?  
The disciple is not aboue his master: Euery man shall bee per-  
fect, euen as his maister is. VVhy seekest thou a mote in thy bro-  
thers eye, but considerest not the beame that is in thine ovne  
eye? Fither hovv canst thou say to thy brother? Brother, let me  
pull out the mote that is in thine eye, vvhen thou seekest not the  
beame that is in thine ovne eye? first thou hypocrite, cast out  
the beame out of thine ovne eye, then shalt thou see perfectly  
too pull out the mote that is in thy brothers eye.

The exposition of the Text.

**T**his Sermon of Chrysts, perteyneth to the  
third part of Repentance. For ye know that  
there be thre partes of Repentance. Soz-  
nesse, faith, and new obedience or amendment  
of lyfe. Soznesse acknowledgeth the sinne,  
and hateth and shunneth it. Faith lieth vnto  
Chryst, who deliuereth from sinne, and iustifieth them that  
beloue. New obedience consisteth in four things, which are:  
Reuerence



iii. Sunday after Trinitie.

Reuerence towarde God, holinesse of lyfe in every man to himselfe, loue of our neighbour, and diligence in that vocati-  
on to which euery man is called. Now for as much as these  
bee the partes of amendment of lyfe, Chryst in this Gospel  
frameth an exhortatio to charitie or loue towarde our neigh-  
bour, the which he implieth here vnder his partes. And by  
cause that mercy towarde our neighbour, is as it were the  
first imp of it: he exhorteth vnto mercy, by which he meaneth  
all manner of duties which we owe one to another in this life.  
For what soener one oweth to another, when he hath payed  
it, he is no longer a better: sauing only of loue, which we can  
not so fully pay, but that we must alwayes remayne debtors.  
Wherupon Paule Rom. 13. Oweth nothing to any man, but  
that yee loue one another. Now to the intent wee may the  
more clearly vnderstand this Gospel: I will speake of two  
things.

1. What bee the workes of loue or of mercy which is com-  
mended vnto vs in this place.

2. What bee the reasons wherewith Chryst exhorteth vs  
her to shew mercy, that is to say, to the workes of  
charitie towarde our neighbour.

Of the firste.

BE yee mercifull. &c. When the sonne of God exhorteth  
his Disciples vnto mercy: he giueth vs to vnderstand, both  
of what mind wee ought to bee one towarde another, and al-  
so that in this life, (by reason of many infirmities,) eche hath  
need of others helpe. Which lesson if they which will be cal-  
led Christians, would in these dayes heare well along: there  
should bee lesse debate and lesse mischance. Wee will all of vs  
be called Chrysts disciples: but no man will do that he com-  
maundeth. The seruant obeyeth the commaundment of his  
master: the handmayde hath hir eye: waiting vpon his mi-  
stresse: yea there is no man but he giueth more care to his  
superiours in this worlde, than many that will be called Chri-  
stians,



iiij. Sunday after Trinitie.

tie for vs some other folke, contrary to the rule of charitie.  
 For in respects of iudgements concerning the difference of  
 things honest and dishonest, the law of God is grounded  
 and unchangeable rule vnto vs. For whatsoever thing Gods  
 law calleth dishonest or honest, we also must deem the same  
 to be so in like wise. For what a blockishness were it, not to  
 discern these things. We must therefore iudge and put a  
 difference betweene the tirannie of *Nero*, and the gentlenesse  
 of *Augustus*; and so of the rest. Masters of households  
 haue commandement for bring up their children in nurture  
 and chastisement of the Lord. Also Salomon will haue Fa-  
 thers and Mothers to chastise their children. And Veli the  
 high Priest was punished, because when he saw his sonnes  
*Phineas* and *Abimelech*, behaue the selues amisse in the service  
 of God, (for they stole away the better partes of the sacrific-  
 les) and also in their life, (for they defiled them selues with  
 fornication) he did not correct them with fatherly iudgement.  
 Whereby it is manifest, that the saying of Christ taketh not a-  
 way the duties of householders: which surely they cannot  
 execute, without iudgement and discerning between things  
 wel done, & things done amisse. Again, what should school  
 masters do, without iudgement? For some scholars are to  
 be compelled to their studie by beating, and a warning is  
 enough for other some. The faultfulness of the one is to be  
 chastised; and the forwardnesse of the other is to be pray-  
 sed. I pray you, and with a goodly schoolmaster be endued  
 with iudgement in this case. In like wise is to be iudged of  
 the Magistrate. He must punish the euil and maintaine the  
 good; which thing verely cannot be done, without iudgement.  
 And in as much as God alloweth the Magistrate, it is mani-  
 fest, that he alloweth his iudgement also. Considering that  
 without iudgement, the Magistrate is nothing but a bega-  
 nile. The ministers of Gods word must correct some into  
 the church and put other some out. And is not the power to  
 iudge granted them? They must comfort some, and some  
 they



they must reprove: which thing doubtlesse requireth a great  
 judgement. As touching brotherly rebuking, the communica-  
 tion of Christ is manifest. Math. 18. If thy brother sinne  
 thou know it, go and rebuke him between him & thee alone.  
 Is not the office of rebuking appoynted hereto only? Christ  
 saith surely. Wherefore when Christ sayth judge not, he  
 taketh not away the needful offices of superiours in this life,  
 neither weakeneth he the discipline of the Church: but only  
 bypotheth the malapertness of men, which either of a despight  
 judgement thinke amisse of their neighbors, or else without  
 faith & charity challenge prerogative to thrust in their  
 faults in other men, which beise many times up in others,  
 and yet take leave to doo themselves without controulment.  
 Surely is there any man that can rightly excuse himselfe of it?  
 : The second part of mercy which Christ requireth to wards  
 sinners neighbors, is noted in these words, Condemne not. *nolito  
condemnare*  
 which saying he requireth that we should speake freely  
 boldly of our neighbors, restraining himselfe from that  
 maketh us hasty to speake ill of others, & to condemn them  
 without desert. To be sure, Christs will is, that we should  
 in our speeche and talk, further the honest name & good report  
 of our neighbors. This saying pertaineth also to private con-  
 demning, whereby one condemneth another of sinnes: And not  
 to the office of iudiciall censure which is of gods to exco-  
 mmuniquate & pronounce against sinners & persons, & therefore that  
 God hath enioyned them to pronounce by vertue of their of-  
 fice. As Peter & the apostles, Ananias & Saphira, he to witte  
 in the Acts of the Apostles, he Paule condemned Alexander  
 and his company. So Christ pronounced the sentence of exco-  
 mmunication against the hypocrites, when he said to be, but a few  
 scribbles. I knowe the hypocrites. And to be we condemn the  
 scribbles, is to pronounce. Gods iust judgement against him.  
 But he that becometh take heve, that without Gods iudice  
 he will himselfe judge sinners, rather than of sinners  
 : The third part of mercy is, to forgive a man that hath  
 offended

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his people, to iudge matters betwene brother and brother: which thing surely had bin needlesse to bee done, vnlesse it had bin lawfull to accuse. It is certaine therefore, that it is not forbidden Chyristen folke to accuse, as in respect of it self, so a man be hurt or wronged. But as in respect of that which men adde to the accusation, (for there bee many corrupt affections: and headinesse, desire of reuenge, enmitte, wilfulness, and such like) it is to bee knowne that these affections are vtterly to bee banished if thou wilt bee a Chyristian. Againe, there is a difference to bee put betwene him that hath hurt thee, or withhilde thy goodes from thee, and desireth forgiveness of his fault, making restitution of that which he hild wrongfully: and him that hath either hurt thee or withhild thy goodes, and proceedeth to hurte thee and to take thy goodes from thee still. To forgive him that seekes thy fauour, Chyristes commaundement and charitie counelleth thee. And to accuse the other, (in demanding not so muche reuengement as the defence of the magistrate,) Chyrist giues thee liberty, and many holy men confirme it by their owne examples. Also there is a difference to bee put betwene him that hath offended thee alone, and him that hath offended God, and troubleth the church. Chyristes commaundement extendeth to the first, but not to the last. For the loue of God & of our neighbour requireth, that (to the vttermost of thy power) thou shouldest take away such things as are a hinderance to Gods seruice, and a stumbling blocke to his church. Briefly, true faith and charitie will teach thee sufficiently, when it is a fault to accuse, and when it is well done.

The fourth part of mercy is poynted out in these wordes: giue, and it shall bee giuen vnto you. By this commaundement is required, that wee helpe our neighbour at his neede, with our counsell & deede. With our counsell, as often as wee see him stray from the right: and with our deede, one while by giuing almes largely, & another while by lending cheerfully, although wee looke not for the like good turn at his hand.



### iiij. Sunday after Trinitie.

For to lend where a man lookes for as god a turne again, is a common kind of curtesie euen among Heathen men & sinners, which are not yet called into Chrysts household by the Gospell. Whitherto concerning the mercy which we owe to our neighbor for loues sake, and for the commaundement of Chryst: and concerning the partes thereof, which are foure. That is to wit, to haue a good opinion of our neighbour, to speake wel of him, to forgive him his fault when he doth a misse, and to helpe him with our counsel and our deede, at his neede. Now will we speake briefly of the second place.

#### Of the second.

Chryst vseth five arguments in this exhortation to mercy, and to those duties which are to be perfozmed to our neighbor, which I will now reherse in order.

The first is comprised in these words: as your father is mercifull. That is to say, in executing mercy, haue an eye to your heauenly father: for the behauior and doings of the parents, must be a rule to the children to line by. Therefore when as we see our heauenly father exceeding mercifull, it becommeth vs to folow his example. In this Argument are many circumstances to be weyed. First that our heauenly father is almightie, hauing neede of no man, and yet that he hath shewed so great mercy to vs wretches. 2 That we are miserable sinners. 3 That our sayd heauenly father receyueh vs into fauor, of his owne mere mercy. 4 That we by nature were the children of wrath. Ephes. y. 5 That this is his will, that being made his children, we should folow his fatherly example. 6 That like as he hath benefited vs with his grace: so we also should giue to others freely: which thing if we do not, we sinne horribly. For first we despise his commaundement. 2 We grow out of kinde from him. 3 We defile our selues with wickednesse, which are the works of Satans children. 4 We renounce the sayth. 5 Our neighbor (whose miserie ought to grieve vs,) lyeth in miserie through

through our default. Let those that wil be Chryſtians, wey these things thoroughly.

The ſecond argument is groundēd vpon the profit that reboundeth to our selues. Iudge not (ſayth hee) and ye ſhall not be iudged. Condemne not, & ye ſhall not be condēd. Forgiue, and yee ſhall be forgiven; Give, and it ſhalbe giuen vntoo you. Heer hee confirmeth with his promiſes, the partes of mercie whiche hee requireth. The propounding of the dutie is this: Iudge not. And the promiſſe of reward or confirmation of the thing propounded, is: and you ſhal not be iudged. and ſo of the others. The meaning therfore is. He that hath a ſanozable opinion of others: ſhall finde that others ſhall haue the like of him. Hee that ſpeaketh wel of others, ſhal loke for the ſame at others mens hands. He that forgiueth willingly, ſhal find others as redy to forgiue him, if he happē to doe amiſſe. He that aydeth the needy with his counſel and deed, ſhall agein in his need find both counſel & helpe: and that by my working, ſayth Chryſt. But contrarywiſe, hee that ſurniſſeth euil of others, ſhalbe ill thought of himſelf. He that ſpeaketh euil ſhall heere euil. He that reuengeſh wrong, ſhall ſuffer wrong. Hee that denyeth counſell and helpe to him that hath neede ſhall himſelf alſo in his need, long for helpe and lack it.

The thirde argument is implied in theſe wordes. Can the blinde lead the blinde? ſhal they not fall bothe into the ditche? As if he had ſayde: Look in what caſe a blinde man is, to lead a blinde man: In the ſame caſe is he that teacheth and liueth amiſſe, to them whom hee ſhould guide by his doctrine & life. But when the blinde leadeſh the blinde, bothe of them fall into the Ditche. Therfore hee that teacheth amiſſe and liueth naughtely, is an occaſion of falling as wel to others as to himſelfe. To the intent the that we may eſchue this miſcheefe, we muſt behaue our ſelues arighte, as wel in doctrine as in life.

The fourth argument is included in theſe wordes: The diſciple is not aboue his mayſter: but euery one ſhalbe perfect,

### *iiij. Sunday after Trinitie.*

If he bee as his maister. Good disciples or scholars must folow the example of their mayster. Wherefore seeing that Christen folke are Chrystes scholars, it becommeth them to expresse the same in their life and maners, as much as lyeth in them to do.

The fifth argument is fetched fro the consideration of our owne misdoedes. VVhy seest thou a mote in thy brothers eye? &c. The mote in thy brothers eye, is a light scape of thy brothers. The beame in thine owne eye, is a great misdoede of thine owne. Euery man therefore muste consider his owne faults rather than other mennies, and first sweepe cleane before his owne doore, as the Proverbe sayeth. Whiche thing that we may do in deede, Christ graunt, to whom with the Father and the holy Ghoste, be honour and glory for euer more. Amen.

### *¶ Upon the. v. Sunday after Trinitie.*

*¶ The Gospel. Luke. v.*

**A**Nd it came too passe, that (vwhen the people praised vpon him, too hear the vvoord of God) hee stooode by the lake of Genazareth, and saue twoo shippes stand by the lake side, but the fishermen vvere gone out of them, and vvere vvas-  
hing their nettes. And he entred intoo one of the ships (vwhich perteyned too Simon) and prayed him that hee vwould thruste out a little from the lande. And hee sate dovvne, and taught the people out of the ship. VVhen hee had left speaking, hee sayde vntoo Simon: launche out intoo the deepe, and let slippe your nets too make a draught. And Simon answered, and sayd vntoo him: Mayster, vvee haue laboured all nighte, and haue taken nothing: neuerthelesse, at thy commaundemente I vvyll loose forth the nette. And vwhen they hadde so doone, they inclosed a greate multytude of Fishes. But their nette brake, and they beckened vntoo theyr fellowes (vwhyche vvere in the  
other



other ship, that they should come and helpe them. And they came and filled both the shippes, that they sonke againe. VVhen Simon Peter saue this, he fell dovyne at Iesus knees, saying: Lorde, goe from mee, for I am a sinnefull man. For he was astonied and all that were with him, at the draught of fishes which they had taken: and for was also James and Iohn the sonnes of Zebede, vvhich were partners with Simon. And Iesus sayd vnto Simon: feare not, from hence forth thou shalt carche men. And they brought the shippes to land, and forsoke, and folowed him.

### The exposition of the Text.

**T**he occasion of this Gospel was this. The people being greedy of gods word, followed Christ whither so euer he went, to heer him. And when the preace for desire to see & heere him, did as it were throught him, he was compelled to enter into Peters shippe, and to teache the multitude out of it. And to the intent to make his doctrine of credite: he hadde them cast out their nettes, who had complained before, that they had laboured all that night in vayne. And when they had done so, they caught a great number of fishes, in so muche as two shippes, were not able to hold them. The lofers on being confirmed by this miracle, did both receiue his doctrine and also acknowledge his heauenly power. And when Peter being taught by the miracle, was afrayde, he was raysed by the Lord, and receyued a promise that he should afterwarde become a Fisher of men. This is the summe of this present Gospel, which tendeth to this purpose, not only that we should learne by the example of this multitude, first to seeke the kingdome of God: but also that we should be confirmed concerning the power of Christ. For Christ sheweth that he hath a cure of those that hee his: and he declareth that no man is able to perseuere any thing in his generation, unless he be present with him in his bysing, and yett we are put to

## v. Sunday after Trinitie.

his hand to the doing of it: according as he saith, without me ye can do nothing. And the psalme saith, Whille the Lord build the house, in vayne do they watche that keepe it. The places are foure.

1 The needfulnesse in heering Gods word is commended by the example of this multitude, which was to growe by to here Chryst.

2 An Image of the Church, and of the teachers & hearers of the word.

3 The present miracle and the vse of the same.

4 The example of Peter, bothe in catching the fishes, and also in the acknowledging of Chryst, mette to be followed.

*for thebo imagination in Gose of 2. d. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

Of the firste.

And it came to passe when the people pressed vpon him to heere him. The example of this multitude teacheth vs, that the gospell is to be heard desirously. For this people would needs haue followed Chryst so earnestly, if they had not vnderstande that his doctrine had bin very needfull. This multitude then followed Chryst, not to lye in the wayde for him: not to take aduantage of his word, nor to laugh him to scorne, as the scribes, pharisees, and hypocrites do: but to hear Gods word, & to be fed with the bread of saluation. For the word of God is heavenly bread, farre sweeter then the Honey and the Honey combe, as is said in the psalme. This multitude therefore like a sorte of hungry soules, come flocking about him as one that were dealing of some large almshouse: and not without cause. For as the body is sustained with materiall bread, because it is materiall: so is the soule nourished with spiritual bread; which is the word of God; because it selfe is spirituall. Agayne, like as the appetite to meat betokeneth health, and the loathing of it is a signe that the body is saine and ill at ease: so the longing after Gods word, is a signe that the soule is in good plight, and

contra

contrarywise the lothing of Gods word be to appeeth the dis-  
ease of a crased soule. Therefore if wee lothe Gods word, wee  
must doe as they doe that are diseased in their body: for like  
as they take counsell of Physicians, that by receyuing a me-  
dicine they may recouer health, and haue a good stomacke to  
their meate: so wee (when Gods word goeth against oure  
stomacke, and that our soule lotheth it) must by Prayer seek  
for Chryste the Physician, that he may make oure soules to  
like of Gods word, which is the breade of saluation: leaue  
wee starue for want of Gods word. For Gods word is the  
heavenlye fode: That is to say, the breade of life, and the  
drinke, whereof who so euer drinketh, shall not thirst for e-  
uer. Ihon. 4.

Now bee it, to the intent we may hunger after this bread  
of life, and thirst after this heavenly drinke, as this multi-  
tude did: Wee muste thinke vpon the needfulnesse of this  
fode: which being perceyued, there is no man but will haue  
an appetite to it, vlesse it be suche a one, as is so blinded e-  
heres of his wits by the Denil, that he hath no care at all of  
his soule helth.

The first needfulnesse is this: that every soule must needs  
die, which is destitute of this heavenly fode vnto the ende.  
For firste wee obtaine life when wee conceiue sayth by the  
word. Ageine, the word is the fode of sayth, where with it  
is fed and nourished. This needfulnesse is confirmed by oure  
Lordes saying: He that beleeueth not, shall die: for sayth co-  
meth not from else where, than by hearing the word of God.  
Rom. 10.

Ageine without this fode, man abideth vnder Gods wrath.  
He that beleeueth not (sayth Chryst) the wrath of God abideth  
vpon him.

Besides that, this is the fode that strengteth to eternall  
life. Hieruppon sayeth Paule: The Gospel is the power of  
God to saluation to every one that beleeueth.

Lastly (to conclude all in one word) Gods word is



ruptible seed (as the Apostle Peter teacheth) to her with two  
(whom before were the children of wrath, by reason of y<sup>e</sup> sinnes  
of our first Parentes and of our selues) are begotten a new  
e borne a new through the grate of the sinne of God. Where  
fore as by nature we are the children of wrath, that is  
of damnation unto everlasting death: So by grace (through  
the seed of Gods word) we are borne the children of grace,  
that is to say of blessing to eternal life. They that beleeue are  
the children of Abraham, and heires of the promise. Where  
fore if the helth of our soules: if the escaping of death, Gods  
wrath, and damnation: if the dignitie that we are called to  
by being adopted the sonnes of God, doe moue vs: Let vs be  
desirous of Gods worde, let vs heare it and keepe it and that  
not onely after the example of this multitude, but also of the  
whole Church, which conueth nothing more, than to be  
thoroughly fed with this word of God.

*Of the second.*  
Jesus went into a Shippe, in vvhiche he sat him downe, and  
taught the people standing on the shore. In these wordes  
is the state of the Church militant and floating in the waves  
of this world, very truely painted out. In which picture three  
things are to be obserued. The ship it self: Christ sitting in  
the ship: and the people standing on the shore. The shippe it  
self is a shadowe of the Church. Christ betokeneth all true  
preachers and teachers. The people standing on the shore  
represent the hearers of the worde: Now like as a shippe is  
horribly shaken when a tempest riseth on the Sea: even so  
nothing is more shaken and tossed in the worlde, than the  
church: which thing the story of the whole worlde auoucheth.  
How soeuer was the shaking of this shippe, when Cayne  
slew his owne brother: And afterwarde when Lotte was in  
Sodomie, and Abraham in his wayfarings: Againe, howe  
soe was Gods Church shaken, firste in Egypte, and after  
that, by the space of fortye yeares together, to passe ouer  
in silence the persecutions which the Church endured at  
all

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manna

all times under the Judges, under the kings, and in the captiuitie of Babylon. And to omit other things, and to speake of our time: Howe sore is the Church shaken by them that wil seeme to be Citizens of the Church? Some assaile it with heresies, as with horrible tempests sent out by the Diuell him selfe. What is it that the Sacramentaries doe note? What is it that the other Sectaries, Anabaptistes, and Libertines doe note, to ouerturne this little Ship of Peters? The Bishops condemne it of heresie. The Jewes test at it. The Turke despiseth it. The ciuill Magistrate (in many places) apprehendeth it of sedition, as we reade in the storie of wicked Achab, who objected these wordes against the wise holie Prophet Helias. Art not thou he that troublest all Israel? What shall I say concerning this new manner of assailing the Church, whiche those haue found out, that wil bothe bee and are termed Gospellers? Like iungodly persons & church-robbers, they conuerthe to secular uses the goods that belong to the maintenance of the ministerie of Gods word. Carnally both Sathan with all his members spend him self to this one point, that is, to ouerthrowe the flourishing Church of Christ. But Christ is stronger than that he gates naye preuaile against it.

I haue spoken of the sinking of Chrystes church: whereby also may easily be perceyued, how great the perilles of Gods ministers be. For as Christ sitteth in the ship, so they also susteine a right great brunte of dangers, and many are halles to most grievous torments. But the people standeth on the shore, that is, the most parte of the hearers are out of perill. For when any tempest ariseth, eyther they hide them selves, or else they sturke quite away. And thus much briefly concerning the sinking of the church.

*Of the church.*

And the Lord sayde to Simon: Launche into the deepe, and cast out a net, too fish. Then Simon answering, sayde

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unto him: Sir wee haue laboured all this night and caughte nothing, notwithstanding seeing you bidde mee I rydd caste forth a net. And when they had doone so, they enclosed a great number of Fishes. &c. This is the description of the miracle. Peter being past the hope of catching any fishe, casteth forth a net at Chrystes commaundement, and caught a great multitude, so as those ships were not able to holde them. Albeit that this miracle were wrought as wel to confirme the doctrine of Chryste, as also to strengthen the faith of the beholders: yet notwithstanding it pertaineth (after a certeyne manner) vnto vs also. For what so ever hath bene written heretofore, it was written for our instruction, that by patience and comforte of the scriptures, we myghte haue hope. I will therefore shewe how this presente miracle serueth for vs.

First this miracle will assure vs of the trithe of the Gospel. For it is as an authoresse seale, wherewith God the Father sealeth the Gospel of his sonne. For whatsoeuer miracles Chryste, the Prophets, or Apostles ever wrought: they serue all to confirme the doctrine, so wee reed in Marke, and in the Epistle to the Hebrewes; Marke in his .xviij. Chapter sayth thus: The Lord wrought with the Apostles, and confirmed their doctrine with signs that ensued. And to the Hebrewes. y. The doctrine of saluation was confirmed, God denouncing it by signes and wonders, and sundry miracles, & giftes of the holy Ghost.

Secondlye, this present miracle proueth, that Chryste is Lord, not onely of men, and of the Lande, but also of the Sea. Whereby our sayth conceyue this assurednesse, that it persuadeth it selfe, that nothing either on the Lande, or on the Sea is able to withstande this puissant Lord; but that hee can puissantly deliuer his seruants from all perill, like as hee deliuered the Prophet Jonas out of the whales belly by his heauenly power. There is no cause then why we should feare the crueltye either of snakes, or of men, or

of the



of the feast, we leave unto Christ by Ireny sayth. When  
upon John sayth: This is the victorie that ouercometh  
the worlde, euen your sayth.

Wherewithall, this present miracle teacheth, from whence  
cometh the blessing of our labour, and the increase of our  
substance. Peter had laboured all night, and to no purpose.  
Why so? because he had sought for blessing by his owne tra-  
uail, and not out of the founteyne of blessing which is Christ.  
But after he had cast forth his net at the commandment  
of Christ, he took a great number of fishes. Wherby we  
are taught, that all blessing dependeth of Christes worde.  
Against this be foure kindes of men offend.

First, for these folkes which thinke, that all blessing de-  
pendeth of their owne traualle, against whose folly David  
song the Psalm: Unless the Lord build the house, in  
vaine doth he watch that keepeth it.

Next, hugoly folkes which imagine, that the increase of  
their substance cometh of blisse and euill trades,  
it is too farre of blessing of God: and in deed many come  
to growe rich by such meanes. But Salomon sayeth the  
contrary. The blessing of the Lord maketh men rich. For as  
man can not of right be counted a wealthy man, when  
he possesseth many things. Breaue is one thing: and the  
strength of breaue is another. Many haue breaue and other  
goodes: of whom some can not vse them: some abuse them  
for rent and payde: some cram them selues with them from  
day to day, and other some make them instruments to put  
their lustes and toying in vye. I pray you what maner of  
blessing is this? Contrarywyse, the Godly that haue but  
meane substance, vseth his goodes to the glorie of God, and  
the reliefe of others, and setteth out the giner of them with  
a good conscience.

The third kind of men that offend in this behalfe, are those  
fool which when they haue herde that the increase of things  
cometh of Gods blessing, becom more slothfull, and  
neglect

negled the labour of their vocacion, where as David in his  
 psalme speaketh agreeant is witness is the man that feareth  
 the Lord, and deleyteth altogether in his wayes, thou shalt  
 ease the labour of thy handes. Blesed art thou, and well at  
 ease that thou dost. I have heard how thou hast done  
 nothinge as yet in this world in the name of God, I have heard  
 singular pleasure in the contemplation of God, I have heard  
 the words of a living oration, of the word of promise  
 and thou shalt be well at ease, I have heard how thou wilt  
 follow this rule, thou shalt follow the Lord, thou shalt  
 follow the Lord, thou shalt follow the Lord, thou shalt  
 neither call upon God when thou art in distress, nor call  
 upon him when thou art in joy, thou shalt follow the Lord  
 thou shalt follow the Lord, thou shalt follow the Lord, thou shalt  
 that men ought to labour, and that the success and blessing  
 of the labour cometh only of God, in what state so ever  
 a man be. If a man be yet but a child, as a magistrate, a  
 tenant, and a master of a house, let him follow the Lord  
 with labour, faithfully in the name of God, I will serve God, I  
 will call upon him, that he may prosper my labours, when  
 the husbandman tilleth his ground, when he soweth in, when  
 he carrieth his harvest into the barn, let him have God be  
 fore his eyes, let him know that all blessing is of the Lord,  
 let him call upon him, that he will bestow to prosper his  
 labour, and to bestow his blessing upon him. So also let  
 the preacher do: let him teach, admonish, and exhort, but  
 yet at the commandment of Christ, and in the name of  
 God. But perchance thou wilt object: I do my dutie, I  
 till the ground, I preache the gospell, I instruct my house  
 hold, but to no purpose, my payntfullnesse hath no good suc-  
 cesse. Let me heere of Peter what thou wilt. Peter labou-  
 red in vayne, untill he had taken Christ to him, and the  
 ship. Therefore according to Peters example, let thou be-  
 lieve unto Christ, be not slacke, but labour in Christs name,  
 and thou shalt see how the Lord will bless thee.

But

But I (sayst thou) see the worst men commonly most to be luckie, and contrarywise, I see the godly oftentimes most miserable. I say no more, but marke the end. Wherefore consider this answer of Dauids, which is in the xxxvj. Psalm. I sawe the vngodly (sayeth hee) lustie and flourishing as the greene Bay: and I passed by, and beholde hee was gone: and I sought him, and hee was not to be found. So, all the glory of the vngodly is a vanishing smoke. Contrarywise, hee that feareth the Lorde shall not be remoued for euer. We haue examles. I pray you wher are now those glorious Giants? They are swallowed vp in the flood. Where is the rich glutton? Hee lyeth in torments. On the contrary parte, where is Abraham? where is Dauid? where is poore Lazarus? In heauen, wher they enioy true blisse. These mennes examles let vs folow.

*Of the fourth.*

**W**Hiche thing vhen Simon saue, hee fell downe at Iesus feete, saying. Depart from mee O Lorde, for I am a sinner. See here what happened to Peter and his fellows by this taking of fishe. Peter is soze afrayd, and willethe Chryst to depart from him. What ought he not rather to haue sayd Lord tary still with mee, that wee may haue good lucke in fishing? Like as Peter vppon this miracle acknowledged him selfe a miserable sinner: so acknowledged hee Chryste to be righteous, & endued with the power of the Godhead. Wherefore hee falleth downe at his feete also. Merely men desire the presence of God: How be it, as soone as they perceyue him to be come, by and by they flee away, and are afrayde, by reason that their conscience accuseth them of sinne, vntill they be cheered by the voyce of God, and feel comfort ageinst the remoyse of sinne: according as the Lord in this place cheereth vp him that was afrayde, saying: Feare not, from hence forth thou shalt bee a fisher of men. Where hee not onely cheereth vp Peter, but also chooseth him to be an Apostle, that in his



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in his time he may catche men with the worde of his preaching. For as fishes are caught with a net: so are men caught by the word of preaching, & gathered out of the Sea of their sins, into the churche of Chryst: not to be killed, but to live blisfully for ever through Jesus Chryst our Lord, to whom be honoz, praise, and power for ever and ever. Amen.

## *Upon the. vj. Sunday after Trinitie.*

*The Gospel. Math. v.*

**I**ESVS sayde vntoo his Disciples: except your rightuoufnesse exceede the rightuoufnesse of the Scribes and Pharisies, yee cannot enter intoo the kingdome of Heauen. Yee haue herde that it vvas sayde vntoo them of olde time: Thou shalt not kil: vvhosoener killeth, shal bee in daunger of iudgement. But I say vntoo you, that vvhosoener is angry vvith his brother (vnadvisedly) shalbee in daunger of iudgement. And vvhosoener sayth vnto his brother Racha: shalbee in danger of a counsel. But vvhosoener sayth, thou Foole: shalbee in daunger of Hel fire. Therefore if thou offrest thy gift at the altar, and ther remembrest that thy brother hath oughte ageinst thee, leaue there thine offering before the altar, and go thy vvay firste and bee reconciled too thy brother, and then come & offer thy gift. Agree vvith thine aduersary quickly, vvhiles thou art in the vvay vvith him, leaste at any time the aduersary deliuer thee to the Iudge, and the Iudge deliuer thee too the Minister, and then thou bee cast intoo Prison. Verely I saye vntoo hee t: thou shalt not come out thence, til thou haue payd the ytermoste farthing.

### *The exposition of the text.*

**T**his text is a peece of that sermon that Chryst made too his Disciples in the mountain after he had newly chosen them: wherein (to speak briefly) he teacheth them that hee

that hee came not to breake the law, but to fulfill it. And because the Phariseys being interpreters of the law, misconstrued and wrested the law of God: Chryst correcteth their error, and interpreteth the law. For they thought that the doctrine of the law perteyned only to the outward deedes. Contrarywise, Chryst proueth that it pertaineth to the innermost conceits of the hart. Afterward in the same sermon Chryst prescribeth a forme of giuing Almesse, an order of fasting, and the maner of praying. All which things tende to this end, that men should vnderstand how farre they are off from the perfection of Gods law, and how needfull Chrysts comming was, on whom whosoener beleueth, is exempted from the power of the law, and frō damnation. Thus much concerning the effect of Chrysts sermon in the mount. Now heit this parcell of that Sermon, which is red in the church this day (as you haue herd) syndeth fault with the Pharisaicall rightuousnesse, and alledging the fiftthe commaundement of the law sheweth how farre the Pharisees ouershot theselues in interpreting the law. For like as these thought it ynough, to abstain from killing with the hande: so Chryst denounceth them giltye of this lawe, not only which commit outward murder, but all those that think any thing ageinst their neighbour, according as we shall heere anon. The places are two.

1 Of thre sortes of righteousnesse, Pharisaicall, of the law, and Chrysten.

2 An exposition of the fiftth commaundement.

*¶ Of the third.*

**E**Xcept your rightuousnesse exceede the rightuousnesse of the Scribes and Phariseys, yee shall not enter into the kingdom of heauen. To the intent we may vnderstande these things aright, we must nedes speake of thre sortes of rightuousnesse. Of the Pharisaicall rightuousnesse whiche Chryste repproueth here. Of the Rightuousnesse that cometh

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commendeth by the law, which God commendeth to vs by his owne voyce: & of the christen righteousnesse, through which only we stand before God.

The Pharisaicall righteousnesse is described. Math. 23. of which description these be the peculiar poyntes. First they accuse Christ, so farre is it from their thoughte to acknowledge him for their redeemer. Ageyne, they do all things to the intent to be seene of men. They are hypocrites, appearing outwardly religious and holy: whereas for all that, they are enemies of God and all godly men, whom they snatch at like mad dogges. Also they make Gods commaundement voyde for mens traditions sake. For in place of Gods commaundementes, they thrust in mennes deuises, to worship God withall whither he will or no. This is the greatest stubbornesse against God that can be. For in this case not only god is despised, and more is attributed to mans folly than to Gods wisdom: but also through mens traditions, the zeale of Religion is abolished to godward, and the works of charitie plucked by by the rootes. Quermore they pzeace vnto God with their lips, and their hart is farre from him. Besides this, they are layde to deuour widowes houses, while they draw them to theselues couetously vnder pretce of holynesse. Furthermore, they loue the highest rooms, wherby is noted their pride. Last of all, they shut vp the kingdome of heauen before men, while by their false interpretation of the lawe, they withdraw men from the frutes of Christ. In conclusion, they are like to whytelymde tombes, as Christ sayth: for outwardly they seeme holy, but inwardly they swarme with vnpure affections. We haue an example in the Pharisey that went vp into the Temple with the Publicane: who not onely boasted of his owne good works, fasting, and Tenths, but also backbited his neighbour. So did he openly transgresse the whole lawe of God, conteyned in the first & second Table: and yet neuerthelesse he thought himselfe righteous, and that he had earned heauen with his works.



works. By these things that haue bin spoken hitherto, we may gather this description of the Pharisaicall rightuousnesse. Pharisaicall rightuousnesse consisteth in outward works, boide of the feare of God, and of faith in God: whiche as it looketh for heauen at Gods hande, as a reward of his works, so it hunteth for prayse at mens hands for the visour of counterfet holynesse. It is no marvell therefore that Chryst sayeth: Except your rightuousnesse exceede the rightuousnesse of the Scribes and Pharises, yee shall not enter intoo the kingdome of heauen. And thus much concerning the Pharisaicall rightuousnesse. Now let vs speake a little of the rightuousnesse that cometh by the law.

Concerning the rightuousnesse of the lawe, I will say foure things. First what it is. 2 Whither any man may be justified by the law. 3 What is the vse of the lawe. 4 How the law is abrogated to them that beleue in Chryst.

The rightuousnesse of the lawe is a perfect pure and continuall obedience towards the lawe of God. 1 It is a continuall and perfect louing of God & our neighbour. For thus sayth the law: Thou shalt loue the Lord thy God with all thy hart, with all thy soule, with all thy strength, and thy neighbour as thy selfe. For the lawe of God (which is the rule of the rightuousnesse of the law) requireth not outward obedience only: but it requireth of all men a perfect, pure, & continuall obedience towards God. And as it promisseth life and saluation to them that obey: so it threateneth everlasting death to them that perforce not this obedience. It is not content with the outward visour, but it requireth a pure hart, thoughts agreeable to Gods law, and a forwarde and redy will to Godward: yea & a full and continuall tunableness in all the powers both inward and outward, agreeable to the will of God. What the lawe requireth suche a rightuousnesse, it appereth by the interpretation of Chryst, and by this saying of Paule. The lawe is spirituall, but I am carnall: therefore requireth it spirituall obedience.

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¶ We see what the rightuousnesse of the lawe is. Now in the seconde place is demanded) whether any one in all mankinde may be iustified by this rightuousnesse of the lawe. To which question I answer simply, that no man at any time after Adams fall (saie onely Chryst) became rightuous before God by obedience of the Lawe: and that will I pprove by foure reasons.

The first: mannes nature is uncleane, and stayned with the filthinesse of sin, and therefore it can no more yelde pure obedience towards God, than a troubled muddie spring can yelde pure and clere water: or than a rotten tree can bring forth good frute. Wherevpon Esay. 64. cryeth out that all our rightuousnesse is like a moth vncleane cloth.

The seconde: All men fynde in them selues, that that obedience which they performe to the lawe of God, hath foure popotes disagreeing with the lawe of God. For first mans obedience is but now and then and by partes: whereas Gods lawe requireth a continuall obedience. Secondly, it is defiled: for the hart of man is vncleane, from whence it proceedeth. Thirdly, it is vnperfect: for it is not performed according to the strenghtnesse of the law. And fourthly, it is glosed with euill opinions.

The third: the Scripture auoucheth in playne termes, that no man is rightuous by the lawe, no not one. And Dauid sayth: Lord, if thou looke streightly vpon sinne, who shall abyde it: Also: No man liuing shall be found rightuous in thy syght: that is to wit, by the dedes of the law.

The fourth: If men may become rightuous by the dedes of the lawe, we should haue no neede of the rightuousnesse of Chryst. Her vpon sayth Paule. Gal. 2. If rightuousnesse come by works, then hath Chryst died in vayne. For he died for our sinnes, and toke ageyne for our iustification. Whereby it appereth, that no man hath the rightuousnesse which the lawe requireth.

¶ Nowe foloweth the thirde question concerning the vse of the

the lawe, and what is it. Of Gods lawe there be thre vses : that is to wit. Outward, Inwarde, and Spiritual. The outward vse belongeth to this outward man, that we may liue honestly in this life : whiche vse is common to it with euill lawes, and ordinaunces of menne. The inwarde vse pertaineth to the olde man : for the law reueleth Gods wrath vnto vs, by laying oure sinnes befoze vs. The spirituall vse pertaineth to the new man, that through faith we shoulde begin to yeelde obedience vnto God according to his lawe, so farre forth (at least wise) as may be done in this corruption : whiche obedience is acceptable to God for our saythes sake in Chryst.

Now foloweth the fourth question. For when the godlye minde heareth, that the lawe pronounceth them all accursed whiche performe not perfect obedience to the law : it beginneth to feare the sentence of the law. Where therefore it is to be knowne, that Gods lawe is abrogated and utterly abolished to the godly, as muche as concerneth the curse thereof. For so that we beleue on Chryste, Chryst hath taken vpon him the curse of the law for vs. As herupon Paul saith : Chryste became accursed for vs. And John. 3. He that beleueth not in the Sonne, the wrath of God abideth vpon him. And in his Epistle : The blood of Iesus Chryste cleanseth vs from all iniquitie, that is, from the curse that should haue bin due to vs for oure iniquitie. And so haue we hertofore tolde what is the rightuousnesse of the lawe : that no man becometh rightuous by the works of the law : what is the vse of the law : and how farre forth Gods lawe is abrogated. Now is a litle to be sayde, concerning Chrystes rightuousnesse, that we may vnderstande wherein it is to be preferred before the Pharisaicall rightuousnesse.

Chrystes rightuousnesse is Chrystes obedience imputed to the beleuer in him. For according to the right meaning of the gospel, he is rightuous whole sing God forgiveth, & to whom he imputeth the rightuousnes of his son, & accepteth him freely



to everlasting life. For whosoever believeth in Chryſte, for as muche as of a guiltie person he is made vnguiltie, and of an vnrightrous person is made rightuous through Chryſtes rightuousnelle, which is imputed vnto him: He is sayde to be iustified, & to become rightuous. And that Chryſts rightuousnelle is imputed to him that believeth, it is proued by many textes of Scripture. Vnto that believeth on him that in-  
 stiteth the vngodly, vnto him is his sayth imputed for rightuousnelle. And Rom. the. 5. Cha. Like as by the disobedience of one man many became sinners: so by the obedience of one man Iesus Chryſt, many become rightuous. 2. Corin. 5. Him that knewe no sinne he made sinne, that we might become rightuous before GOD in him. And that to this rightuousnelle of the Gospel, the workes of the law are not required: many testimonies proue. Rom. 3. We suppose that a man is iustified by fayth, without the workes of the Lawe. And Gal. 2. We knowe that a man is not iustified by the deedes of the law, but by fayth in Iesus Chryſt: and we beleue in Chryſt Iesus, that we might be iustified by fayth, and not by the deedes of the Lawe. Herupon now is concluded, that Chryſtian iustification is an acquitting of that person from sinne that believeth in Chryſt, and an imputing of Chryſtes rightuousnelle vnto him, and an accepting of him vnto eternall life freely for Chryſtes sake.

Thus muche by this concerning the three sortes of rightuousnelle. Nowe yett I adde a fewe thyngs toucheng the difference. And first I will tell how chryſten rightuousnelle differeth from the rightuousnelle of the Lawe: and afterwarde how it differeth from the rightuousnelle of the Pharisees.

The first difference therfore betwene the rightuousnelle of the Lawe and the chryſten rightuousnelle, is that the rightuousnelle of the Lawe, is of the workes of the Lawe, but the rightuousnelle of the Gospel, is withoute the workes of the Lawe. The second is that the rightuousnelle of the  
 4. 10 the

the law, is the rightuouſneſſe of the woꝝker: but the rygh-  
tuouſneſſe of the goſpel is the rightuouſneſſe of the beleeuer.  
The third is, y<sup>e</sup> the rightuouſneſſe of the law is not imputed  
freely: but cometh to paſſe of y<sup>e</sup> deſert of a maſ owne obediẽce,  
but the rightuouſneſſe of y<sup>e</sup> goſpell is imputed without deſert  
of a mans owne obediẽce. The fourth is, that y<sup>e</sup> rightuouſ-  
neſſe of the law is a ſoꝝmall rightuouſneſſe, as which is fra-  
med to a man by his iuſt dealings: but the rightuouſneſſe of  
the goſpell is an imputed rightuouſneſſe, when the iuſt dea-  
lyngs of Chꝛyſt are imputed to him that beleeueth. There-  
foꝛe that man is ſaide to be iuſtified according to the ſoꝛme  
of the lawe, whiche of an vnrightuous perſon, becommeth  
rightuous thꝛough his owne iuſt dealing and fulfilling of  
the law, according to this ſaying: The man that doth theſe  
things, ſhall liue in them. But he is ſaid to be iuſtified af-  
ter the maner of the Goſpell, who of a guiltie perſon is made  
not guiltie, by reaſon of Chꝛyſts rightuouſneſſe, whiche is  
taken hold on by fayth. The rightuouſneſſe of the lawe is  
a perfect obedience of a man to the lawe of G D D. But  
the Chꝛyſten oꝛ Goſpell ryghtuouſneſſe, is Chꝛyſts obe-  
dience imputed to him that beleeueth. A rightuous man af-  
ter the lawe is he that dealeth iuſtly and byꝛightly, accoꝛ-  
ding to the meaning of the lawe: But he is rightuous af-  
ter the goſpell to whom God foꝛgyueth his ſinne, and im-  
puteth Chꝛyſtes ryghtuouſneſſe, and whom he accepteth  
to eternall lyfe freely foꝛ Chꝛyſtes ſake. Juſtification after  
the lawe, is an abling a man befoꝛe God foꝛ the ſounde-  
neſſe and perfection of his obedience to Gods law: but chꝛi-  
ſtian oꝛ Goſpell iuſtification is an abling of man befoꝛe  
God foꝛ the ſoundneſſe and perfection of Chꝛyſts obedience  
to God the father.

Thus haue we the difference betwene the chꝛiſten righ-  
tuouſneſſe and the rightuouſneſſe of the lawe. Now let vs  
ſee howe the Chꝛiſtian rightuouſneſſe excedeth the righ-  
uouſneſſe of the Pharisees. The Chꝛyſten rightuouſneſſe ex-

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recedeth the Pharisaicall in these foure things. In cause, qualitie, effecte and ende. The cause of chrissten rightuousnesse is God, Chrystes desert and sayth, taking hold of the benefit offered: but the cause of Pharisaicall rightuousnesse is, mans hypocrisie, ignozance of Gods rightuousnesse, and outward obseruance of mens traditions. The qualitie of chrissten rightuousnesse is the obedience and fulfilling of the lawe in Chryst: but the qualitie of Pharisaicall rightuousnesse: is but only an outward visour of feyned and counterfeyt holynesse. The effect of Chrissten rightuousnesse is newnesse of spirite, the feare of God, true godlynesse, inuocation, true humilitie, patience, and a beginning of obedience towards Gods lawe, in so much that a man being iustified by sayth, Desires nothing so much as to obey God. To bee bryse, his cheefe pleasure is in the lawe of the Lord, after he knoweth that damnation is taken away by Chrysts merit: but the effect of Pharisaicall rightuousnesse, is pryde, glozving befoze God, superstition, disdeyne of ones neighbour, and (to bee short) such as the tree is, such is his frute. For an euill tree can not bring forth good frute. The ende of Chrissten rightuousnesse is to haue peace with God, to haue access to God, to giue glozie vnto God, and finally to obteyne euerlasting life freely for Chrysts sake: but the end of Pharisaicall rightuousnesse, is to giue prayse to a mans owne selfe, and to take it from God, and to vaunt among men: vppon whiche at length shall ensue horrible punishment, vnesse there bee a turning to the Lord. Let this suffice concerning the thre sorts of rightuousnesse, & the differences of them, the which it is behouefull to beare in minde.

### *¶ Of the second.*

**T**he fifth commandment, Thou shalt not kill, the Lorde interpreteth himself, to the intent to confute the false interpretation of the Pharisees. They thought that only outward murder was prohibited, But Chryst looked vnder the



into the lawe, and spied out thre of her murders beside the outward manslaughter. Yee haue herd (sayth hee) how it was sayde too them of olde tyme: Thou shalt not kill: for vwho so euer killeth, shall bee in daunger of Iudgement. That is to saye, who so euer shall kyll a man, shall bee gilty befoze the iudgement: for in this place hee speaketh of outward manslaughter, and the punishment thereof, whiche is a ciuil condemnation by the Lawe. That was called the iudgemente, wherein sate thre men, at suche time as the cases were easie too bee discussed. For hee that had comitted outward murder with his hand, was gilty of death by the sentence of the Lawe: whiche sentence few were able too pronounce. Her hee speaketh onely of mannes iudgement by the sentence of the law. For the spiritual iudgement (which was the curse) was sufficiently known. Now foloweth the interpretation. But I saye vntoo you, hee that is angry vvyth his brother, is in daunger of iudgement. Here hee putteth anger among the kindes of murther. The Pharisees perceyued not that this was forbidden by the fifth commaundement. Wherefoze hee sayth: But I say vntoo you: As if he had sayd: The Pharisees holde opinion, that he onely breaketh the fifth commaundement, that hath killed a man with his hands. But I say vntoo you, that this lawe requireth moze. For it also forbiddeth anger whiche proceedeth not of a iust cause, and tendeth not too a good end.

Then addeth hee also another sinne of the fifth commaundement: And vwhofoeuer shall say vntoo his brother, Racha, that is, hee that by any signe sheweth him selfe too seaze his neyghboure, is in daunger of a counsell. Wherein thre and twentie Iudges sate vpon the hearing of greater cases. Furthermore, who so euer shall saye vntoo his brother Foole, is in daunger of Hell fire. That is to saye, hee that rayleth and outrageth ageynste his neyghboure, is an offender ageynste Gods lawe, and consequently in daunger of the paynes of Hell. Here Gods iudgemente is compared

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to a Senate of thre scoze and eleuen Judges, whiche satte  
vpon the hearing of the chæfest and weyghthiest cases. To  
bee bzaefe, by the fifth commaundemente are sozbidden, firste  
all thoughtes, whereby we thinke any euill towarde oure  
neighbour. Secondly, all signes of contempt of oure neygh-  
bour. Thirdly all bitter woordes ageynst our neighbour, as  
raylings or reuylings. Fourthlye outwarde murther. And  
contrarywise, are commaunded all woordes that are repug-  
nant to these: as to beare a frendlye harte towarde oure  
neighbour, to shewe our good wil towarde our neighbour  
by outwarde signes, and to defend and saue his person from  
wrong.

Howbeit to the intent that Christ might shew how need-  
full is loue towarde one neighbour, and how pernicious is  
iniurie done vnto oure neighbour: he giueth two counsels,  
whiche containe two arguments.

The one is taken of the harme whiche a man that dooth  
wrong to his neighbour, runneth into befoze the iudgemēt  
of God. The other is taken of the harme, wherinto he that  
hath hurt his neybour falleth, befoze the iudgement of man.

The firste standeth thus: If thou offer thy gift at the altar.  
He putt forth an example that agreed to that tyme, and that  
people, while the comon weale of Moises was yet standing.  
And the meaning of this saying is this, God accepteth not  
thy gift if thou hate thy brother, that is to say: No seruice is  
acceptable to God, which is done by him that is out of chari-  
tie with his neighboz. But what is the meaning of this rule?  
That God liketh nothing that commeth from his enmy, for  
the gifts of enimies are no giftes. And in this respecte, John  
sayth: He that sayeth I loue God, and hateth his brother, is a  
lyer. For the continual and naturall frute of louing God, is  
the loue of a mannes neighbour. He that loueth mee, keepeth  
my commaundements. Then wheras this frute is not, it is  
certeine that the tree is euil. Therfoze whosoever loueth not  
his neighbour dooth offer sacrifice to God in vaine.

In the Scripture, prayer is a sacrifice: but thou prayest in vaine if thou hate thy neighbour. Thankesgiuing is þe value of the lippes. Now if thou wilt haue them accepted of God, first bee at one with thy neighbour, and then offer in fayth. The crosse is a sacrifice, so it be tempered with fayth, for without fayth it is a iust punishment of sinne. The keeping of the Sabbath is a seruice that pleaseeth God: yet it is defiled with hatred towarde a mans neighbour. Almesse is called in the Scripture a sacrifice of good sent. But Paule saith, if I spend all my substance vpon the poore, and haue no charitie: I am nothing. And in likewise is to be iudged of euery good woork which God requireth. Here let euery man examin himself, and not take a deceitful balance.

The second standeth thus. Bee reconciled too thy brother while thou art yet in the vway. &c. He that offendeth & hurteth his brother, falleth into the hands of the Magistrate, & shall bee cast into prison, from whence hee shal not bee dispatched, until hee haue made full amends for his harmes. Wherefore too the intent this come not too passe, thou must be reconciled too thy neighbour betimes: Therefore seeing that without charitie thou woorkshippest God in vaine, and fallest in daunger of the Magistrate: thou art counselled too bee in charitie with thy neighbour. Herewith agreeth the saying of God: He that hath not shewed mercy, shall feel iudgement without mercy. Herunto perteineth also the parable of the better, to whom God forgaue all the det. &c.

But the Papists vpon this place doe builde their Purgatorie, wherof they preache at this day in their Churches: too whom I answer.

1 In these wordes is no mention made of Purgatorie, whereunto hee that hath hurte his neighbour, is caste by the Magistrate.

2 Because they flee too the Allegorie, let them know that they leane too a weak foundation. For first no Allegorie is too be admitted, vntill it can bee confirmed by the expresse word



## vj. Sunday after Trinitie.

of God. Secondly, no Allegorie is to be allowed, that fighteth with the ground of our sayth. Thirdely, no Allegorie is to be accepted, eyther wherein there is any absurditie, or wherupon ensueth any absurditie. Therfore in as muche as no man is able to satisfie this commaundemente fully in all points. Let vs repente, let vs flie vnto Chryste, and then let vs endeuer to obey God according to this commaundement as muche as may be, by the help of Chryste: to whome be glory worlde without end. Amen.

## Upon the. vij. Sunday after Trinitie.

¶ The Gospel. Mark. viij.

**I**N those dayes, vwhen there vvas a verye greate companie, and had nothing too eate: Iesus called hys Disciples vntoo hym, and sayde vntoo them: I haue compassion vpon the people, because they haue beene novve vvith mee three dayes, and haue nothyng too eate: And if I send them avway fasting too their ovne houses, they shall faint by the vvay: for diuers of them came from farre. And his Disciples answered hym: VVhere shoulde a man haue bread heere in the vvildernesse, too satisfie these? And hee asked them: how manye loaves haue yee? They sayde, seuen. And hee commaunded the people too sitte dovne on the ground. And hee tooke the seauen loaves: And vwhen hee hadde gyuen thanks, hee brake and gaue to his Disciples too set before them, And they did set them before the people. And they had a fevve small fishes. And vwhen hee hadde blessed, hee commaunded them also too bee set before them. And they did eate, and vv ere suffized. And they tooke vp of the broken meate that vvas lefte, seauen baskettes full. And they that did eate, vv ere aboute foure thousand. And hee sent them avway.

The

## The exposition of the Text.



This Gospell is set forth for this time of the yere, bicause it is haruest time: and that to the intent to do vs to witte, that Cozne and frutes of the earth do grow by gods blessing: wherby we shalbe put in mind to be thankful towards God for this his gift. We must therefore beleue without all doubt, that God giueth vs the things that grow out of the ground, to sustein this life with all, which we must vse reuerently, as gistes reached and giuen vnto vs by Gods owne hand, and that to Gods glorie, the profit of our neighboz, and the maintenance of our own state. Now the summe of this Gospell is, that besides that Chryst by this miracle proueth himselfe to be the true Messias, endued with the power of the Godhead, he sheweth himselfe also to haue care of those that folow him, according to his promise: First seeke the kingdome of God and the rightuousnesse therof, and all things else shall be cast vnto you. The places be thre.

- 1 The lot of them in this life that folow Chryst.
- 2 The affection of Chryste towarde those that folowe him.
- 3 The right manner of vsing Gods gift.

*J. Of the firste.*

When there was a very great company, and had not aught to eate. In this company as in a Table, is shewed vnto vs what is the lotte of them that folowe Chryst in this world. For we must come to the possession of the heavenly kingdome by many tribulations. This company came into the wilderness, whereas is no breade, but hunger, daunger, and death. The same fortune shall all those seele that will folowe Chryst. Therefore it is not for naught, that Chryst biddeth him that will be his Disciple, to deny him selfe, and take vp his crosse and folowe him. And

## *vij. Sunday after Trinitie.*

And Paule : All that wil liue godlyly in Chryſt, muſt ſuffer perſecution. Notwithſtanding, God bee thanked for it, our caſe (for all that) is better than theirs that ſeeme happy in the world. For the end and knitting vp wil bee ioſul : and therefore Chryſt ſayth : Blisſed are they that moꝛne, bicauſe they ſhall receiue comfort.

But what is the cauſe why Chryſtes Diſciples ſhall bee afflicted in this world? This is no wonder. That which wēt befoze in the head, ſhall folowe in the members, as long as this world ſtandeth. And that is, bicauſe that in the wilderneſſe, (that is, in the world,) there are among the members of Sathan, that cannot away with Chryſt and his members. Which thing was ſoꝛetolde long time ago. The ſeede of the Serpent ſhall byte the heele of the womans ſeede. That is to ſay, Sathan and his impes ſhall perſecute Chryſt and his members. For when Sathan ſees Chryſtes kingdome encreaſe, and his owne decay : he fretteth and fumeth, and like a wounded Lion ſteppes vp againſt Chryſtes ſhepe, to deuoure them. And this is it that Peter ſayth. The Diuell goeth about like a rozing Lyon, ſeeking whom he may deuour. For the Lyon hauing loſt his whelpes, and beſides that, being hungrye, falleth vppon whatſoener things come in his way, to waſt, deuoure, and deſtroy them. The like minde hath Sathan. When he ſees that he loſeth his whelpes, that is to ſay, that thoſe which erſt wer vnder his power, are turned vnto Chryſt: he armeth his champiōs againſt the church, that ſome of them may aſſaile it with hypocrisie, ſome with Sophiſtry, ſome with Tyranny, and other ſome with ſtumblingblocks and Scilmes : as he hath done at all times heretofore, and reaſteth not to do at this day. And if he can do nothinge elſe, he endeuereth to ſterue the for hunger in the wilderneſſe. But on the contrary part, Chryſt valiantly deſendeth the kingdome which he hath gotten with the ſhedding of his owne blud. He giueth the holy Ghoſt, he giueth bread, he rayſeth vp godly teachers to ſeede it with heavenly  
ſeeds,



For he is at hand him selfe to succoure it in the middes of dangers, according as he declareth by this present orde. So little shal furious Sathan and the madde enemies of the Church preuaile against it. For hee himselfe keepeth watch about his Church, and defendeth it stoutly. Neyther is there cause why any man shoulde surmise, that Christe is other wise minded towards his Church at this day, than hee was at that time towards that multitude. For although hee do not at all times defend his Church with visible miracles: yet notwithstanding hee woorketh no lesse miracles at this daye spiritually and inuisibly in governing his Church. For with him there is no respect of persons, but of strength and of the goodnesse of the cause. Is it not a great wonder that God so defended that our blessed man Luther, that Sathan & al the world being in armes against him, were not able to shere one hair of his head? Is it not a great miracle at this day, that the bishop of Rome with the most flourishing part of the world, is not able to rote out the Church? The Pope doubtlesse endeavoureth to stoppe the race of the Gospell with a flood of the bloud of Martirs. But the more hee murthereth, the more springe out of their blud, as it is to be seene at this day in Spaine and Fraunce.

Therefore let vs fence our selves against the wickednesse of Sathan, and specially against the stumblingblocks of the dissimulation and perzenesse of the Church: and let vs not stande for any fearings of Sathan: neither let vs leave our profession although there were no Christ but we must needs suffer famine in this wilderness: ne let vs suffer our selves to be moved by the example of those, that for persecution and sorrow depart from Christ: as did the Jewes when they were pinched with famine & persecution by the Jewes: which did direct about this. For in this manner did they resist the Prophet Jeremie, according as we read, Jerem. 44. As for the words which thou hast spoken unto us in the name of the Lord, we will in no wise heare them. What whatsoever



rupted with the blasphemous speeche of vill men, so as yet should fall from Chryst, because ye must follow him into the wilderness, wheras is y<sup>e</sup> crosse, famine, wolues, & a thousand deadly dangers: but rather that we lift by our minds into heauen, where Chryst sitteth at the right hand of the father in heavenly glory, for we that are his members, that by none other way come into heauen, than by the same that he wente when is our head. He in this life endured hunger & cold, and other distresses: let vs also beare the lyke patiently. Which thing if we do, we shall one day be glorified with him.

*Of the second.*  
**A**ND the Lord said to his disciples. I haue pity of this people: because they haue folowed me now the seuerall dayes; and haue nothing to eate. And if I shal send the away, to their owne houses, they will faint by the way. In these words is described the affection of Chryst toward the people y<sup>e</sup> folowed him. He is sorry for the hunger of their bodies, & much more it is to be thought, y<sup>e</sup> he was sorry for the hunger of their soules. for as the soule is much nobler than the body: so y<sup>e</sup> hunger of y<sup>e</sup> soule is much more hurtful. What the doeth the merciful Lord: He feedeth the body with bodily food, & the soule with ghostly food. He feedes the body with earthly bread, & the soule with heavenly bread, y<sup>e</sup> is, with gods word. Heer our reason (which wil seme to haue skil in gods matters) though it be but foolish, demaundeth, What is not Chryst God: why then did he not worke a miracle & send them out of hande: why did he not sustein them without bread: He wold not alter y<sup>e</sup> order or nature w<sup>th</sup>out a great cause. And the order appointed by God, is, y<sup>e</sup> like as the body is fedde with bread: so the soule should be nourished and susteyned by Gods word. And this is it that is spoken in Psalms: Man liueth not only by bread, but by euery word that proceedeth out of the mouth of God. Therefore it is not his wil, y<sup>e</sup> we should loke for any thing contrary to this order appointed by God: but that we should leane vnto his heavenly mercy, looking for help at his hand in time conuenient.

This



*vij. Sunday after Trinitie.*

This order established by God, wherebyne breads do inuent.  
 It is written of two Hermites, that fell among thieues, and  
 had not ought to eate, that when they had endured hunger a  
 great while, and that one of the Thieues at length taking  
 pitie vpon them, gaue them bread to eate: The one of them  
 sayd, I will eate none vntill it be giuen mee from heauen.  
 But the other took it with thanksgiving, & ate it, and anon  
 after he that looked for bread from heauen, dyed for hunger,  
 whereas the other escaped that looked for no miracle; but  
 took the bread that the thieues gaue him, as if he had bin at the  
 hand of God. The Anabaptists also inuert this order at this  
 day. Chryst hath commaunded the Gospell to be preached,  
 that the soule may be nourished with it as spirituall food.  
 But the Anabaptists (despying the word) looke for new re-  
 uelations without the word. Whereby it cometh to passe  
 that they fall into the Diuels snares, who turneth himselfe  
 into an Angell of light, to the intent he may shewe them  
 heading into damnation. Therefore because Chryst would  
 not inuert the order established by God, he delayed the mira-  
 cle. But yet at length the affection that he beareth to those  
 that be his, (which is greater than the affection of the father  
 towards his childe,) did overcome him. For what manner  
 of affection Chryst beareth towards those that are his, not  
 only the Euangelist sheweth in this Gospel when he sayth,  
 I take pitie of this people: But also the Prophet Esay. 49. set-  
 teth it out in a most godly figure. Can the mother (sayth he)  
 forget hir owne chyld, & she should not pitie the sonne of hir  
 owne wombe? Although she should forget, yet will not I  
 forget thee. Beholde, I haue written thee vpon my handes.  
 Also the Parable of the prodigal childe, poyneth out this af-  
 fection of Chrysts towards those that be his. What shall I  
 say of similitudes & parables? Chryst sheweth what  
 manner affection he had towards his owne. For he is to be  
 as when we were yet his foes, that he suffered most reprob-  
 full death to redeem vs. But to what purpose are all these  
 things?

things: first to this purpose, that we should put on a childly affection toward God the father & our Lord Iesus Christ. Secondly, that by falling into consideration of his loue towardes vs, we shuld in this life hold nothing dearer, nothing sweeter, nothing preciouser, than to submit our selues wholly to his will, and to obey his voyce, wherein consisteth the perfection of a Christen man in this life. We read that our father Abraham did so: who after he had herd the Lord say vnto him: *Walke befoze me, and be perfect: receiued a commaundement to offer in sacrifice his only begotten sonne Isaac, whom Sara had bozne vnto him in his olde age. But what doth hee he obeyed Gods wil without delay, & making ready a bundel of stiches, went about to sla his sonne. But the Angell of the Lord withhild his hand. This being done, God sayd vnto Abraham: Now I know that thou fearest me. We see heer in our father Abraham, how earnest he was to obey God, sith he wold not spare his only sonne, but wold haue killed him at the commaundement of the Lord. But alas for sozow, there are many to be found, that will not kill so much as one of their affections at the commaundement of their most mercifull father God: so farre of are they from desire of folowing the example of our father Abraham. Furthermore Chrystes fatherly example towards vs, must put vs in mind of like god will and loue towards our brethren. I haue giuen you an ensample (sayth he) loue ye one another like as I haue loued you.*

*Of the third.*

**T**his present miracle, wherein God with seuen loues and a few small fishes feedeth foure thousand men, serueth to this purpose, to confirme the truthe of Chrysts Gospel, and to encrease the faith of the people that were present, wherof I wil say no moze at this time. But I wil speake somewhat concerning the right blasse of Gods giftes, wherby we may be stirred vp to thankfulness towards God, and vse Gods blessing aright.

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First therefore this is to be observed: that the bread en-  
creaseth in the hands of Chryst, as he prayeth and giueth  
thanks to the heavenly father. Wherby we are taught that  
all blessing is of the Lord, according as Paule. 1. Timoth. 4.  
teacheth, when he sayth. All the creatures of God are good.  
Stay heer a litle, & consider how the things which thou hast,  
as bread and drink, are Gods creature and not thy creature.  
Wherfore thou playest the theefe, if thou take any thing fro  
him against his wil. Which thing thou dost as often as thou  
vsest Gods creatures without thanksgiving and calling vp-  
pon God. For whatsoever thou hast as thine owne, is ano-  
ther bodie and unlawful, vnlesse thou desire it of him. Her-  
vpon it is that Chryst teacheth his seruants to pray: Giue  
vs this day our daily bread. Hee heer. The selfe same bread is  
called oures, and Gods. It is oures when wee get it by iust  
travell. And it is Gods, because it is his creature, which it is  
not lawful for thee to vse, except thou aske him leaue before.  
Wherfore Paule addeth also: for it is sanctified or made holy  
by the word of God, and by prayer. It is sanctified, that is to  
say, the vse of it is made pure and lawfull vnto vs, that wee  
may vse the creature with a good conscience. But by what  
meanes is it sanctified? By the word and by prayer. By the  
word, vnderstand thou saith, which the word requireth. For  
by the word taken holde on by sayth, we professe our selues  
to beleue two things. The one is, that the Lorde according  
to his vnmeasurable and infinite wisdom, hath created all  
things for mannes sake. The other is, that we are of y<sup>e</sup> num-  
ber of those, who through grace in Chryst, haue recouered  
that right of lordship ouer al other liuing things which was  
lost in Adam, that we may maintayne this lyfe, whiche wee  
ought to imploy to the enlarging of his glorie. This profes-  
sion of sayth is accompanied with prayer, that GOD may  
graunt vs, to enioye the same receyued at his hande with a  
good conscience, in all feare and reuerence. Lastly, wee must  
knit vp our meales with thanksgiving, yea and with repeti-  
tion



tion of prayers: and so are our meates halowed vnto vs. But they too whom their meates are not halowed in this wise, doe double wrong. For first they robbe God of his honoz, in that they call not vpon him, nor acknowledge him to be the giuer of all good things. And secondly they vse the creature of God ageinst the will of it: Wherupon Paule sayeth that the creature is made subiect vnto vanitie. From the whiche vanitie, God in the second of Dis. promiseth that he will deliuer the creature. Now although these things which are already spoken, may sufficiently warne vs to vse Gods creatures aright, after the example of Chryst: yet notwithstanding, to the intent our slothfulnesse may be the more reposed, I wil recite certeine reasons that may moue vs.

The first: Chryst himselfe, who created all things, prayed & gaue thanks as often as hee had occasion to vse Gods gifts. Much more then becometh it vs so to do, who are stark beggers in the Lords sight.

The seconde: The yong Ravens doe (after their manner) call vpon the Lord, and hee feedeth them. Wherupon Dauid sayth, that the Lord giueth food to the yong Ravens that call vpon him. For the Rauen acknowledgeth not hir birds for hir owne, as long as they be callowe, and therefore shee forsaketh the: but the Lord (because they should not starue) feedeth them with little wormes til they be sone feathered: and then their damme cometh ageine, and knowing them bringeth them vp.

The third: The Turks assemble twice a day, before dinner and before supper to desire the blessing of the Lord: and too chrysten folkes neglected it.

The fourth: The Heathen men began their meales alwayes with sacrifice and inuocation, although they could not call vpon God aright.

The fifth: The church frō the beginning of the world began with blessing, whensoever it had occasion to vse Gods gifts. For nothing was more rife among the, thā calling vpon God.

## *vij. Sunday after Trinitie.*

For by oure prayers wee bid God to our meales, to whom  
bee honour and glorie for ever and ever. Amen.

## *Upon the. viij. Sunday after Trinitie.*

**The Gospel.** Math. vij.



Beware of false Prophetes, whiche come vntoo  
you in Sheeps clothing, but inwardly they are  
rauening VVolves. Yee shall knowe them by  
their frutes. Do me gather Grapes of thornes?  
Or Figges of thistles? Euen so euery good tree,  
bringeth forth good frutes. But a corrupt tree  
bringeth forth euil frutes. A good tree cannot bring forth  
bad frutes, neyther can a bad tree bring forth good frutes. E-  
uery tree that bringeth not forth good fruite, is heven down  
and caste intoo the fire. VVherefore by their frutes yee shall  
knowe them. Not euery one that sayth vntoo mee, Lord, Lord,  
shall enter intoo the kingdome of Heauen: but hee that dooth  
the vvill of my Father, whiche is in Heauen, hee shall enter in-  
to the kingdome of Heauen.

## *The exposition of the text.*



I this Gospell there were two causes.  
One was the doctrine of our Lord Christ  
whiche hee set forth in the. v. vij. & vij. cha-  
piters. Another was the vanitie of false  
teachers among the Iewes, who partely  
corrupted the doctrine of Moyses and the  
Prophetes and partely abolished it. The  
Lord therefore commaundeth all men, bothe to learne the  
things that are aright, and to beware of the corruptions of  
false teachers. And in this respect, the Lord who is the Pbi-  
sition of mennes soules, sheweth the manner of faithful Pbi-  
sitiuna of the bodie. For like as these after they haue mini-  
stred true Physicke, do teache what hurtfull things are to  
bee

be auoyded: So the sonne of God our Sauioꝛ & Whisitian, both first and soꝛ most appoynt a wholsome medicine foꝛ the soule, and afterward warneth what things are to be eschued. The effect of this gospell is this: That as the false Pꝛophets (which are to be knowne by their woꝛks) are to be shunned: so, true godlynesse consisteth not in the bare professing of religion, but in true repentance and amēdment. The places are thre.

- 1 A charge of eschuing false Pꝛophets.
- 2 A description of false Pꝛophets.
- 3 The forewarning of Chꝛyst: Not euery one that saith vnto me, Loꝝd, Loꝝd, shal enter into the kingdome of heauen: but he that doth the wil of my father, &c.

*Of the firste.*

**B**Evare of false Prophets. This charge of Chꝛyste is vniuersall, and pertyneth to all men: wherefoꝛe it is to be aduisedly weyed and boꝛne away. And in this charge thre things are to be considered: Needfulnesse, Bond, and Use.

The needfulnesse surely is muche greater than the cōmon soꝛte vnderstandeth. Foꝛ the Diuell the enemye of Chꝛyst and of mankind, doth all that he can, eyther to abolishe vnterly the kingdome of Chꝛist, oꝛ to deface it with stumbling blocks. Foꝛ the performance wherof he vseth diuers fetches according to his owne went. Foꝛ either he laboꝛeth to take the wholsome doctrine quite away, as he hath done in Turkey: oꝛ else he endeuereth to corrupt it with his trash, as he did in Paradise, and at all times sithens: oꝛ else he mangleth and misturneth the Sacraments, as he hath done in the papacie and many other places: Oꝛ else he poysoneth the manners and liues of men with his venom. When he assaileth the Scripture and the sound Doctrine, to the intent to obteyne (at least wise) one of these four things. First to perswade vs that God regardeth vs not. Secondly, that we should attempt somwhat against our owne vocation. Thirdly, that we



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should bying vp a worshipping of God contrary to his commaundement. Fourthly, that wee should wallowe in al filth and wickednesse. Which so euer of these four things our enemye shal compasse, he holdeth men as prisoners. For he that denyeth Gods prouidence, is condemned for one of Epicures sect. He that executeth his vocatio deceitfully, is worse than an Infidel. He that setteth vp a worshipping contrary to Gods commaundement, despiseth God, and is rather the Diuels seruauant, than the seruauant of God. He that liueth an vn honest lyfe, is the bond slaue of sinne, and the hyzeling of Deathe and of Sathan. But what remedie is there against these mischaues? Purenesse of Doctrine, and absteyning from false prophets. For the purenesse of doctrine teacheth vs that God regardeth vs : in suche wise that the Lord keepeth reskening of all the heares of our head. The same pure doctrine holdeth vs in our vocation, and teacheth vs the true manner of worshipping God. Besides that, it conteineth the rule of true holynesse, and of leading a blamelesse life.

The second thing which I admonished folke to consider in this first place, is Bond. Now it may be demaunded, whether this Bond perteyne to all men, or but only to the gouernours of the Church. For many thinke themselves excused, if they obey those that haue the ordinary calling. Unto whom the prophet Ezechiel in his thirde Chapter (or rather the spirite of Chryste speaking in Ezechiel) answered in these wordes. I haue made thee watche man ouer the house of Israel, and thou shalt heare the word at my mouth, and shalt giue them warning from me. If I say to the vngodlye, thou shalt dye the death, and thou tell it him not, nor speake vnto him, that he may turne from his wicked way and liue ; The vngodlye persone shall dye in his owne sinne : and I will require his blud at thy hand. But if thou giue the wicked man warning, and he tourne not

from his wickednesse, and from his vngodly waye: Hee verely shall die in his owne wickednesse, but thou haste deliuered thine owne soule. This saying of the Prophete sheweth sufficiently that they are farre wide whiche surmise it too bee inoughe for them if they obey their paryshe Curates, whyther they teache well or ill. If it were so, the Turkes and Ethnikes should bee saued, of whom many haue obeyed their teachers. It is too bee knowne therefore that all men are bounde too flee false Prophetes, as pestilent Plagues of their Saluation. For Chrystes commaundemente is manyfeste, whiche heere is given too all men, for he speaketh too the multitude. And John in his firste Epistle, & fourth Chapter, sayeth: Receiue not euery spirite, but trie the spirites whyther they bee of GOD, for many false Prophetes are gone out into the world. And Chryst sayeth: My shepe heere my voice. But what dooth that tirant the Pope in this case? Hee sayeth that the discussing of the doctrine belongeth too him & his shauelings.

I pray you what can be spoken or imagined moze shamelesse? Is not this as muche as too ouermayster Chrystes spouse, and too vsurp Lordship ouer the Lordes inheritance, notwithstanding that Peter the Apostle (whose successoure hee boisteth him selfe too bee) were forbidden too doo it: John Baptist professeth him selfe too bee a seruauant too the spouse: but the Pope will bee mayster of the spouse. Chryst couseth too haue his spouse kept chaste vnto him self: but the Pope defileth hir with horrible aduoutrie. Hee teacheth the doctrines of Deuilles, whereby shee may learne too play the strumpet, Paule sayeth: I haue betrothed you too one man, that I may bestowe you a chaste virgin vppon Chryst. This betrothing is made by sayth, of the mosse pure and mosse chaste worde of GOD. But the Pope (who boisteth himselfe too bee Peters successoure) bestayneth this virgine with a thousand adulteries, when hee leaueth hir away from embracing of hir husband.

ff. iiij.

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husband Chryste, to sundry Idolatries and worshipping of Saintes.

The thirde thing that I set out to be considered in this first place, is the vse of this prohibition or forbidding. Beware of false Prophets. Whiche vse surely is manifolde.

For first this prohibition warneth vs, that there shall bee false teachers in the Church. Which thing the Lord signified also by the Parable of the man that sowed good seed in his felde, and of the enimie that came and sowed Darnel in the same felde. For the wickednesse of the Devill is so greates, that he neuer ceaseth working to corrupte Gods worde, whiche thing he began to do asone as euer our first Parents were created in Paradise. And at this daye (the more is the pitie) he worketh his feats thzough the whole world. Seeing that we knowe this, we must be the more diligent and looke better about vs.

Secondly, this prohibition: Beware of false Prophets, must stirre vs up to give our mindes more earnestly unto Gods worde. Wherevpon Paule wisheth, that the Philippians may increase in all knowledge. And Chryst saith: Serch the scriptures, and learn of mee. If ye abide in my word, ye are my Disciples in deed, and ye shall knowe the truthe, and the truthe shall deliver you.

Thirdly this prohibition proueth that the Church maye bothe put downe false teachers, and set vp true teachers in their steade. For it were in vayne to bidde vs shunne false Prophetes, vnlesse it were lawfull to displace them from the Office and charge of teaching, and to appoynt true ministers in their roumes. Praise worthis therefore are those godly Kings and Princes, that are careful for the reformation of the Churches, and the maintenance of the ministry of Gods word.

Fourthly also this prohibitio sheweth, how the wordes of those y teach are to be receiued. If they teach the truth, they are to be heard no lesse than God himselfe. For so sayeth the Lord:



**LORD:** He that heareth you heareth mee, and he that despiseth you, despiseth mee. If they teache amisse, they are to bee eschued no lesse than Sathan him selfe. For as Sathan seduced Eue with euill doctrine: so they that teache lies, disappoynt men of the grace of God, or rather thrust them oute of the heauenly kingdome, according as euery man knoweth to bee done in the papacie.

*¶ Of the second.*

**W**Hich come vntoo you in Sheepes clothing, but inuarde-lye are rauening VVolves. In the declaration of this place, wee will looke vppon five things in order. First, from whence false prophets come and whither they go. Secondly. By what names they bee called in the scripture: whereby the greatnesse of the perill may bee vnderstood. Thirdly. What is the outwarde countenance of false teachers. Fourthly. What is their desire and intent. Fifthly. What markes they haue whereby they may bee discerned from true Prophets.

If yee aske from whence they come, and whither they go: I answere in fewe wordes they come from Sathan, as stirred by by him: and they goe into the Lords vinegarde (that is into the Church). Whereof are many examples. Into that little Church of Adam, Eue, and Abell, there came the false teacher Came: who being armed by Sathan, at length slay his owne brother, because hee was of an other religion than hee was of. After him folowed many false Prophets vntill the flood, wherewith bothe the false teachers themselues, and also their disciples were punished. Anon after the flood, Sathan sent false teachers againe into the church, which so was the Lords vinegarde, that the trueth of God remayned alonely with a fewe of the house of Sem: So also fro thenceforth vnto Chryste, alwayes false teachers crepte into the Church, & most commonly they got into their hands the cheefe ordering of things, as well in lay matters as matters of the Church. After Chrystes resurrection, there came moe false

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Prophetes, and at all times they were moſte in number. At length the Pope (who is very Antichryſte) hath ſente out ſwaimes of heretickes (and chiefe Ponkes) whiche haue moſte miſerably tozne Chryſtes Church with falſe doctrine. And at this day there be falſe teachers euery where. In con-  
 cluſion where ſo euer Chryſte layeth his good ſeede into the ground, there by and by Satan putteth to his ſeede of Dar-  
 nel. Therfore it is not for nothing, that Chryſte warneth vs to beware of falſe Prophetes. We know from whence falſe teachers come, and whither they goe. Now that the greater-  
 neſſe of the danger may be weyed, I will reherſe certeyne of their names. Firſt they are called by a general name, falſe Prophetes: that is to ſay, ſuche as ſeem to be teachers of the tru-  
 the, hauing ordinarie ſucceſſion & authoritie, and yet ne-  
 uertheleſſe are lyers, as who in ſteade of true doctrine, do  
 loyſt in deuiliſhe lyes and mennes dreames, of whiche ſorte  
 there were ſtoze in the papacie. 2. Of John the Apoſtle they  
 be called euill ſpirites, as well for that they are ſent by Sa-  
 than who is euill, as alſo an occaſion of euill, & of damnation  
 vnto many. 3. Of Iude the Apoſtle, they are termed Clouds  
 without water, like vnto Caine, Balaam and Choz. Who  
 be vnto them (ſayth he) for they haue ſolowed the wayes of  
 Cain, & are bitterly giuen to the error of Balaam for lukers  
 ſake, and periſhe in the treaſon of Choz. Fourthly, Paule  
 calleth them Dogges, bothe bicauſe they teare Gods word,  
 and alſo bicauſe they ſcare Chryſtes ſheepe from his ſhepe-  
 folde. Fifthly, they be called euill workemen, bicauſe they  
 worke amiſſe, and the ende of their labour is bothe the de-  
 ſtruction of them ſelues, and the damnation of thoſe that  
 giue eare vnto them. Sixthly, The Apoſtle John calleth  
 them Antichryſtes, not bicauſe they denie Chryſte, but be-  
 cauſe they peruert Chryſtes doctrine, and are againſt Chryſt  
 in their life. Seventhly, Paule calleth them enemies of Chri-  
 ſtes crosse, bicauſe they impute not the beginning, meane,  
 and ende of ſaluation vnto Chryſtes merits alone. In this

Gospell they are called wolues, but yet masking in shepes clothing, that is to say, pretending themselves to be made men, where as that notwithstanding, they like wolues leape priuillie into Chrysts fold, tearing and killing Chrysts shepe, with false doctrine and counterseyt holynesse.

But what is the outwarde countenance of false teachers. They come (sayth Chryst) in shepes clothing. The Lorde in this place speaketh not generally of all euill teachers: but onely of one kinde. For there be some that teache well and liue amisse: and some that teach amisse, and liue amisse: and other some that teache amisse, and liue to liue well. Of this thirde kinde of Prophets the Lorde speaketh here. For by them is greatest danger.

What is their desire. What doth Chryste set forth in a trunne image. When he termeth them Wolues. For as the desire of the Wolfe is first to scare the shepe from the folde: then to harrie them into the woodes: and thirde to deuoure them and destroy them. Euen so the false Prophets endeuer by their wile to withdraw the shep, (that is to say, the godly and weak persons) from the true church, and to driue them into the wyldernesse, where is no sode of Gods worde, to the intent they may get the masterie of them, and at the length, murther not so muche their bodies, as their soules. Holwe true this it, Turkey beareth witness, whiche is deceyued by their false Prophet Mahomet: So dothe the papacie plunged in error by the Antichriste of Roma. So do many nations, whiche are ledde a waye in horrible outrages by the Libertines and Anabaptistes.

But thou sayst: How can I that am a rude and ignorant person discern in this varietie of opinions, who be the true teachers: & who be the false. To the intent we may discern, and iudge the shepherde from the wolfe, Chryst the word be the marks of the wolfe, & he draweth out the false teachers in their proper colors. They come to you (sayth he) in shepes clothing,



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ching. If a man loke but vpon their outward visor, he wold take them for most holy men, or rather for angelles of God. But if ye plucke off their visours, ye shall fynde them woulues: first for that their voyce is not lyke Chrysts voyce: ye rather, with a strange noyse they scare away Chrysts sheepe from their sheepfold into the wilderness, to the intent they may kill mens consciences, and destroy their soules. And this is one marke. Besides this, he addeth an other, when he sayeth: Ye shall knowe them by their frutes. Here thou must be well aduysed, that thou take not the leaues for the frute. An euill tree hath now and then beautiful leaues: and againe A good tree oftentimes hath plentifull frute, but leaues not altogether so fayre to see to. But what are the true frutes of Prophets? They are three: worshipping, doctrine, and manners conformable to the doctrine. The true Prophet hath his manner of worshipping, his doctrine, and his manners according to the prescript word of God. The false prophet hath a manner of worshipping deuised by men, a doctrine of mean traditions, and manners to outwarde shewe honest, but he is sauntering altogether of hypocrisie.

Of the third.

**N**ot euery one that sayth too mee Lorde, Lorde, shall enter into the kingdome of heauen: but he that dooth the will of my father which is in heauen, he shall enter into the kingdome of heauen. This saying of the Lorde conteyneth two lessons: One concerning them that shall be damned, and an other concerning them that shall be saved. And he speaketh of them that are in the outwarde felowship of the Church: for of the others, there is no doubt but they be damned. But who are they that be damned? They are those that glorie of Chryst, and do not the will of the heavenly father. Who are those? They that brag of fayth, which they haue not, that is to wit, which professe fayth without repentance and goodly life. These doth Chryst pronounce to be damned,

and no maruell at all. For such persons sinne horribly. First they sinne in lying, because they lie vnto God. Secondly, in doing repproche, because they abuse Chrystes blood, whiche was shedde for vs. Therefore let vs not follow the outrages of lustes and tirannie: but let vs deale in suche wise, as sin may be wiped out, and we made holy vnto GOD. Thirdly, they sinne in theste, because they robbe GOD of hys honoz. Fourthly, In murder, because they kill first themselves through false persuation, and then their neighbor by euill example. Fifthly, they vnhalow the temple of the holy Ghost. Who are saued? They that do the will of the heavenly Father. But here manye stumbl, and ouershoote themselves. First, those that say the heathen are saued which liue honestly in this world, whose opinion this saying consisteth: He that beloneth not, the wrath of GOD abideth vpon hym. Secondly, those that mainteine their own rule to be the wil of God. Against whom Chryst sayth: They worship mee in vaine, teaching the commandments of men. Thirdly, those that say the lawe is Gods wil: which thing is true in deede: But if saluation depended vpon the doing of this wil: then should no man be saued. What is the wil then, the fulfillers whereof are saued? Chryste answereth in John the. vi. This is the wil of the Father that they should beleue in him who he hath sent. For this sayeth the Lord: He that beloneth on the same, hath life enorlasting. This sayth carpeth with is godlynesse and charitie, his naturall frutes which the godly bring forth through Iesus Chryste, to whome be glorie world without end. Amen.

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The Gospell. Luke. xvi.

I Esus sayde too his Disciples: There vvas a certain riche man, whyche hadde a Steuarde, and the same vvas accused vnto him, that hee had vvassted hys goods. And hee called hym, and sayde

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sayde vnto him howe entangled heate this of thee Oyle at  
coumpts of thy stewardshippe: for thou mayest bee no longer  
Steward. The Steward sayde within himselfe: VWhat shall I  
doe? For my mayster taketh away from mee the stewardship:  
I cannot digge, and too begge I am ashamed. I wote what too  
do, that whe I am put out of the stewardship, they may receiue  
mee intoo their houses. So when hee hadde called all his may-  
sters debtors toogether, hee sayde vnto the firste, howe muche  
owest thou vnto my mayster? And hee sayd an hundred tun-  
nes of Oyle. And hee sayde vnto him: take thy bill and ffre  
dovne quickly and vryte fiftie. Then sayde hee too another:  
howe muche owest thou? And hee sayde one hundred quarters  
of VVheat. Hee sayde vnto him: take thy bill and vryte four  
score. And the Lorde commended the wijs Steward because  
hee had doone wisely. For the children of this worlde are in  
their nation wiser than be children of lyght. And I saye vnto  
you: Make you frends of the vnrightuous Mammon, that whe  
ye shall haue neede, they may receiue you intoo everlasting  
habitations.

*Some quidam  
diffamatio  
illius quafi  
diffidat  
bona illius*

### The exposition of the Text.



**C**hrist in this Gospel exhorteth his Disciples  
to be good to their neighbours: and he doth  
it by example of a parable: the effect of which  
is this. The Steward of a certaine very riche  
man is careful what shall become of hym-  
selfe when hee is put from his office. Muche more therefore  
must Chrysten folke (whiche are Gods stewards in sundry  
giftes) be careful what shall befall them when they haue  
made their account, that is to witte, when they shall be de-  
parted oute of this life. But as the Steward purchaseth hym-  
selfe frandes with the Mammon of vnrightuousnesse, that  
may receiue him when he is remoued from his office: So let  
Chrysten folke with their goods and with their giftes, make  
the poore beholding to them, that they by their recozde may  
receiue



receiue them into euertasting habitations. This is the summe of this present Gospel. Howbeit to the intent it may turne to our more plentifull instruction, I will intreate of foure poyntes. Which are these.

1. A reproofe of the abuse of Gods gistes.
2. Causes of doing god to the poore.
3. A complaynt that the children of this world are wiser than the children of light.
4. The vse of riches and the desert of good diuers.

Of the third.

**W**hen as this text setteth befoze vs a steward that had wasted his masters goods: by generall the abuse of Gods gistes is blamed. For who is he that for the most part abuseth not the gistes that God hath bestowed vpon him? After what sort this is, I will declare by a fewe examples. Wisdome is giuen to some man to help the vnskilful with his counsell, and to rule the rude with his discretion: but now it is made an instrument of craftinesse to beguile men. Riches are giuen to cherish the members of the church with all: but now they are spent about vnprofitable shewes and charges. The tong is giuen to man that he should vse it in teaching things godly and honest, and to beare witnesse to the truthe: but what is done nowe a dayes? It serues to flaynder, rayle, forswear, backbite, & blaspheme. Strength and power are giuen for the defence of Justice, and of good matters. But now they are a maintenāce of tyrants, who vse them to ouerthrow the truth, and to subuert common weales. After the same maner, other gifts of God are greatly abused; which abuses surely issue from these springs solowng, and not from else where.

First, the sinne that dwelleth in vs, bringeth forth suche brodes that the lesse it is at commandment of the spirit, so much more buildeth it vying forth. For it is a moste deepe sink of all evils, which can not be wholly purged in this life. Again, our neuerfarie the deuill thirsting our damnation,

lyeth

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lyeth in wait for men, and peraduenture a thousande fetches to destroy vs, to the intent that either utterly abolishing Christs kingdome, or pestering it vp into a freight roote, he may stablish his owne kingdome.

Besides that, the woꝛlde yeldeth moſte lewde examples, wherby we are allured to do the lyke. For (as one sayeth) euill custome is the ſode of naughtyneſſe. And Paule ſayth: A little leuen ſoweth a whole lump of dough.

Moreover, this euill is increased by the negligence of gouerners, which compel not me by ſtreighter awe to do their duetie aright. Whobeit, we that glorye to be called Chriſtians, ought to be kept in our duetie, by the remembrance of theſe things enſuing:

First, the commaundment of God ſtickiſh continually in our mindes ought to put vs in remembrance of our duetie. Secondly, honeſtie it ſelfe, and the renowne of vertue ought to ſpurre vs forward: that we abuſe not ſhamefully the giſte of God. Thirdly, the worthineſſe of the thing ought to be a ſpurre vnto vs. For what is moꝛe ſeuely for the children of God, than to make them ſelues conſcious, by example of their moſt louing father, and fourthly by our owne calling. For we be called to holynesſe, that we alſo might be holy, and that the ble of thoſe things that God hath granted vnto vs might be holy. Theſe things muſt we thinke vpon earneſtly.

### Of the ſecond.

For as much as all this whole goſpell is ſet forth to ſtirre vs vp to do good to our neighbour, I will ſpeake theſe things in order concerning well doing. Firſt I will recite the cauſes, wherby we ought to be ſtirred up to do well. Then will I entreat of the ſentes thereof: and laſtly of the manner of well doing, according to certeyn rules. God in his law ſomewhat ſet forth a great reaſon, when he ſayth: Love thy neighbour as thy ſelfe: As if he had ſayd: This is one

*Allegor. & dnm  
and ſent to ſerue*

one reason why wee ought to loue one an other, for that man is next neybour vnto man. Of whiche loue there is a moste godly example set forth in the Samaritan, whiche was so carefull and diligente ouer the man that had salne among theues. One man therefore ought to doe well by an other, because man is neybour vnto man, and that in two respects. First in respect of creation: for one self same God created vs all; now wee see how greatly hee desireth that in man we liuing things whiche hee created sheweth one an other with mutual dutifullnesse, as is to be seene in the Duties.

2. Man is neybour to man in respect of likeness. For all men are made to the likenesse of God, and haue all one nature of manhood. 3. Man is neybour to man by reason of conuersation of life and humours fellowship. And these three respects of neighbourship are common to vs, not only with all Christians, but also with all men in the world, as both hee Gentien and Jewes. Howbeit a Christian is neybour to a Christian, first in respect of the mystical body. For all we that beleue in Christ, haue put on Christ, and we are his members, where our head, and we are like at by one self same spirit of Christ. Surely this respect of neighbourship ought of dutie to stir vs vp to do good one to another. If we thought earnestly both this society and mystical conuincion of vs all in one body, then withoutdoubt like as the hande playeth & serueth for all the rest of our members, and in like wise euery member vnto other: so we also by reason of this mystical conuincion in one body, should take to do good one to an other. 2. A christian is neybour to a christian, in respect of regeneration or new birth, whereby wee are born a new & children of God the father. Therefore seeing that brothers of one womb be ferue one an others ferue in this life: much more desirous it is to vs to be, who call vpon God the father of vs all saying Our father which art in heauen. 3. A christian is neybour to a christian in respect of oure calling. For we be called to the unity of spirit in the home of peace. Ephel. 4.



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4. A Chryſtian is neyghbour to a Chryſtian in reſpect of the glorie to come. For all of vs by ſayth doe looke for one ſelfe ſame glorie of immortallitie, where wee ſhal bee ſeloues together everlaſtingly, prayſing God with one mynde.

Thus much concerning the cauſes of mutual well doing among men. But what are the ende thereof? There be ſoure chiefe. 1. Gods glorie. This endes ſhould of duetie put the children of God in mynd to do good. 2. The reliefe of our needy neyghbour who is our owne fleſh. 3. Example: whereby others may be edified and prouoked to like well doing. 4. The reward. For Chryſt ſayeth: He that giveth a draught of water to one of my diſciples in my name, ſhall not loſe his reward.

Notwithſtanding for as much as a queſtion may be aſked concerning the manner of well doing. I will add ſomewhat alſo concerning the ſame. Salomon in the liſt of the proverbes ſayth: Drink the water of thyne owne wel, and of the ryuers that run out of thyne owne ſpyng. Let thy welles flowe out a broode, that there may be ryuers of waters in the ſtreets, but let them be only thyne owne, and not ſtraungers wyth thee. Here he knitteth thre things together. Firſt that a man ſhould enjoy his owne goods: ſecondely that he ſhould beſtowe part vpon others: and thirdly that he ſhould be maſter of his owne goods: and not laſte out all in one day. To be ſhorte, Gods worde, faith and charitie are the certeyneſt rules that can be. But of this matter more ſhal be ſpoken, when we come to entreate of the uſe of riches.

*quia filij hominis ſunt prudentiores filiis hominum in generatione ſua ſunt*

*I Of the third*

The children of this vvorlde are vwyſer in their kynde, than the children of lyght. This is a moſt grievous complaint, that the children of this worlde are wyſer in their kynde, than the children of lyght. What is ſo wyſe, worldly men are more careful in getting temporall goods, which pertaine only to this preſente lyfe, and that continuing but a very ſhorte

Ge. y. Of the

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10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

**M**Ake yee freends of the vicked Mammon, that vwhen yee shall haue neede, they may receyue you intoo eueralsting habitations. It is called the wicked Mammon or the Mammon of enirpghoulnesse, epther for that riches are prouocacions vnto euill, or because riches are falle and deceptful. For they cannot be called the Mammon of iniquitie, because they are wrongfully gotten. For almesse done of goods wrongfully gotten, pleaseeth not God. Wherefore there bee two things to be disculled of vs in this place. One is the doctrine concerning riches, and an other is what is mente by that he sayth: Vwhen yee shall haue neede, they shall receyue you intoo eueralsting habitations.

Albeit that I sayd somewhat concerning riches an eight weekes agoe, when I expounded the Gospell of the Clutton and of Lazarus, yet notwithstanding I will now briefly re-  
pete the whole doctrine concerning riches. For there is no euill so the contrarye, but that a man maye singe a good song more than once. And I will saye thre things concerning riches.

The first is what manner of meanes of getting riches are lawfull.

The second is, in what sort God would haue vs minded towards riches.

The third is, to what is the right and lawfull vse of riches.

Wherefore as touching the lawfull meanes of getting riches, we must begin first of all with Christs rule, Math. 7. Seke first the kingdome of God and his rightuounesse. The first & chief regard therfore is to be had of the soule, that that may be rich in God. Then because this lyfe hath neede of helpe, goods may be sought after, as to Gods ordinaunce, & it is lawfull to employ a man's hand in getting those things y are necessarie for our liuing & furniture. And this is warranted not onely by the examples of the saints, but also by the commaundement of God. For God promiseeth his blessing to them that



that labour after a godly manner. Thirdly, the gayne that cometh to vs that tranell by the blissing of God, is to be taken, as it were at Gods hand. Neither may we vse euill practises, wherby to dyatwe other ments goddes vnto vs. Also it is lawfull to take the frute of a mans labour as a iust reward. In bargayning, let craft and falshod be away. Let vs do al things openly and simply, with the same saythfulness that we woulde require at other mennes handes. Let our labour be lawfull in lawfull vocation, so as we may with a good conscience, boast, that we haue done nothing against any man deceptfully.

Whitherto we haue spoken of the ryghtfull waye of getting riches. Now will I shew in fewe wordes in what sorte we ought to be mynded toward riches, when we haue gotten them. For we must vse a singular cunning that our riches (when we haue gotten them) become not thorns and snarles to vs. Which thing to auoyd, let vs folow the counsell of Dauid and Paule, of which the one in the Psalme sayeth: If riches flow vnto thee, let not thy hart vpon them. And the other .i. Tim. 6. sayth: Warn the riche men in the worlde, that they be not proude, nor trust not in the vncertaintye of riches, but in the liuing God. The chiefeest poynt therfore is, that we be not ledde away with conetousnesse of the riches of this worlde, and that we set not our mynde or trust vpon them. Let vs be ready to put them from vs as often and whensoever it shall please God. Whither we haue them or want them, let vs account them as transitorie and frayle things, and preferre Gods blissing alone before all things in the worlde. Away with trust in vncerteyn riches: away with pryde and disobedience of the poore. Let come trust in the giuer of the ryches: let come a godly and lowly mynde.

And so haue we how we ought to be mynded toward riches. Now will I put to a little concerning the ryght vse of riches. When I handled the Gospell of the Clutton, I

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sayd there were foure lawfull uses of riches. Of whiche the first is, that they shoulde serue to the glorie of God, the furtherance of religion, and the mayntenance of the ministerie of Gods worke. For if we be borne to glorifie God, surely all that ever we haue, must serue to that purpose. The second is, that we shoulde with our goodes succour and garnish those common weales in which we live. In which consideration tributes are to be payd with a cheerefull mynde. The third use is, that we shoulde maynteyn our selues honestly by accorping to our degree, and susteyne our household: that our house may be kept honestly after the rate of our habilitie, without filthy niggardship, & foolish laushnesse. The fourth and last use is, that our springs (according to Salomons counsell) should flow forth abundantly: that is to wit, that we shoulde be liberall to the poore, and rich in good works, to the intent that many may enjoy our goodes, giving thanks with vs to God the father of our Lorde Jesus Christ, who ministrereth all things abundantly. Against these foure hundredes of using riches a righte, many doe offende, as we haue herd in the Gospel of the rich glutton and poore Lazarus.

I haue spoken of riches: Now remaineth to be expounded what is ment by this saying: Then when you haue neede, they may receyue you into eueralsting habitations. Dothe not Christ only receyue the beleeuers into the heauenly habitations: Now then is it sayde here, that the poore (because we haue made them our friends wyth the vnrighuous passion, shall receyue vs into eueralsting Tabernacles: First it is manifest, that Christ in this place directeth his words to the beleuers. For in the beginning of the text it is written and Jesus sayd vnto his disciples, that is to say, to those that are iustified, and haue eternal life in Christ. Againe this is manifest, that eternal lyfe is Gods gyft by Jesus Christ. It foloweth then, that there is another manner, whereby the poore receiue them that haue bin liberall to them, into eueralsting life, than that whereby Christ receiue them. Now then

then shall they receyue vs into everlasting tabernacles : As  
 witnesses and anouchers of our faith. For by the fruites they  
 iudge of our sayth, wherby alonely they knowe men to be  
 saued. The same meynyng (though in other wordes) is of-  
 ten set forth in the scripture. God shall reward euery man  
 accordyng to his workes, not for that workes deserue hea-  
 uen : but because they are evidences of sayth, and the feare  
 of God : like as contrarywyse, euill workes proceed of vni-  
 beleefe. Therefore let vs be mynde full of this saying, and  
 stirre vp our selues with it, to do wel to our neighbour, folo-  
 wing the example of Chryst our sauior, to whom be honour  
 and glorie for ever and ever. Amen.

*Vpon the .x. Sunday after Trinitie.*

The Gospel. Luke. xix.

**A**ND when he was come neere to Hierusalem,  
 he behelde the Citie, and wepte on it, saying, If  
 thou hadste knowne those things which be-  
 long vnto thy peace, euen in this thy daye  
 thou wouldest take heede. But nowe are they  
 hid from thyne eyes: For the dayes shall come vnto thee, that  
 thine enemies shall cast a banke about thee, and compass thee  
 round, and keepe thee in on euery side, and make thee euen  
 with the ground, and the children which are in thee: And they  
 shall not leaue in thee one stone vpon an other, because thou  
 knowest not the time of thy visitation. And hee wente intoo  
 the Temple and began too caste out them that sold therein, and  
 them that bought, saying vnto them: It is written: My house  
 is the house of prayer, but yee haue made it a denne of theeues.  
 And he taught dayly in the temple. But the high preests and  
 the Scribes and the cheefe of the people wente aboute too  
 destroy him, but could not fynde what too doo. For all the  
 people racke by him, and gaue him audience.



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The exposition of the Text.



His Gospell consisteth of two partes, where  
of the one teacheth what Chryst did without  
the Citie Hierusalem: and the other teacheth  
what he did in the temple after he was come  
into the Citie. While he was without the  
citie, he bewayled the miserie that was to  
come vpon the Citie, and therewithall prophesied of the de-  
struction of the whole citie and the people. In whiche thyng  
he both shewed his affection toward all mankynde, and also  
declared playnly, how great Gods wrath is toward sinners  
that repent not. When entring into the temple, he fyndeth  
faulfe with the abuse of the Temple: he driueth the byers  
and sellers out of the temple: he testifieth that the temple  
is a house of praier, that it is to say, a house dedicated to God  
and his seruice: and that it is not meete to defyle this house  
with worldly busynesses. Nowe there are (as I sayde) two  
partes of this Gospell, one of Chrystes weeping, and of his  
prophecie concerning the sacking of the citie, and the destru-  
tion of the whole nation. And an other of Chrystes deede  
in the Temple. But these two partes conteyne in them  
many poyntes and lessons, and therefore I will speake of  
them senerally one by one.

*¶ Of the firste parte.*

Of this first parte there be two places, which are.

1. Chrystes prophecie agaynst the Citie Hierusalem,  
with the circumstances therof.

2. The deede of this part in our church.

*¶ Of the firste.*

In the first place do meete many circumstances, which are  
1. Chrystes affection towardes mankynde. 2. The prophe-  
cie it self. 3. The tyme of the vocation. 4. Whether by they might  
haue

haue known the time of their visitation. 5. Why they knew not the time of their visitation 6. Their punishment for neglecting their visitation. 7. The delay of their visitation.

**The first.** Christ beholding the Citie, vvept vpon it. This weeping of Chrystes is a notable witnesse of Gods mercye towards mankynd. For our Lord bewaileth their destruction, no lesse than a most pitifull father bewaileth the destruction of his own children, whom he loueth as himselfe: which destruction hath surely none other cause, than their vnthankfulness towards the gospel. For how could it otherwyle be but that the sonne of God, (who was borne very man to this intent, that he should by the offering vp of himself in sacrifice, set mankind free from euerlasting damnation,) should be grieved at so great vnthankfulness of men, whom he hath created to saluation from the beginning, and afterwarde called to repentance by sending his Prophets and Apostles vnto them?

**The second.** For the dayes shall come vnto thee, that thine enemyes shall cast a banke about thee, and compasse thee round, and keepe thee in on euery side, and make thee euen with the ground, and thy children which are in thee. Here Chryst prophesyeth of the miserie that should come vpon Hierusalem: which miserie happened vnto them in very deede, the fortieth yere after. I will deuide the storie of this miserie into three partes: wherof the first is an assignement of those things that happened befoze the destruction of the citie Hierusalem: The second is a reckening vp of the euyls which the Citizens suffered in the siege: And the third is a noting of y miserie that folowed the lacking of the Citie.

**What happened befoze the spoyle of the Citie?** Surely many things, wherby God would haue called his people to repentance: as Prophecies, signes, wonders, & foretokens. Prophecies, as this Prophecie of Chryst, wherof we haue heard. And wherof mention is made in these wordes. Zach. 1. And it will come to passe in that day, that I shall make Hierusalem

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rusalem an heauy stone for al people. Al that lift it by shal bee tozne and rent, and all kingdomes of the earth shall be gathered together against it.

Also ther went wonders before. A whole yere together there appeared a Blasing starre ouer the Citie Hierusalem, in the likenesse of a fire sword. And warlike Chariots and horses were sene encountring together in the aire.

Signes: The doore of the temple opened of it selfe in the nyght: and a voyce was herd in the Temple, saying: Let vs remoue from hence, let vs remoue from hence.

Fojetokens: A man of the common sort, named Iesus, cryed in the streets: A voyce from the West, a voyce from the East. And the more he was chastised by the officer, the more hee cryed out. By these Prophecies, wonders, signes, and fojetokens, did the Lord allure the Jewish people to repentance, but al was to no purpose, and therfore ensued most greuous punishment.

Let vs then speake of the punishment. The firste daye of swete bread began the seige, and continued vnto the eighth day of September. By and by after arose inward sedition in the Citie, wherethrough frendes and kinsfolke slue one another without mercye. By reason of the stinche of the carcases of them that were dead, there grew a most soze plague, in so much as it was not possible to bury the dead. Herevnto came hunger, whiche was so great, that the mothers did eate their owne children: besides a number of other most shamefull matters, which I let passe. In the ciuill sedition (wherein were slayne twow thousand men) the Temple was set on fire, and utterly consumed. Afterwarde, the foreparte of the Citie was taken of the enimie: and within a while another parte: and at length all the whole Citie came into the hande of the enimies.

After the siege, the vanquished people was had in so great contempt, that seuen thousand of the nobilitie and chiefe personages, were appointed to the common workes like slaves:



slaves: and many were reserved to open shelves. The number of them that were slayne (besides those that perished of hunger in the Citie) was fourescore and seuentene thousand. As many as were vnder. xxvj. yeres olde were sold by the souldiers. The honest women and maydens were rauished by the men of warre. Afterward ageyne vnder Domitian, there arose a newe persecution. For Domitian made a serch for all that were of any kinred or allyance to Danio or Chryste. Thus muche concerning the bodily punishment that ensued the contompt of the sonne of God, wherewithall was ioyned a spiritual punishment in conscience, and at the end folowed eternall torment in hell.

The third: If thou haddest knowne, yea if thou haddest euen in this day. &c. The time of visitation is that wherein God visiteth, sometyme to punish the sinners, and other whiles to do good to the goodly, and that manye wayes. Nowbeit the chiefe tyme of the visitation of Gods mercy, was the tyme of Chrystes preaching, when he allured both them and all the world to repentance, offering grace and euermolting lyfe to those that repented. Of this tyme, speaketh the Lord.

The fourth. Wherby myght the Jewes haue known the tyme of their visitation: They had many euident proofes and tokens of it. First Chrystes miracles did openly shewe his power. If ye beleeue not mee (sayth he) beleeue my workes, for they beare witnesse of mee. Secondly, Daniel foretolde this tyme of visitation, in Babylon. Thirdly: the kingdome of Iuda was remoued according to the Prophecie of Iacob, Genesis. 48. The scepter shall not be taken from Iuda, until Zilo shal come, that is to say, the seede of the woman, which is Chryst the Lord. Fourthly, least they should be offended at Chrystes poertie, they were warned of it before by the Prophet Zacharie, who in his nynty Chapter sayeth: Beholde thy King shal come poze. Fifthly, Johns recorde concerning Chryst. Sixthly: the voyce of God the father  
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ouer Chryſte in his baptim, and in the Mount: Theſe & many other things might haue certified the Iewes of Chryſtes preſence, and of the time of their viſitation.

The fifth: But therefore knew they not the time of their viſitation, ſeeing they were put in mynd of it by ſo many ſignes: There were two beyles: the one fleſhly, the other ſpirituall. The fleſhly beyle was, ſoꝛ that being masked in the pleaſures, allurements and cares of the woꝛld, they could not conſider thoſe things that perteyned to their ſoul health, but they thought as is wꝛitten in the ſeconde Chapter of the booke of Eccleſiome. Short and full of wearineſſe is the tyme of our lyfe, and ther is no eaſe in the end of man, neyther is there any man knowen to haue returned from the deade. Come on therfoꝛe, let vs enioy the pleaſures that be preſent, let vs leaue tokens of our mirth euery where, ſoꝛ that is our poꝛtion. After this maner was the rich glutton masked, who ſome wꝛite to haue bin a citizen of Hieruſalem. So was he alſo that ſayd, when he ſawe his barnes full of coꝛne: Some my ſoule take thy pleaſure. But what happened to him: In the middes of his pleaſures, he was called awaye to puniſhment. And their ſpirituall beyle was that whereof Chryſte ſpeaketh here: and whereof Paule ſpeaketh in the firſte to the Romanes. He gaue them ouer into a reprobate oꝛ froꝛward mind. And. 2. Theſſ. 2. He gaue them ſtrong deluſion, that they ſhuld beleue lyes, which wold not obey the truth. And this is the rightfull iudgement of God.

The ſixth: The puniſhment ſoꝛ neglecting their viſitation, which is double: Bodily and tempoꝛal, Chocly and eternall. Unto the tempoꝛall and bodily puniſhments: perteyneth this horrible waſting of the Citty: and alſo all the miſeries and miſchaunces of mankynd, which miſeries and miſchaunces ought of dutie to put vs in mynd of repentance.

The ſeuenth: The cauſe of the delay of the puniſhment. This doth Paule expound. Rom. 2. when he ſayth: that the riches of Gods goodneſſe and long ſufferance do proueoke vs  
to

to repentance. For God is slowe vnto anger, that is to say, vnto vengeance, and that is to the entent that wee at length acknowledging our finnes, should mourne for them, and flee vnto Chryst by true fayth.

*¶ Of the second.*

**F**o much as Paule sayeth: That all that is wrytten, is wrytten for our learning: Let vs see what is the vse of this Doctrine.

First therefore let vs that beleue in Chryst, and are the holy Hierusalem of God, heere the voice of Chryst bewayling our finnes: and let vs lerne how hee is affectioned towardes vs. Also let vs know the tyme of our visitation, whom God hath visited wonderfully in this realme: Firste with his word, which surely is preached purely in al the Churches of Denmark. Hambourgh, because we haue slenderly obeyed his gospel, he hath visited us with warre, with famine, with pestilence, and euery man after a sundry fashon. And if wee repent not, (yea and that betimes,) he wil visit vs ageine with warre, pestilence, and famine, and at length will utterly destroy vs. Let vs repent therefore: let vs promise amendment: let vs embrace Chrystes gospel: and (to bee short,) let vs frame our liues after a godly and holy maner, that wee may scape in the day of wrath.

*¶ Of the second.*

**A**nd hee entred into the temple. &c. In this second part of the Gospel, there are foure circumstances chiefly to bee obserued.

The first is the wickednesse of the hegh Priests. The Temple of Salomon was ordeined, not to keepe marts and markets in, but for these purposes: First that Gods word should be taught in it, and that the people should come together in it, and pray according to that which Salomon himselfe sayeth in the Dedication of the Temple. Whatfoeuer  
thy



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thy people shall pray in this place (that is, in this Temple) thou shalt here them in thy dwelling place in heauen, and when thou hast heard them, thou shalt be favourable vnto the. Besides this, it was established by lawe, that the Sacrifices should be slaine hard by the Temple, according to the lawe. The Pharisees and highe Priestes did all things contrarie hereunto. For they despised Gods worde, they practised heathenish chopping and chaunging, yea rather (as Chryst saith) of Gods temple they made a den of thieues. Thieues murder manye to the intent to get their goodes to themselves. And the high priestes (throughe their false doctrine and misinterpretet of the scriptures) murdered many thousands of men, while they frauderously bereft their soules of everlasting blisse. Whereby it sufficiently appeared, howe wicked these highe priestes were against God: for they not only despised Gods worde themselves: but also gaue other men occasion to despise it, and wilfully to withstand it to their vnter destruction.

The second is, the driving of the buyers and sellers out of the Temple. Chryst driueth out the buyers and sellers, & that without outward violence. By which deed first he testifieth himselfe to disallowe the vngodlynesse of the Pharisees. And secondely he declareth himselfe to be the true King and highe priest of this people. Their king verely, in that he setteth his hand to the taking away of vngodlynesse, like as Ezechias did when he toke away the brazen Serpent, because the people did Idolatrie vnto it: and their high priest, in that he defendeth the true Doctrine, and rebuketh the baggage of the Pharisees.

Moreover, this driving out, was a certaine fatherly warning, & the temple should be destroyed, unless they amended. By this deed he giveth them to vnderstand, of the punishment whiche all the vngodly shoulde runne into, that had misused Gods temple: namely that Chryst should one day cast them quite out of the Temple. Furthermore let both parties, (I say

say bothe Magistrates, and gouernours of Churches) learne hereby: The one to take away the instruments of wickednesse, by force of hand and outward violence: And the other: to cutte off all Superstition (as much as maye bee) with the Sworde of the spirite, that is to say, with Gods worde. So did blisse Theodosius, who tooke all Images and Idoles out of the Churches. So did that most godly Prince Iohn Friedricke Duke of Saxonie. These mennes example folowed that Prince of moste holpe memorie, Christian King of Denmarke, the thirde of that name, whose benefite the scholes and Churches in this Realme enioye still at this day.

The thirde is concerning Gods Temple, which is of two sortes: made with hand or visible, and spirituall, or not made with hand. And eyther of them is the house of Prayer. My house (sayeth Christe) is the house of prayer: The use of the Temple that is made with handes, consisteth chiefly in these poyntes: Firste that it be a publike place, whererin the worde of God may be taught and herd. Secondly, that the Sacraments be ministred there. Thirdly, that the godly resorts thither to pray for the common needs. And lastly, that it be a place, wherein is made open and common confession of Religion. But what is done in the Papacie? In steede of Gods word, are thrust in mens traditions: In steede of the distribution of Gods myseries, there are set forth the most horrible dishonourings of God: They set heauen to sale: they blasphem the Masse for the quicke and the deade: they robbe the Church of the Sacramentes: they defile the Sacraments with their blasphemous additions: and of the place of open profession of the Gospell, they make a confestorie of Hypocrites, which conspyre against the Gospell of Christ. Thus muche concerning the Temple that is made with hand. The Temple that is not made with hand or the spirituall Temple, is bothe the whole catholike Church, and every seuerally member thereof.

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For thus saith Paule writing to the Corinthians: Know  
 yee not that the Temple of God is holy which is you? **Yea,**  
 the builder of this Temple Christ layeth. If any man hearken  
 too my vwoorde, vvee will come vntoo him, and dwell with  
 him. And therfoze all the whole church and the feueral mem-  
 bers therof are called Gods temple, and are his Temple in  
 dede. The foundation of this Temple is the sonne of God.  
 For other foundation can no man lay, than that which is  
 layd already, which is Iesus Christ. This temple is raies  
 by the sonne of God, and builded by the Prophets, Apostles,  
 the Ministers of the worde, the godly Magistrates, and holy  
 householders, according to the grace which the Lorde giveth  
 to every of them in their Temple. This Temple is purged  
 and kept clean by the blud of Christ. The doorekeeper of this  
 Temple is the holy Ghost, when men knocke at the doore of  
 it with prayer and faith. And this Temple is not idle. For  
 in it is continuall praying of God, continuall prayer, holy  
 oblation, and (to rephrease all in one worde) service of  
 God without intermission: for vnto this holy ble is this holy  
 Temple of God dedicated. What he saye the men as folowe  
 their owne desires, their Whynnie, their vsherie, and deceyt.  
 They not only dishonoure this Temple of God, calling out  
 the doorekeeper the holy Ghost, and turning away the work-  
 maister Christ, but also they become the Temples of Sa-  
 tan, when in the blud of Christ is dishonoured, Gods worde  
 put to reproche, and in steade of praying to God, knoweth  
 nothing of sinning, curtings, blasphemies, murders,  
 and (to conclude at a worde) all the Churche ringeth of the  
 prayers of Sathan. **Howebeit** to knowe the Temple of God:  
 First, the originall: For what greater gloire is there, than to  
 be the Temple of the holy Trinitie? Secondly, the promise:  
 For by this intimes we passe from the chappell of Sathan  
 (where nothing reigneth but death and damnation) to the  
 house of God and everlasting blisse. Thirdly: the ende for  
 which




which man was created, for we are created to be the temples of God. On the contrary part, it is to be considered, how unworthy a thing it is, and how great a treason to God, to defile this Temple with any wickednesse. And therefore we must enforce our selues with all our power, to do true seruice of God in this his Temple, and to offer to him the sacrifice of our lips, that is to wit, thanksgiuing, and the frankincense of our hart, that is to wit, faith and innocencie.

The fourth is: The worlde iudgeth farre otherwise of them that are the Temples of God, than Gods word doth. The worlde supposeth that the honozable, the myghtie, the wise, and the riche are receyued into this Temple: But the word of God teacheth the contrary, and examples shew it. And although no man be cast of for the nobilitie of his birth, for his power, for his wisdom, or for his riches: yet it falleth out for the most part, that suche men being intangled in the assayes of the worlde, haue the lesse minde of this spirituall Temple. Examples herof are Caine and Abel: Esau, and Jacob. Thus doth God alwayes raise the weake things of this worlde, that he might put the strong things to shame: But this will not moue. For Chryst saith: Feare not thou little flocke, for it hath pleased my father to giue you a kingdome. To whom through Chryst with the holy Ghost, be honoz without ende. Amen.

Upon the .xj. Sunday after Trinitie.

The Gospel. Luke. xviij. ix.

 Chryst tolde this parable vntoo certeine which trusted in them selues that they vvere perfecte, and despised other. Tvyo men went vp into the Temple too praye, the one a Pharisey, and the other a Publicane. The Pharisee stood and prayed thus with himselfe. God, I thanke thee that I am not as other men are; extortioners, vniust, adulterers,

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## xj. Sunday after Trinitie.

pers, or as this Publicane. I fast twyse in the weeke: I giue Tythe of all that I possesse. And the Publicane standing a farre of, woulde not lifte vp his eyes too heauen, but smote his brest, saying: God bee mercifull too me a sinner. I tell you this man departed home too his house iustified more than the other. For euery manne that exalteth himselfe shall bee brought lowe: and hee that humbleth himselfe shall bee exalted.

### The exposition of the text.

**T**he occasion of this Gospell was, that after Chryst had taught concerning the force of Prayer, and the forme of praying, he minded also too set forth euident examples, wherein he might paint out the nature both of effectuall Prayer, and hypocritish boasting. For in as much as no man can pray aright, except he first bee righteous by sayth in Chryst: it commeth too passe that many imagine themselves too bee righteous, and therfore think themselves too pray aright. Wherefore it was needfull too make a difference betwixte them that are righteous in deede, and those that counterfet a righteousness. For they that will seeme righteous and are not, doe in no wise pray. But suche as acknowledge their sinnes, and repent them earnestly, they only being made righteous by sayth, can pray effectually and aright. For this cause therefore the Lord setteth here two images before vs. Wherof the one is of hypocritish Prayer, and the other is of true and godly Prayer. The Pharisee (who thought himself godly and righteous, and was not so) maketh vs a Prayer too knowe an Hypocrite by. Contrariwise, the filie Publicane casting himselfe flat before God, and acknowledging his own unclennesse, and yet neuertheless flaying vnto mercy: doth by his example set forth a forme of true and healthful prayer. The places are thre,

- 1 Of the rightuouſneſſe of the Law, and of the ſondneſſe of the Pharifie.
- 2 Of Chriſten rightuouſneſſe, and of true repentance.
- 3 Chryſtes iudgement concerning the Pharifie and the Publicane.

*¶ Of the firſte.*

**H**E ſayde too certeine whiche had an opinion of themſelues that they were ryghtuous. Here I muſt needes ſpeake of the rightuouſneſſe of the Lawe, what is it: and what is the ble, end, and prerogative of it. For thereby we ſhall vnderſtand, how farre the Pharifies are wide from the true rightuouſneſſe.

**W**hat is the rightuouſneſſe of the Lawe? It is a perfecte obedience of all our members inwarde and outwarde, vnto Gods lawe: of the harte, the affections, the will, the mouth, and byreſſe of all the powers and abilities as well of the bodie as the minde: whiche obedience it becometh to be, not at ſtartes, but continuall: not bayne, but perfecte and full: not ſtayned, but pure and chaſte: ſuche as mighte haue bin perſormed by Adam beſore his fall, and ſuche as is perſormed by the holye Angelles in Heauen. That the rightuouſneſſe of the Lawe ought to be ſuche a one, bothe Moyses and Chryſt doe teache in theſe wordes: Thou ſhalt loue the Lord thy GOD with all thy harte, with all thy ſoule, with all thy ſtrengthe, and with all thy power: and thy neyghboure as thy ſelfe. Moreover ſo muche as he is pure, holy & chaſte, nothing can pleaſe him but that whiche is pure, holg, and chaſte. And they that fulfill this rightuouſneſſe, they onely haue the promiſſe of the Lawe. For thus ſayeth Moyses: The man that doth theſe things ſhall liue in the. No man (Chryſt onely excepted) coud euer perſorme this perfecte and continuall obedience, ſuche as the Lawe requireth. Wherefore all they that thought them ſelues ryghtuous with this

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rightuousnesse of the law, are not only blinde and arrogant, but also blasphemous against the law of **GOD**, which they measure by their owne slender skill; and not by the voyce of **GOD**. That none is able to fulfil the law of **GOD**, I haue declared a late, and will now briefly bring the same to oure remembrance againe. Firſte oure members bothe inwarde and outward (wherewith wee should execute obedience to the Lawe) are mangled, and corrupted with a certeine horrible outrage, so as they are able to do nothing aright. Again, the Law of sinne as a moste stoute Gyant gryppeth our limmes, euen after that wee haue boorne a newe, that wee cannot performe what we woulde. Here vpon so. Paule cryeth oute: **O** unhappy man that I am, who shall deliuer mee from this bodye subiecte to Death? And in another place. I will, is present with mee, but to performe I finde not in my selfe. Also, I do not the good that I would do, but the euill whiche I would not do, that do I. Thus the regenerate haue a forwarde will, but they are destitute of ablenesse to performe that which they would: so importunate is our household enemy, withstanding vs from that whiche is good. What shall wee saye then of them whose will is not yet reformed, such as all they be that are not regenerate? To the furtherance hereof assaileth it, that the Lawe of God is spirituall: but wee are carnall. For thus hathe Paule (being at that time a saythfull Chryſtian) sayd: The Lawe is spirituall, but I am carnall, solde vnder sinne. Hereby it is easie to see, that wee are not able to performe due obedience to the law. For how is it possible that flesh should performe spirituall rightuousnesse? I alledged many and sundry other reasons not long ago, whereby I shewed that no man in this life is able to yeld perfect and full obedience to the law.

What is to be done then? Here thou shalt firſte heare the voyce of the Lawe. What sayeth hee? Cursed is he that continueth not in all the things that are written in the booke of the Lawe. Here thou hearest the sentence of the Lawe.

Let

Let this saying of the lawe humble thee befoze God, and vt-  
terly cast thee downe, that thou maist acknowledge both the  
filthinesse of thy sinne, and thy iust damnation. What is to  
be done heer? Are we able to eschue the curse of the lawe?  
Thou art not able of thine owne power. Wherefoze thou  
must eyther perish, or else seeke a remedie ageinst this dam-  
nation of the lawe: but other remedie surely there is none,  
than only Iesus Chryst: who purposely came into the world  
to take vpon himselfe the curse of the lawe, and to delyuer  
all that beleue on him, from the power of the lawe, that is,  
from damnation which the lawe threatheneth to those y trans-  
gresse it. Wherefoze this curse extendeth it selfe to all men  
that here not Chryst, nor are clothed with his rightuousnes-  
ses, that they may appeere apparelled therewith in the sight  
of God, for Chryst is the end of the lawe, to iustifie all that  
beleue. Rom. 10. These things haue I spoken concerning  
the rightuousnesse of the lawe, to this intent, that I might  
shewe how fond these Pharisees were, which thought them-  
selues rightuous, and hilde scozne of others, as vnholy and  
vnrighuous. But what is the cause that this Pharisee and  
the rest of his rable thought themselues rightuous? The  
cause was blindnesse. For he was so blinde, that he saw not  
the meaning of the lawe: yea rather, he saw only the con-  
ering of the lawe, and neuer looked into the brest of the lawe,  
according as the text of this gospel sufficiently declareth. For  
he sayth: I thanke thee that I am not as other men, extortio-  
ners, yniust, adulterers, or as this Publicane. He had seene the  
letter of the lawe then, but not the spirit: that is, he sticke on-  
ly in the outward woorks, but he considered not the spiritu-  
all meaning which the lawe requireth.

Now be it to the intent these things may be set the play-  
ner befoze our eyes, let vs see first what manner of woorks  
this Pharisee were. Secondly, Let vs lay them to the lawe  
of God. Thirdly, let vs gather therby, what wanted in him.  
And fourthly, let vs see of how many sinnes he was founde

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giltie, and cast by the lawe, though he bannted himselfe righteous befoze men.

The woꝝkes of this Pharise were faithlesse, proceeding of mere misbelefe and pryde. Now in as much as the scripture saith plainely: without faith it is impossible to please God: who is so madde as to call this outwarde vifoꝝ, righteousnesse:

Let vs lay his woꝝkes that he boasteth of, to the woꝝd of God. The lawe requireth pure obedience: This man out of his most uncleane hart, draweth slaunders ageinst God and his neighbour. The lawe commaundeth him to loue his neighbour: He accuseth him, yea and that befoze the iudgement seate of God. What should I make many woꝝdes? He hath done nothing according to the appoyntment of the lawe: Is it not a great matter to bee no extortioner: to bee no vnjust man: to bee no aduoutrer: to faste, and to giue almesse: Surely these things are not to bee disallowed. But this Pharise did wretchedly defile the good deedes he had done, with selfe loue and pryde.

What wanted he then: The well spring of good woꝝkes, sayth in Chryst, which woꝝketh by charitie: Whereas this is not, be the woꝝke neuer so lightly and faire, yet can it not bee acceptable vnto God: yea rather, it is an abomination befoze God, specially when there goeth an opinion of ryghteousnesse with it, like as we see in this Pharise.

We haue seene from whence the woꝝkes of this Pharise proceeded, and howe farre they are boyde from the righteousness of the lawe, and what he wanted: Nowe let vs see howe greuously he sinned, and howe vnrightrous he was. First he durst preace vnto God, and boldly speake vnto him, being without feare of God, without sayth, without repentance, without the mediator Chryst: by whom only the enterance to the father is set open. Is this so great a wickednesse: Yea: In this acte he breaketh all the commaundes



mandementes of the first table, and as it were trampleth it vnder his fete. Ageine. hee being but dust and ashes durste boast befoze GOD: when notwithstanding, it is written: The gilllesse is not gilllesse befoze thee. How great a pride was this I beseeche yee: Though hee despise bothe God and men, dothe hee not feyne himselfe neuerthelesse to be ryghteous: Thirdly hee abused the Temple of GOD, whiche was ordeyned to praye for forgiveness of sinnes bothe publicke and priuate. But what maketh hee of the Temple: A Court barre to accuse others at. Fourthly hee layeth violent handes vpon all the whole seconde Table, and breaketh it contrary to the nature of Charitie, whiche is wont eyther to salve the sinnes of oure neighbour, or else to conceale them. What doeth hee? I am not (sayeth hee) as other men, extortioners, vniust, aduouterers. Yea all this seemed but a litle to him.

Wherefoze being in the vpper ende of the Temple, hee looked behinde him, and saw the filie Publicane praying, and hee had no soner espyed him, but hee accuseth him by and by at the iudgement seate of GOD. Neyther am I (sayth hee) as this Publicane. If hee had bin a godly man in deede, hee would haue bin glad for the Publicane, as the Angelles of GOD were, whiche reioyce in Heauen vpon a sinner that repenteth. But when as hee accuseth the repentaunte, hee sheweth sufficiently of what spirite hee spake. Hee oughte to haue remembered the saying of Iesus the sonne of Sirach: Despise not a man that turneth from his sinne. For we are all of vs in corruption, that is to say, subiecte to sundry miseries. Let him that standeth, see y hee fall not, sayth the Apostle Paule. As touching the fasting and Lying of this Hypocrite, I say no moze but this.

Fasting whereby the stoutenesse of the fleshe is subdued: is a thing not euill. But if thou faste to merite any thing at Gods hande, then thy fasting becommeth an abomination.

*Ph. iij.*

*For*

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For God will not be worshipped with mennes traditions: but according to the rule of his own law. Concerning Tything, I say this: That God so ordeyned it in his common weale, that the Priestes of the Tribe of Leuie should haue whereon to liue. And Chryste sayth: The labourer is worthy of his hire: and thou shalt not muzzle the Oxe that treadeth out the Corne.

### *Of the second.*

**L**ike as in the Pharisey we haue seene what manner of ryghtuousnesse the Pharisaicall ryghtuousnesse is: and haue shewed the fondnesse of it, by comparing it with the ryghtuousnesse of the Lawe: So now we foloweth the second doctrine, concerning Chrysten ryghtuousnesse, whiche is represented vnto vs in this Publicane, as it were in some liuely image. Howbeit bicause the scripture teacheth of vertues by two wayes, that is to wit, by rule and by example: I will first see what the scripture sayth of Chrysten rightuousnesse. And afterward I will shewe the same in the example of the Publicane, that in so doing the rule may be confirmed by example.

Now as concerning the rule of Chrysten rightuousnesse, these are clere sayings. Paule in the third to the Romans sayeth: All haue sinned, and are destitute of the gloze of God: and they are iustified freely by his grace, throughte the redemption that is in Christ Iesu, whom God hath set forth to be the mercy seat throught sayth in his blood. And anon after in the same chapter: Wee vpholde that a man is iustified by sayth, without the workes of the lawe. 2. Corinth. 5. Him that knew no sinne, hee made sinne, that we might be made the ryghtuousnesse of G D D in him. Romaynes. 5. Like as by the disobedience of one man, manye become sinners: So againe by the obedience of one man, manye are made ryghtuous. And of Abraham: Abraham beleued G D D, and it was imputed vnto him for ryghtuousnesse.

And

And David: Blessed are they whose iniquities are forgiven, and whose sinnes are couered. Such sayings as these, there are without number in the Scripture concerning Chrysten rightuousnesse, but I haue alledged these fewe, that I might therby gather a general doctrine concerning Chrysten rightuousnesse.

First therfore is gathered of these Textes, that Chrysten rightuousnesse is not of woorkes, albeit that hee whyche is iustified, beginneth henceforth to do good woorkes. This therfore is to be bozne in minde, that woorkes are in suche wise excluded, as that they are not the cause of this rightuousnesse but the effects and frutes, as I wil shew hereafter. Secondly, is gathered of these sayings, that Chrysten rightuousnesse is not the obedience of men themselves, but of Chryste for them. Thirdly, that this obedience of Chrystes is bestowed vpon man, to the intent hee may be righteous by it, and not by his owne rightuousnesse. Fourthly, That whosoener beleueth, is made partaker of this rightuousnesse of Chrystes, so that it is imputed to hym as his owne. For Chryste is the ende of the Lawe, to iustifie euery one that beleueth. Fifthly, that bicause wee are sinners wee be reconciled vnto the Father by Chryst, whom GOD hath set forth to be the mercy seate. Sixthly, That Chrystes blood was shed for the sinnes of them that beleue, so as the Justice of God, or of the Lawe is satisfied. Seuenthly, By all the things gathered, it falleth out, that christian rightuousnesse consisteth of acquittal from sinne, imputation of Chrystes rightuousnesse, and acceptation vnto euerlasting lyfe, freely for Chrystes sake. This is the summe of the doctrine of the church concerning Chrysten rightuousnesse: wherby it commeth to passe, that Chrysten iustification is an acquittal from sinne, an imputation of Chrystes rightuousnesse, and an acceptation vnto eternall life freely for Chrystes sake. Now be it, this is further to be bozne in minde, that by fayth onely (wherby wee are iustified) this rightuousnesse is effectually, and byingeth

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fourth frutes most acceptable too God, through Iesus Chryst. And where this frute is not sene, there is skarce any sayth too bee founde. For when wee beleue, therewithall wee are bozne new men, that wee should yelde new obedience vnto God.

Now let vs see this selfe same doctrine of Chrysten ryghteousnesse in the example of the Publicane. First (as the text sayeth) hee stode a farre of. For being put in feare with his owne unworthinesse hee durst not come forth with the Pharisee into the sighte of Gods maiestie. In likewise Peter falling downe at Chrystes fete, sayde: Away from mee, for I am a sinful man. Likewise the Centurion, And he I am not worthy that thou shouldest come vnder my rose. This fearfulness in the conscience of man, ryseth of the knoweledge of the Law: by the squyre whereof when a man examineth his owne dedes, hee is enforced too crye oute, I am a sinfull man. Secondly he dareth not lift vp his eyes. Here is noted howe the Publicane was ashamed of the filthynesse of his sinne. 3. Hee knocketh himselfe vppon the bzeast, whereby is signified his striving ageinst wanhope and despaire. 4. when hee sayeth: And be merciful vnto mee a sinner: hee giueth vs too vnderstand how we ought too flee vnto God onely for the putting away of oure sinnes. Hitherto hee hath wrestled with sinne, with the sentence of the Lawe, and with wanhope: By whiche wrestling is declared that he was soye in dede. Nowe soloweth, how he wounde him selfe oute of this Hell as it were. For when he sayeth, GOD be mercifull too me a sinner: hee reyleth himself vp by sayth ageinst dispaire. For here hee called too remembraunce the promises concerning Chryste, that GOD will be mercifull vnto sinners, which falling too repentance doe flee vnto Chryste with true sayth. For hee is the propitiation for our sinnes. In reysing him selfe vp in this wise, hee imputeth sinne too himselfe, and mercie vnto GOD: hee acknowledegeth himselfe the sicke man, and GOD too be his Physician: hee setteth mercie ageinst

geinst sinne: and so beleuing God to be fauourable vnto him, he is iustified by faith alone. After the same manner dyd Daniell. Vnto the Loꝛde be rightuousnesse, and vnto vs confuſion and ſhame.

And ſo we may learne of this Publicane, firſt the maner of true repentance and Chriſten rightuousneſſe: for euen as true repentance is true ſorowneſſe for ſinne: euen ſo Chriſten rightuousneſſe is to be loſed and acquit from ſinne, whē we come vnto God by true faith, as I haue ſayde befoꝛe. 2. We may learne of him, of what ſort true Prayer ought to be. For it muſt procede from the bottom of the hart in the feare of God, and leane vnto the propitiation which is in Jeſus Chriſt. 3. We muſt learne of the Publicane to behaue our ſelues after a lowly maner both befoꝛe God and befoꝛe men.

Muſt we then liue after the maner of Publicans? Pea ſurely muſt we, ſo farre ſoꝛth as they repent and amend, according as this Publicane did. For as this Pharisee is not miſpikēd for the outwarde honeſt woꝛkes that he did, but bycauſe he trusted in the woꝛkes. So this Publicane is not to be commended for the ſynnes that he had committed, but for his repentaunce whiche enſued. Pea, we haue leſſons in bothe of them, that we may fare the better by. With bothe of them we muſt go to Churche: with bothe of them we muſt giue thanks vnto God: with both of them we muſt pray. We muſt learne of the Pharisee, to do honeſt outwarde woꝛkes: and of the Publican, to bring with vs godlyneſſe of minde and true faith.

*Of the third.* ¶ Saye too you, this man vvent home too his houſe iuſtified, and not the other. Here we haue Chriſtes iudgement of the Pharisee and the Publicane. The Publicane (ſayth he) departing out of the Temple came home too his owne houſe iuſtified by faith. And the Pharisee returned not iuſtified, but

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but rather condemned. This confirmeth he with a generall sentence: For every one that exalteth him selfe, shall be brought low; and he that humbleth himselfe shall be exalted. The Pharisee exalted himselfe, thinking himselfe righteous by his deeds of the law, which were none at al: and therefore he was brought lowe, by the sentence of damnation. The Publicane humbled himselfe by acknowledging his sinne, by lowly prayer, and by trust in Gods mercie through Chryst: and therefore he was exalted by the grace of acquittall, and glorie of blessednesse. What wee may be humbled after this mans example, Chyist graunt, too whom with the father and the holy ghost be glorie for evermore. Amen.

## *Upon the xij. Sunday after Trinitie.*

**The Gospell.**

**spake, by.**

**I**ESVS departed from the coastes of Tyre and Sydon, and came vntoo the Sea of Galilee; through the middes of the coastes of the ten cities. And they brought vntoo him one that was deafe, and hadde an impediment in his speech, and they prayed him too put his hande vpon him. And vhen he had taken him aside from the people, he put his fingers intoo his eares, and did spit, and touched his tongue, and looked vp too heauen and syghed, and sayde vntoo him: *Ephraim*, that is to say, be opened. And streight way his eares vvere opened, and the string of his tongue vvas loosed, and he spake plaine. And he commaunded them that they should tell no man: But the more he forbad them, somuch the more a great deale they published; saying: He hath doone all things yvell, hee hath made both the deafe too heare, and the dumbe too speake.



## The exposition of the text.



His Gospell conteyneth one of the Lordes  
 miracles whereby he shewed his power, his  
 will, and his office. His power appereth in  
 this, that all things created are at his com-  
 mandement, as the Sea, the Cloudes, the  
 Fennes, and diseases, as in this place. His  
 will is scene by his readinesse to helpe, for he is moſte rea-  
 dy to help all that cal vpon him. His office appereth in that  
 he is a ſauour according to his name, which is Ieſus. In theſe  
 three things are to be ſcene well, namely in euery of Chryſtes  
 miracles, which we muſt learne to liſe aright. For we muſt  
 liſe the power of Chryſte our Lorde, againſt the tyrannie of  
 the worlde, Sophiſtrie, and Hypocriſie, yea and againſt all  
 the whole kingdome of Sathan. Let vs ſet the knowledge  
 of his will againſt the ouerthwarte will and iudgemente of  
 our fleſhe. Let vs arme oure ſelues with the minding of his  
 office againſt all Antichriſtes that will robbe Chryſte of his  
 office. Theſe three things we may behold in this preſent go-  
 ſpell as in a Glaſſe. Here the deafe and dumbe man is held in  
 bondage by the Deuil. But what doth Chryſte in theſe caſe?  
 He uttering his power openeth his eares, and looſeth his  
 tong, inuaince the Deuilles reſiſtance. Againe in that he hel-  
 peth this miſerable and wretched creature, he ſheweth him  
 ſelfe to haue a remouſe of his miſerie, and by ſo doing, utter-  
 reth his good wil towards him. Laſtly, hee declareth his own  
 office, in ſhewing him ſelfe ready and cheareful to helpe this  
 man. For by this deepe hee teacheth vs to vnderſtande, that hee  
 was ſente to helpe the afflicted and thoſe that are in miſerie.  
 Nowe haue we ſeene what Chryſt meaneth by his miracles. Nowe let  
 vs ſee the ſumme of this preſent Goſpel. Chryſte healeth the  
 deafe and dumbe man that is brought vnto him. By which  
 deepe is ſignified, that Chryſt came into the worlde to helpe  
 ſuche as come vnto him, according to this ſerte: Euery one  
 that

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that calleth vppon the name of the Lord shall bee saved. The places are thre.

1 The example of them that bring this deafe and dumbe man vnto Chryst.

2 The deede and miracle of Chryst.

3 The frute of this miracle to the beholders.

*Of the first.*

**D**eparting againe out of the coast of Tyre. &c. Before we enter into the first doctrine the occasion of this presente miracle is to be obserued: Which was Chrystes iourney, and the place from whence hee toke his iourney.

His iourneying it selfe declares howe busy the Lord was in his office, and howe earnestly hee thirsted oure saluation. The place sheweth, howe hee mente that the Gentiles also should be made partakers of his benefites. For hee came to take that whiche was lost.

Now let vs see the first doctrine. They brought vnto him a man that vvas both deafe & dumb, and besought him that he woud lay his handes vppon him. Here are two things to be marked, first what these beaers of this deafe man do: and secondly what they request: what do they? They bring vnto Chryst a man that is deafe and dumb. In these few wordes is a christen mans life described. Which description it standeth vs in hand to vnderstand aright, to the intent we may hand- somely folowe the example of them. For first they acknow- ledge Chryste to be the true Messias, and secondly they be- lieue in him: bothe whiche things they declare by this deed. For no man cometh vnto Chryste as to a sauour, ne cal- leth vppon him, but hee that belieueth in him. For like as no man beleueth, but hee that heareth: so no man calleth vppon him but hee that belieueth. Rom. 10. By this reason faith be- ing conceyued of the word of life, is the soule helth and righ- tiousnesse of Chrystians.

Is this sayth able? No. Here are shewed thre frutes of it. The first is confession: for here by their deede and word they

they confesse Chryſt. For euen as men helene with the hart vnto rightuouſneſſe: euen ſo is confeſſion made with the mouthe vnto ſaluation. The ſeconde is the calling vpon Chryſt: For faith and inuocation are ſo knit together, that y<sup>e</sup> may ſoner ſeparate beate from fyre, than plucke the n<sup>a</sup> ſunder one from an other. The thirde frute of faith is brotherly loue, which theſe hearers utter in hart, in work, and in word, by bringing this afflicted and miſerable creature vnto Chryſt. Heeſt thou now what manner of men theſe hearers were: Heeſt thou the whole lyfe of a Chriſtian prented out in their deede, as in a table: But wherfoze was this done and written. That both I and thou might haue an example of reuerence towards God, and of charitie towards our neyboz. This is a patern of a true chriſtian life. We muſt therfoze helene in Chryſt as theſe men did. We muſt confelle Chryſt as theſe men did: and faith requireth that we ſhould call vpon him as they did. Beſides this (according to the example of theſe men) it becometh vs to loue and helpe our neyboz with hart word and deed. I pray you what greater work of loue can there bee, than to bring vnto Chryſt a man in thzalldom vnder the power of the diuel, wretched, a miſerable, deſpised, and utterly diſdeigned among men, and to take ſo great care for another mans welfare.

Herby let rich and poze, noble and vnnoble, citizens and cuntrieſolk, lerne what becometh them, if ſo be they w<sup>i</sup>ld not to heare a ſaue of Chriſtianitie in vayne. Let euery man according to the ſtate of his calling endeuer to bring as many as he can to Chryſt, and to call vpon him, and to haue a godly carefulneſſe for the welfare of other men.

Here reſpeth a doubt. This deafe man had no faith: for he could not heare the word, wherby faith is conceived: and yet was he healed by Chryſt for the faith of other men. It ſa<sup>m</sup>eth therfoze y<sup>e</sup> a man may be ſaued by an other mans faith. I anſwer: Chryſt loſed the tunc of the dumb man, & then being called vpon by the diſeaſed perſon, he gaue him faith:

vpon



Mr Milom  
at night

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Upon the attaynement wherof, the diseased person was saued  
by his owne faith; and not by another mans sayth. Ageyne  
there is a difference to be put betwixt corporall benefites  
and euertlasting saluation. As for corporall benefites, the  
ungodly may obtain them euen for the godly at Gods hand.  
But as for saluation, they can not obteyne it for them, but  
lesse they themselves also haue first conceived sayth by the  
word of God. For except the godly might obteyne cor-  
porall benefites for the godly, the world could not stande  
in this so huge a flood of wickednesse and stumbling blocks.

This much concerning the deede of these bearers, and the  
profitable example therof. Now let vs see what they desired  
of Christ. They besought him (sayth the text) that he would  
lay his hand vpon him. For they had marked how Christ by  
laying on of his hands had giuen helth vnto many aforetyme.  
But to the intent we may vnderstand this ceremonie, foure  
things are to be obserued concerning laying on of hands.

1. First how ancient this custome of laying on of hands is.
2. Secondly, to whom it belongeth to lay hands vpon others.
3. Thirdly, to what purpose and end the laying on of hands  
is used.
4. Fourthly, what is the mysticall meaning of hands.

As concerning the antiquitie of the custome of laying on  
of hands, the scripture teacheth, that this custome is ta-  
ken of the fathers. For in the 48. of Genesis we reade, that  
the Patriarche Jacob layde his hands vpon the heads of Ru-  
bennes and Ephraim, the sonnes of Joseph. And this custome  
afterwarde was confirmed to the Jewes by lawe: and this  
ceremonie continued vnto the time of Christ, who also vseth  
the same, and deliuereth vs therof. Next to his Apostles.  
And that the laying on of hands was to praye, it is ma-  
nifest by the 13. Chapter of Acts, where it is written,  
that there were brought vnto Christ, that he might lay  
his hands vpon them and praye.

This haue we now said touching the custome of laying on  
of hands

of hands is. Now let vs see to whom it belongeth to lay on hands: whiche thing is to be gathered by the laying on of hands, of Jacob and others. For it was the custome, that the elders should lay their hands vpon the yongers, the fathers vpon their children, and the Priests vpon the people. For it was a solemne ceremonie, in the power of those that were in authoritie or degree aboue others.

3 But to what end was this ceremonie ordeined: It may be gathered by the Scripture, that it was ordeined to fūe endes. First, that it was done of purpose to blisse and pray, as in Mat. 19. and Mark. 7. is declared. Secondely for offering: for the Priests were wont to lay their handes vpon the heads of the beasts that were slaine for sacrifice. 3. For healing: lyke as Chryste did oftentimes lay on his hands when he went about to heale suche as were brought vnto him. 4. That by praying the holy ghost might be bestowed vpon them: as wee reade in the Acts of the Apostles. Fiftly in giuing orders to the ministers of the word, handes were wont to be layde vpon those that were receiued into the ministerie.

4 Nowe will wee adde somtwhat concerning the mysticall meaning of handes. They that blisse folke by laying on of their hands, dyd supplie the roome of God. The handes signified Gods helpe and fauoure. The laying on of handes signified, that he on whom the handes were layd, was vnder the fauor and protection of God, and that hee was blisse of god. In their blissings, Gods fauour and help were wished for: and in sacrifices, the hosts were dedicated vnto God. In healings, Gods hand stretched out it selfe, whyle by his power he restored the sicke vnto helth. Likewise in the giuing of the holy ghost, the handes signified Gods presence. In consecrating the Priests this was ment by laying on of handes: that those whiche toke orders were dedicated vnto God as sacrifices, and wer allowed and appoynted to the seruice of God. Thus muche concerning the firste place, namely con-

*with my  
loved  
revelation*

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cerning the laying on of handes. Now let vs briefly consider what this place confirmeth, what it confuteth, and whereof it admonisheth vs. It confirmeth that the children of God are led by the spirite of God, and should exercise themselves in godlinesse and charitie. It confuteth those that boaste of their emptie sayth voyde of the true feare of God and charitie to their neighbour. And it admonisheth vs to performe the workes of faith as well inward as outward, if wee will bee accounted among the children of God.

### *¶ Of the second.*

**T**he seconde doctrine that I purposed, is concerning the deede and miracle of Chryst. Now to the intent wee may understand this deede, certain things are to be noted concerning Chrystes miracles. The Prophets, Chryst, and the Apostles wrought miracles, to assure men that the doctrine which they taught, was of God, and to the intent that men being convicted of Gods truth by miracles, mighte beleue, and by beleueing be saved. That these are the chief endes of miracles, John the Euangelist beareth witnesse in his seconde chapter, where he sayth thus: This beginning of miracles did Iesus in Cana of Galilee, and manifested his own glorie, and his Disciples beleued on him. Here are two endes signified: Chrystes glorie, and the sayth of the Apostles. The glorie of Chryst comprehendeth the power of his Godhead, his affection towarde mankind, and his office and the certaintie of his doctrine. Howbeit there is a difference to be made betwene the Prophets and Apostles, and Chryst. The Prophets and Apostles wrought not miracles by their owne power, but by the diuine power of Chryste, whose spirite spake by the mouth of them. But Chryste wrought miracles by his owne power. Wherefore lyke as the Prophets and Apostles by their miracles declared themselves to be the seruantes of Chryst: so Chryst by his miracles shewed himself to be the Lord and God of them. And if any man demand why miracles are not wrought now a dayes



dayes by the ministers of Gods word: Thou shalt vnderstand, that as soon as miracles had confirmed Chrystes glozy & the truthe of God: they had discharged their dutie. And therefore we must no moze loke for miracles, but we must holde our selues content with the doctrine of the Prophets and Apostles, which God hath confirmed with many miracles long ago. Thus much concerning miracles in generall. Now let vs come to the miracle of this day, in whiche are many circumstances to be obserued, wherof eche one conteyneth a singular doctrine and admonishment.

The first, Chryst took him aside from the people. And why did he so: For two considerations, that is to wit, for the time & for the meaning. For the time, because he wold not as yet haue his kingdome published vnto the whole world. For he had not yet accomplished his sacrifice: he had not yet broken downe the wall that was betwene the Jewes and the Gentiles: whiche thing was done afterwarde when he armed his disciples with this commission: Go into the whole world, and preache the Gospel to all nations. And for the meaning, because he that desireth to haue Chryste to be his Whistian, must departe out of the preace of the malicious persons and repiners. For there is no agreement betwene Chryste and Beliall.

The second. He thrust his fingers into his eares. Surely this was not done but for some purpose. For by that signe he bothe shewed the preciousnesse of his fleshe which he had taken vpon him, that by offering it in sacrifice mankind might be restored to his former helthfulnesse, which he had lost by sinne: and also giueth vs to vnderstand, that his worde can neither be heard nor vnderstood, vntill our eares be opened by Chrystes finger, that is to say, vntill the holy Ghoste do open the eares of our hart.

The thirde. And hee spit and touched his toong. By this mysticall manner of dealing, he doth vs to wit, that the ability to speake proceedeth of him, and that hee will worke

effectu.

effectu.

*Deum fons  
cus fons*

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effectually in his church by meanes.

**The fourth :** He looked vp into Heauen. By this gesture hee signifieth, that his minde is lifted vp to his heavenly father, whom hee prayed vnto, not onely for this man, but for all others that are afflicted. For prayer is not so much the sound of the mouth, as the humble lifting vp of the hart vnto God: which lifting vp of the hart, is signified by the outward sign of the eyes looking vp to heauenward. Whereupon Dauid sayth: I haue lift vp mine eyes vnto thee that dwellest in the Heauens. Of which thing we also are put in minde when we say: Our father which art in heauen.

**The fifth :** Hee sighed. Surely it must needes be a great matter that caused so great a personage to sigh. Wherefore had he not an eye al only to this dumb man, whom he could haue deliuered from his disease with one becke: but hee had an eye to these five things. First to sin, which is the cause of all miseries in mankinde. 2. To the tirannie of the Devil, who had so soze oppzessed mankinde, with whiche tirannie he knew he had to encounter. 3. To the curse of the lawe, whiche he should take vpon him self, to the intent we might be cleared of oure guiltinesse. 4. To his owne mosste bitter death which he should suffer for all mankinde. 5. To the vnthankfulnesse of the greatest part of the world. For hee soze saw that many should vtterly holde skorn of his benefit, and many of rechelesnesse neglect it: in so much as the least part of the world should embrace his benefits to their saluation. **The sixt :** hee speaketh to this dumb man and saith: *Ephata*, that is to say, Be opened. It was not for nothing that Marke in this place vsed the Hebrue word, for by this word Christ sheweth, first how great is the power of his Godhead, who by his word both commaundeth and bringeth to passe what he wil: wherby not only our faith concerning Christs Godhead is confirmed, but also we are don to vnderstand, that all those are in safetie, whiche are vnder his gouernement, and haue committed them selues to his protectiō. And by this word is shewed

sheweth, howe great the strength of Gods word is, specially where it is layd holde on by true sayth. 3. That no man can bee saved without Chrystes word, wherby hee commandeth vs such things as are meete for vs to do. 4. By this commandement, Bee thou opened, Hee signifieth that mannes will is required in the matter of saluation: not for that the will being vnreformed by the hande of God, is either able or willing, but for that, when it is moued and framed by the holy Ghost, it should not strue ageinst the holie Ghost. 5. That the work of Saluation is wholly Chrystes, and not mans: according as the Hebrew word sheweth.

The seauenth: And forthvvith his eares vvere opened, and the string of his toong vvas loosed, and hee spake perfectly. This present miracle, was also a benefit of Chryst towarde this miserable man. By which miracle is shewed, that at Chrystes commandement, and at the preaching of his word, wee are loosed from the shackles of the deuil, that wee should not bee fettered any more with them. This miracle (that I may repeate it in fewe words) confirmeth that Chryst both can and will help all that are afflicted, which are brought to him, and seeke his helpe. Also it ouerthroweth the error of them, which thunning Chryst as a streight iudge, do cal vpon Saints. And moreouer it warneth vs to flee vnto Chryst only by sayth & prayer, when we are in trouble & dystresse.

*I Of the thirde.*

**A**Nd he charged them that they should tell no body. But the more that he forbad them, so much the more did they publish it, and vvonder at it. Chryst forbiddeth them to tell this deepe abroade: and they ought to haue obeyed his commandement. Wherefore the goodnesse that ensued, was to bee ascribed, not to their dysobedience, but to the goodnesse of Chryst. For it was his will to haue had this deepe kept secrete tyll after his resurrection.

But what frute sprang of this miracle of Chrysts: First



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the beholders conceived sayth in Chryſt. Secondly they publiſhed this deepe, and glorified God: which glorifying god is the vtmoſt ende of all Chriſtes woꝝkes. But what is it to prayſe God? The prayſing of God, ſpringeth of knowing God: which conſiſteth in theſe things. To haue a right opinion of the ſubſtance of the Godhead, & of the perſons of the Godhead: To beleue assuredly that hee is the fountain and wellſpring of al goodneſſe and good things. To flee to him by Chryſt in all neceſſities. To confeſſe thy ſayth openly as theſe men did: and in ſuche wiſe to giue light to others by thine example, that many being moued therby may flee vnto Chryſt, to whome with the Father and the holy Ghoſte be honour for ever. Amen.

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### *¶ The Goſpell. Luke.x.*

**I**ESVS turning a ſyde too his diſciples ſayde: Happie are the eyes that ſee the things vvhiche yee ſee. For I tell you that many Prophets and kyngs haue deſired too ſee thoſe things vvhiche yee ſee, and haue not ſeene them: and too heere thoſe things vvhiche yee heere, and haue not herde them. And beholde, a certeyne Lavvyer ſtoode vp, and tempted him, ſaying: Maiſter, vvhath ſhall I do to enherit eternall lyfe? hee ſayd vnto him: vvhath is vvritten in the lavv? howv readeſt thou? and he answered and ſayd: Loue the Lorde thy God vvith all thy hart, and vvith all thy ſoule, and vvith all thy ſtrength, and vvith all thy mynde: and thy neyghbour as thy ſelfe. And he ſayde vntoo hym. Thou haſt answered ryght. This do and thou ſhalt lyue. But he vvilling to iuſtifie himſelfe ſayde vnto Ieſus: And vvho is my neybor? Ieſus answered, and ſayd: A certeyn man deſcended from Hieruſalem too Hiericho, and fell among theeues, vvhiche robbed hym of his rayment,

ment, and wounded him, and departed, leauing him halfe dead. And it chaunced that there came downe a certeyne Preeft that same way, and vwhen he saw him, hee passed by. And likewise a Leuite, vvhē he went nie too the place, came and loked on him, and passed by. But a ceretine Samaritane as he iourneyed came vntoo him: and vwhen he saw him, he had compassion on him, and went too, and bound vp his vvounds, and povvred in Oyle and VVine, and set him on his beast, and brought him too a cōmon Inne, and made prouision for him. And on the morove, vwhen he departed, he took out tivo pence, and gaue them too the Hoste, and sayd vntoo him: Take cure of him, and vwhatsoeuer thou spendest more, vwhen I come ageine I vvill recōpence thee. VVhich novv of these three thinkest thou vvvas neighbour vntoo him that fel among the theenes? And he sayd vntoo him: He that shewed mercy on him. Then sayd Iesus vntoo him: Go and doo thou likewise.

**The exposition of the text.**

**T**his Gospel consisteth of two parts: in the former whereof Chryste commoneth with his disciples of true blisseth, and teacheth them wherein the same consisteth, that is too witte, in the knowelodge of him selfe. In the latter hee disputeth of the right way too eternal life, of Gods law, and of louing God and our neighbour: in the discourse of whiche point; he propoundeth a parable wherby hee teacheth who is too be counted our neighbour. The places are foure.

- 1 Which is the true blisseth.
- 2 The Lawyers question concerning the attinement of euerlasting life and Chrystes answere too the same.
- 3 The cheefe points of the Lawe.
- 4 Of the Parable wherby we are taughte who is our neighbour.

*Of the first.*

Il.iiij.

Iesus

### *xiiij. Sunday after Trinitie.*

**I** Esus turning aside too his Disciples, sayd: Happy are the eyes that see the things vvhich you see. For I say vnto you that, &c. **H**eer Chryst teacheth which is the true blisse and what is the true and substanciall ioy of man in this life, that is too wit, too see the sonne of God. Then if they onely be happy or blisse, that see the sonne of God, it followeth that none attein too blisse by their owne works and deserts. **W**herfore this seeing of Chryste is worthy too be desired.

**B**ut it is too be knowne that the sonne of God is scene after two sortes: that is too wit, in this life, and in the life too come. In this life he is too be seen in three manners: first carnally only. Then carnally and spiritually at once. And last of all, spiritually onely.

**C**arnally only, Chryste was scene of the greatest parte of the Jewish nation, which neuerthelesse was damned. Therefore the seeing of Chryst in the flesh onely, doth not of it selfe profit too saluation: but rather furthereth too greater damnation. Herode saw Chryste, so did Pilate likewise, so did Iudas, Cayphas, and many other vngodly persons, whose damnation teacheth vs, that too see Chryst outwardly in the flesh, anayleth not too saluation, if there go not true faith in Chryst with it.

**C**hryst was seen in the flesh and in the spirit at once together, of the wise men, of Marie, of Simeon, Zacharie, Zachens, the Apostles, and many others, whose seeing turned too their soule helth; because they not only beheld Chryste with their outwarde eyes, but also with the eyes of their harte. Whiche thing is manifestly seen in that woman, whiche for washing Chrystes feete with hir teares, & wiping them with the hear of hir head, heard Chryst say vnto hir, that hir sinnes were forgiven hir, for the faiths sake whiche she had in him. Of this seeing chiesly speaketh our Lord in this place, when he sayth: Many Prophets and Kings haue longed too see that you see, and haue not scene.

**I**n spirit onely do all they see Chryste, whiche beleue in him:



him: for so dooth Chryſt him ſelf interprete it, when he ſaith : As Moyses liſt vp the Serpent in the wilderneſſe : So muſt the ſonne of man be exalted, that all whiche beleue in him, may not periſhe but haue life euerlaſting. After this ſort did Abel ſee Chryſte in his ſacrifice, & ſo did Abraham, of whome Chryſt beareth recorde, ſaying : Abraham ſawe my day, and was glad. So ſee we Chryſt at this day, as many of vs as beleue in him. Now, that they whiche ſee Chryſt in this wiſe, are bliſſed: this ſaying of our Lord vnto Thomas teſtifieth : Blifſed are they that beleue and ſee not. For we ſee him in the Goſpel, where he appeereth face to face vnto vs, that we ſhould be tranſformed into the likenefſe of him.

Whitherto concerning the firſt maner of ſeing Chryſt, and the partes of the ſame: after which maner hee is ſcene in this world. Now foloweth the other maner of ſeing, which is in the glozy to come, where we ſhall ſee him moſte perfectlie, & be delighted with euerlaſting gladneſſe, enioying the moſte pleaſant and comfoztable beholding of him.

But wherfore dooth hee auouch thoſe to be happy that ſee Chryſt? Firſt for that Chryſte is the worde of life, without which there is no ſaluation to be looked for. For this word of life deliuereth the beleuers from eternall death. For like as he that ſeeth not Chryſte (and ſpecially with the eyes of faith) abideth in priſon, and vnder the power of the Diuell : euen ſo he that ſeeth Chryſt, ouercommeth the world, and all euils, according to this of John : This is the victorie that ouercommeth the world, euen your faith. But doe we not ſee many godly men to be in y<sup>e</sup> caſe in this life, and to be put to moſte græuous puniſhment? I anſwere. Yet are they bliſſed for the ſequelle of the matter. For there ſhall be a moſte ioyfull deliuerance from all euils wherewith the godly are oppreſſed in this life. And therefore Chryſte ſaythe in Mathew. Blifſed are thoſe that mourne, for they ſhall receiue comfozt.

*xiiij. Sunday after Trinitie.*

*Of the second.*

**A** Certeine Lavyer stood vp, tempting him and saying: Master, vwhat shall I doo too haue euerlasting life? Iesus answered: Thou shalt loue the Lord thy GOD. And as it is wrytten in Mathew: if thou wilt enter into life keepe the commaundements. To the intent we may vnderstande this answer of Chryste aright, it is too be noted, that there are two kindes of men with whom Chryst hath too doe. For some are Hypocrites: and some repent in god earnest. The Hypocrites being proude and swelling throughe opinion of their owne rightuousnesse, think them selues too haue no need of Chryst: and therfore they persecute him, one while by tempting him another while by slaundering his doctrine, and sometime by open violence. When suche as these be doe seeke the way of saluation, he poynteth them too the lawe, and saythe: If thou wilt enter into life, keepe the commaundementes. But those that fall vnto repentance, and seeke the way of saluation at Chrystes hand, are not sent by Chryste vnto the law and too Moyses: but he taketh them too him self, and biddeth them beleue on him. Which thing whē they do, he graunteth ouer his owne rightuousnesse vnto them, that they should not be subiect too the curse of the law. We wil make this moze apparant by examples. The Pharisee of whom wee heard a late, famed rightuous vnto him self, but he was pronounced vnrightuous by Chryste, bicause he had not the rightuousnesse of the law whiche he made his braggess of. Contrariwise the Publicane that broughte his sinnes into the Temple with him, whiche hee there bewayled, flaxing too the mercy of God, went his way home iustified. And in as much as he was iustified and made rightuous, he was also made an heir of eternal life. In Mathew the lawyer asketh Chryste the question, saying: What shall I doo too get eternall life: and Chryste answereth: If thou wilt enter into life, keepe the commaundements. Contrariwise, the wretched theefe being a sinner repenteth vpon the Crosse, and calleth vpon Chryste by faith,

to whom Chryſt ſayth: This day ſhalt thou bee with mee in Paradiſe, that is to wit, in everlaſting life. In this Goſpel cometh alſo a Doctoꝝ of the law to tempt the Lord, & ſayth: what ſhall I do to poſſeſſe eternal life? To whom our Lord anſwereth, Thou ſhalt loue the Lord thy God, & thy neighbour as thy ſelf, which is all one as if hee ſayd, if thou wilt enter into life, keepe the commaundements. But to the ſinfull woman, Luk. 7. he ſaith, Thy faith hath made thee whole. And ſo Chryſt dealeth with two kindes of men, according to the diuerſitie of whom, he ſheweth the right way unto heauen.

Why ſheweth he the way by þe law, ſith no man was ever able to come to heauen by þe way? Bicauſe it is the ſtraighteſt way to heauen, according to this: The man that doth theſe things, ſhall liue by them. This way therfoze doth Chryſt ſhew to them that hold ſcorn of him. For whoſoever deſpiſeth Chryſt, eyther hee ſhall die for ever, or elſe fulfill the lawe, which is impoſſible for him to do. Agein, there is another way to heauen, which is open to thoſe only that beleue in Chryſt, who is the way into heauen.

*¶ Of the thirde.*

**T**Hou ſhalt loue the Lord thy God with all thy vvhole hart; with all thy vvhole ſoule, with all thy vvhole pouer, and with all thy vvhole thoughte, and thy neighbour as thy ſelfe. This is a ſumme of Gods lawe, and an abridgement of the ten commaundements. In both of theſe commaundementes there are foure things to be conſidered. Firſt the affection that is required to be in man towardeſ God and his neighbour. 2. The obiect, namely God and the neighbour. 3. The cauſes of obedience; that is to ſay, of louing God and our neighbour. 4. The maner of louing.

The affection that the Lawe requireth, is louingneſſe, which can not pleaſe unleſſe it be pure, & voyd of hypocriſie. For nothing can pleaſe God which is painted, bicauſe hee is voyd of all paynting, and is holy, pure, and vncorrupted.



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2 The obiectes, (that is to wit, the things wherabout the affection of louing must be occupied) are God and our neighbour.

3 The causes of louing God and our neighbour, are set downe in the commaundement. For God is to be loued, because he is our God and Lord: and our neighbour is to be loued, because he is our neighbour.

4 The manner of louing is exprest also. For God is to be loued with all the whole heart, with all the whole soule, and with all the whole thought: and a mannes neighbour is to be loued as a man loueth himself. Notwithstanding, the things that we haue touched briefly, must be expounded more at large.

Loue or charitie in general, is an entier affection, embracing a thing with friendly and hartie good will, in such wyse as the mynd burneth in desire of it, & wiltheth most wel vnto it. This charitie is of two sortes: the one of God towards the creature, and the other of the creature towards God and other things. Agree the loue of God towards his creatures is of two sortes. One vniuersall, wherewith he embraceth all his creatures, sustenting and vpholding them, that they may continue in their state. This louingnesse is called also his vniuersall mercy. Another is peculiar, wherby God with the inward affection of his heart, loueth his Church ryght dearly in his sonne. This moued him to giue his sonne, according to this saying: so God loued the world, that he gave his only begotten sonne. This moueth him to giue the holy Ghost. This moueth him to preserve the Church. As to be short, this louingnesse maketh him to giue himselfe whole to his Church. The thinking vpon this loue of God, will comfort vs against the sentence of the Lawe, against the bitterness of the crosse, and against temptations at the instant of death. Also this louingnesse of God, causeth God to chaunge his children, and ageyne to heale them when he hath stricken them.

I haue

I haue spoken of Gods loue towards his creatures Now foloweth concerning the loue of the creature toward God & men, and other things. This charitie or loue is the entier affection wherewith man must loue God: & next God, his neighbour as him self. This loue of the creature therfore is of two sortes also. One wherewith it fauorizeth God, & another wherewith it fauorizeth the neighbour. Now, that loue wherewith it becommeth vs too embrace creatures, hath many degrees: Of whiche the firste is that, whereby wee loue our brethren that are knit vnto vs by aliance of Chrystes spirite. The second is that, whereby we fauour those that are bounde vnto vs by any aliance of the fleshe. The third is that, whereby wee loue others that are vnknownen vnto vs. The fourth is that whereby wee endenour too doo good too our enimies. The fifth is that, whereby wee fauour eche other creature, according too the degree of their worthinesse.

Whiche are the causes of louing God, or wherfore doo wee loue God. Although it may be sufficiently knowne by the commaundement: yet notwithstanding, I will repeate the causes moze deeply, and set eche of them seuerally by it selfe. Wherefore the loue of man towards God, first is kindled by the remembrance of Gods benefites towards vs, & by thinking vpon the vnmeasurable loue that hee beareth vnto vs toward. Secondly it must bee encreased by the liuely feeling of Gods fauour towards vs, whereof wee haue experience euery minute. And thirdly it must bee exceedingly enflamed by hope and trust of the good things promised. These causes are conteyned in these wordes: Loue the Lorde thy God. Hee is Lorde, that is too say, Defendo: God, that is too say, Conuerter and Saviour: and Thine, that thou shouldest looke for all good things at his hand.

Wee haue (after a sorte) what manner a thing the loue of God is, wherewith man ought too loue God: and therewithall wee haue seene the causes. But what is the maner of louing? In what manner and after what sorte must wee loue him? That

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That is exprest in the text by these wordes: VVith all thy vvhole hart, vvith all thy vvhole toule, vvith all thy vvhole powver, vvith all thy vvhole thought. This word vvhole, signifieth three things which must go ioyntly with mans loue towards God. First that the loue of men towards God must be perfect: secondly that it be pure, and thirdly that it be continuall. Then are they sayd to loue God with all their whole harte: which perfectly, purely, & continually bear an earnest loue towards God, so as they fear him onely, trust in him only, and repose their hope in him only. We are said to loue God with all their whole soule, when their wil is answerable in all things, perfectly, purely, & continually, to his heavenly will. Which thing we pray may take place, when we say: Thy wil be done. We is loued with al a mans whole power, when all the members inward and outward doe perfectly, purely, & continually bend the selues together to obey and serue God. We is loued with all a mans whole thought, when there is no space to be found wherein God is not loued purely, perfectly, and holily. This is the manner of louing God substantially, which neuer was in any mā since Adams fall, saue only in Christ: albeit there be certeine slender beginnings of it in the regenerate. Of whiche thing there be foure tokens.

First to prefer the obedience of God befoze all things in the world; according to this: He that loueth me, wil keepe my commandments, and my father wil loue him.

Secondly to vse the holy Scriptures reuerently in the fear of God.

Thirdly to allure others by our example, to loue God.

Fourthly to loue our neighbour for Gods sake. Where these foure things meet, thou hast euident tokens of loue be gone towards God: whiche must from day to day take newe encrease in the regenerate.

I haue spoken of the first point of the lawe, that is, of the loue toward God: Now wil I speake of the second point, that is to wit, of louing our neighbours: concerning whiche,

let



let these three things be obserued. The causes of the loue, the maner, and the order. The causes are twaine: the one is commaundement, and the other is nature, bicause man is neighbour vnto man. The commaundement of God is, that wee shuld one loue another. Chryst also giueth this charge: Loue ye one onother. To dysobey this commaundement, is a most heinous offence. The other cause is nature, soothly for that man is neighbour too man, and that many wayes: as in respect of creation: in respect of resemblance: in respect of regeneration: in respect of the common life: and in respect of the glorie to come: of which degrees of neighborhoo we haue spoken already a while ago.

How is the neighbor too be loued? The Lord answereth: Lone thy neighbor as thy selfe. Now how euery man loueth himselfe, let euery man learne of himselfe.

The order of loving is shewed afore, that is, that those shoulde be loued most, that are alied too vs by the spirit of Chryst: Then secondly those that binde vs by any aliance of the flesh. Thirdly our enemies also are to be loued, as Christ teacheth Math. v. And as Christ sheweth by the parable that he putteth forth here. And thus much concerning the two chiefe pointes of the Lawe, wherunto it is manifest that no man is able too yeld full obedience, which thing I shewed a late by foure reasons.

Yet is not this Law giuen for nothing. For first we are taught hereby, what was the state of man before his fall, when it was yet vncorrupted. For then was man able too fulfil this lawe in al pointes. Ageine hereby we vnderstand how soe mannes nature is corrupted, when we see howe farre we are wyde from the perfect obedience of the Lawe. Besides this, we are warned too acknowledge our owne frailtie and vnclemesse, & too flee vnto Chryst who is y perfection of the law, too iustifie enery one y beleueth. Moreover we be taught what is the end of the law, & what are y chiefe poynts of religious life, wherin we must occupie ourselves.

Last ly

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Lastly, hereby we are admonished to thinke of what sorte the obedience of the Angels and of the holie men, shall be in the euerlasting lyfe.

### *¶ Of the fourth.*

AND hee vlling to iustifie himself, sayd vntoo Iesus: vwho is my neighbour? When this Lawyer had receyued another answer than hee looked for: least hee might seem to be ouerset by holding his peace, swelling in opinion of his own rightiounesse, hee asketh who is his neighbour. To whom Chryst made a far other answer than hee looked for. And too the intent he may fetch in y Lawyer to alloyle y case himself, hee putteth forth a long parable, saying: A certeine man came downe from Hierusalem too Hierico. &c. But in as much as all men are neighbours one too another, why dyd hee not answer simply thus: Al men are neighbours one too another. This answer would haue seemed both easier and shorter. The Lord did this to correct the leud interpretation of the Pharisses and Lawyers. For they interpreted y law after this maner. Lone thy frend and hate thine enimie. So by these inemies indgement, those that were frendes, were deemed neighbors also one too another. Which error Chryst disproueth in the fifth of Mathewe, & teacheth that we must loue our enimies also. Wherefore for asmuch as Chryst and the Lawyer agreed vpon the case concerning frendes: (for both of the confessed that frends were too be loued,) Chryst goeth about too make the Pharisse confesse that enimies are in the number of neighbours, for all men are eyther frends or foes vntoo vs. The Pharisse graunteth that frendes are too be accounted neighbours. But because the doubt is concerning enimies, Chryst telleth this parable of the Iewe and the Samaritane, that is too wit, of two that by profession were most vtter enimies. For the Iewe hated the Samaritane extremely, and counted him as a dog, and the Samaritane could not but knowe it. But what cometh too passe?  
The

The Jew falleth among thēues, he is robbed, he is wounded, and he is left half dead. After that certeine Jewes had passed by this wounded man, and were no whit moued wpyth his mischance: the Samaritane comes & helpes the poore wretch. He perfozmeth the dedes of charitie vpon him: he setteth him vpon his owne beast: he caryeth him to his owne Inne: he hath a care of him: he compoundeth with his hoste that he should intreat him wel and frendly: and he promisseth to pay it, if he lay out any more aboute the enterテインment of hym. Which of these thinkest thou (sayth Chryst) was that mans neighboz. Was it the Leuite that passed by: or the Priest: or this Samaritane: The Pharisee answered: He that shewed mercy too him. And Iesus sayd vnto him: Go thy vwayes and doo likevvise. The Pharisee confesseth that the Samaritane perfozmed the dedes of charitie towarde the wounded man, and that therfore he was rightly called his neighbour. And herevpon is made the answeare, that all men are neighbours one to another. Nowebeit to the intent too abate the bighe lokes of the Pharisee, he biddeth him go & do as the Samaritane did. By which saying he sheweth that the Pharisee is farre from the perfection of the law. Therefore let vs follow the Samaritane as much as we can, through the grace of Chryst, to whom with the father and the holy Ghost, be honour, praise and gloze world without end. Amen.

*Upon the Sunday after Trinitie.*

The Gospel. Luke. xviij.



And it chaunced as Iesus vvente too Ierusalem, that he passed through Samaria & Galile. And as he entred intoo a certaine towne there met him ten men that vvere Lepers, which stode a farre of, and put forth their voyces, and sayde: Iesus, master haue mercy vpon vs. When he saue them, he said vntoo them, go shew your selues vnto the preests. And it came



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to passe that as they vvent they vvere clenſed. And one of them  
vwhen he ſavv that he vvas clenſed, turned back again, and vvith  
a loud voice praized God, and ſel dovvne on his face at his fete,  
& gaue him thanks. And the ſame vvas a Samaritane. And Je-  
ſus anſvvered, and ſaid: Are there not ten clenſed? But vvhere  
are thoſe nine? There are not founde that returned againe too  
giue God praife, ſave only this ſtraunger. And he ſayde vnto  
him: Ariſe, go thy vvay, thy faith hath made thee vvhole.

### **The expoſition of the Text.**



**T**he ſumme of this Goſpell is, that Chriſt is the  
true Meſſias, very God & very man, who by his  
mighty will only, can help whom he liſt. And he  
liſteth to help al that ſee vnto him, as the exam-  
ple of theſe .x. Lepres ſheweth. For he diſbeineth  
them not as many other men doe; but he uttereth his fatherly  
mind towards them in healing the when they cal vpon him,  
& in ridding them from their diſeaſe, which was bothe moſt  
ſoule & moſt contagious. Neither is he otherwiſe minded to-  
wards any other, thā he was towards theſe miſerable ſonles  
ſo y they craue his aid as theſe did. Wherefore let vs looke vpb  
theſe Lepres, and lerne what maner a high preſt we haue, y  
is to wit, not only ſuch a one as is ſorry for our miſchāces; but  
alſo ſuch a one as by his owne mighty will, is able to helpe  
thoſe whom he perceiveth to craue his helpe, and to ſet them  
free from al miſerie. For even as he clenſed theſe in their go-  
ing away, or rather whē they were abſent: even ſo although  
he be not ſene preſent, yet can he helpe. Wherefore let vs  
preace vnto him vvith aſſured faith in all our neceſſities, aſ-  
ſuring our ſelves that we ſhall finde helpe in due time. And  
thus much brāſſe concerning the ſumme and ble of theſe  
Goſpell. The places are theſe.

- 1 Of theſe ten Lepres.
- 2 Why the Lord ſent them to the preſt.
- 3 Of the thankſaſſe of the Samaritane, and of the  
vnthankſaſſe of the other nine.

¶ Of

Of the first.

**I**n the first doctrine of this Gospell which I haue purposed concerning Lepres: I will say these things in order. How despised Lepres were among the people of Israel: what the badge of them teacheth vs: how a great number are infected with spirituall Leprosie, and haue neede of Christ to be their Physician: and what we may gather of Christs deede, concerning his affection towards vs.

Lepres were counted among the Jewes, vncleane and vnwoorthy to be conuersant among the Israelites, and that was for their most soule and contagious disease, wherewith they were afflicted. And by the appoyntment of Gods law, they caried about with them badges of reproche and sorrow, wherby they were put in minde of their vngodlinesse and wicked deedes, for which they were salne into such miserie. In Leviticus are numbred fve badges, by which they might be discerned from other men, least they shoulde be defiled with their infection. One was a lose garment. Another was a bare head. The thirde was a face muffled. The fourth was a dwelling separated from resort of men. And the fifth was an open Proclamation, wherby they were proclaimed vncleane: as which were vnwoorthy to be conuersant among the Israelites. Wherby it is easie to coiecture, in how great sorrow they lived, & how miserable their state was: and being beset with these miseries, they resort vnto Christ. Vpon which we may gather remedies against three kinds of temptations: of which the first springeth of the thinking vpon the misery and filthinesse of our sinne. The second proceedeth of our own vnworthinesse, for we be not of sufficient behauiour to sue to so great a prince, as is our gracious Iesus Christ. The third consisteth of the consideration of deserts, wherof wee perceiue our selues to haue none at all. For according to the example of these Lepres, wee must not suffer our selues to be scared away with these things, from resorting to our only Physician and Saviour.

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Now we see what these ten Lepres did. As the Lorde entered into a certaine towne (sayth the text) there met him ten Lepres, which stood a farr off and lift vp their voyce, saying: Iesu, maister haue mercy vpon vs. Here haue we in these Lepres an example of true lowlinesse, faith, inuocation, and confession.

That they stand a farr off, it is a token of submission and lowlinesse. For in consideration of their disease (and of sinne which was the cause of their disease,) they did from the bottom of their hart, cast the selues downe before God, acknowledging their owne miserie, the foulness of sinne, and the most iust sentence of the law condemning them. And so they are rightly humbled before God. Which humbling of themselves is the first grace or step vnto glory, like as pride is the first step vnto shame: which thing the Lord himself witnesseth, when he sayth: Every one that exalteth himselfe shall be brought lowe, and euery one that humbleth himselfe, shall be exalted. Let vs then followe these mens example, and cast downe our selues by true repentance, before god: which thing if we do, it shall happen to vs according to Christes saying: He that humbleth himselfe, shall be exalted.

In that they resort vnto Christ, it is a witness of their faith, which they had gotten by hearing him speake of almes. For out of all doubt they had heard of this most sweete saying of Christ, wherewith he allureth all men vnto him after so fatherly a sort, and offereth his grace vnto all men: Come vnto me all ye that labour and are laden, and I will refresh you, and you shall finde rest vnto your soules. This word came all yee that labour, they had heard, and conceived hope, that he who offered himselfe so gently vnto all men, would not shake them off. Wherfore through the faith that they had conceived, they encouraged themselves, & came vnto Christ. Let vs also (after these mens example, whereby the fatherly promise is confirmed,) be encouraged to hope well of Christ in all our aduersities.



The frute of this sayth foloweth, which is Inuocatio. For thus they pray: Iesu, maister, haue mercy vpon vs. In this their most earnest prayer, first they acknowledge themselves to haue no deservings, but rather horrible sinnes. For he that sayth, haue mercy, boasteth of no desert, nor feeleth any worthinesse: but rather he confesseth his owne unworthinesse, & acknowledgeth himselfe unworthy a benefite. Secondly in this prayer they acknowledge Christ to be the true Meisias, and the vanquisher of death & al misfortunes. They acknowledge him to be meeke & mercifull, not such a one as encreaseth the affliction of those that be afflicted, but rather suche a one as remedyeth and healeth their diseases. Let vs also follow this example of praying, and let vs in our prayer, think and acknowledge Christ to be suche a one in very deede, as they describe him to be in this their prayer.

Also in these Lepres we haue an example of confession, which can neuer be plucked away from prayer: and surely a man could not confesse Christ in those dayes without perill. For the men of greatest might and wisdom did persecute Christ, and so bad folke to profess him, as we read in the. ix. of John, where the Pharisees rebuke the blind man whom our Lord had restozed to his sight, because he confessed Christ. But let vs follow the example of these Lepres. For although the affliction seeme grauous, which is to be suffeyned for professing Christ: yet notwithstanding the soulhealth wherunto the profession tendeth, is greater & moze certeine, than that we should flate from it for any fond sayings.

I haue spoken of the bodily Leprosie, & of the comendable deede of these Lepres. Now wil I briefly describe the spiritual all Leprosie, and shew the remedies of it. The spiritual Leprosie is the attaynting and infection of the mind, the hart, & the affections of man, so as no part in man is pure and cleane. This Leprosie also hath his markes. Wherof the first is separation from the household folke of God, and from the company of the Saints, Angels, and men. The second is an

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couered head, that is to say, a barenesse of the gifts of y<sup>e</sup> holy Ghost, ful of repproche: wherof is said in Ezechell: thou wert bare and ful of confusion. The third is a muffled mouth, that is to say, a stinking bzeth and a pestilent blast of most leude talke, which proceedeth from an vnclene hart. The fourth is a dwelling set from resort of men, such as the dwelling of the rich glutton is, who dwelt a great way frō the habitation of the blissett resort. The fifth is open p<sup>ro</sup>clamatiō, that is to say, the curse of the law, which is openly p<sup>ro</sup>claymed ageinst all that repent not, that is, ageinst all spirituall Lepres.

But what remedie is there ageinst this ghostly Leprosie? It is not to be cured by any cunning of man. There is but only one Physitian that can cleanse it, which is Iesus Ch<sup>ri</sup>st. To who if the Lepre come and humble himself before him, calling vpon him, and craving to be healed: This most skilful Physitian wil by and by, first with his own blud wash of the filth of this spirituall Leprosie, and then with his spirituall oyle anoynt the infected limmes, vntill they be made ful whole. Vnto him therfore must we go on the fete of faith: his medicine which is offered by the voyce of the Gospell, is to be receyued with the mouth of the hart, that is to say, with faith: Of him is to be requested that effectuall Dyle, wherewith the appaired powers & strength are renewed: and great heed is to be taken, that we fal not into this Leprosie ageine, by losing this helthfull medicine of Gods worde, and this healthfull Dyle of the holy Ghost. Which thing if we do, the curing of vs will be the harder afterwarde. For when any disease hath taken too deepe a roote, it is a harder matter to heale it.

*Of the second.*

**A** Sfoon as he sawv them, he said: Go and shewv your selues too the preest. Whom he had healed in their going away by his only becke, the sendeth he to the prestes, who though they were wicked and conetons: yet did they serue in the ministerie

ministerie ordeyned by God. But why sendeth hee them to the  
Prests: There were many and great causes.

The first was, that hee might trie their faith: whether they  
believed his word and his promise. For God is wont by di-  
uers means to trie the stedfastnesse of his seruants in faith:  
not to their hurt or hinderaunce, but to the intent that their  
faith being tryed, and as it were fined in the fire of tempta-  
tion, maye become the purer. So was the faith of Abraham  
tryed, when he was commaunded to goe kill his onely begot-  
ten sonne. So was the womans faith of Syrophanicia tryed:  
and there be manye other examples, as of Job, Ioseph, Da-  
uid and all others.

The seconde is, that by this his doing hee may confirme  
the publike ministerie ordeyned by God. For the Prests  
had a commaundement to discern and iudge of Leprosie: &  
to receiue into the open congregations, suche as will be  
thoroughly censed, excluding the others. And if hee had done  
otherwise, hee mighte haue seemed to haue broken Moyses  
law, which hee came not to break, but to fulfil & performe.

The third is, because the lawe & the Prest had beare wit-  
nesse of Chryst, according as hee sayth himself: The lawe and  
the Prophets beare witnessse of mee. For whereas the prests  
were commaunded to iudge of Leprosie, and to take an offer-  
ring for the cleansing of the Lepze that was healed: It was a  
figure of Chrystes power, who cannot only iudge of Lepro-  
sie, but also cleanse the same: and that with the sacrifice of his  
owne bodie, and with his owne precious blood.

The fourth is, that the prests might lern by that miracle,  
that the true Messias was come. For so Esay tolde them be-  
fore, that Chryste shoulde shewe his presence by wonderful  
miracles, among whiche this is reckened by for one, that hee  
should make the blinde to see, & cleanse the Lepzes. Wherefore  
when the prests had sene this heavenly miracle, they shuld  
haue concluded vpon the Prophecie of Esay, that Iesus the  
sonne of Mary was the true



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the fathers, specially sith the Prophecies concerning Chryſt comming, did leuell all to this time.

The fifth is, that the Pꛛeſtes bering by this miracle conuicted, that Chryſte the true Meſſias was come, ſhould ſende their hearers, and the people vnto Chryſt the moſte ſkilful and cunning Whiſitian bothe for bodie & ſoule: which thing they didde not, leaſte their owne gaine ſhoulde be abated. They haue many folowers now a dayes, ſpecially in the papacie.

The ſixth is, that theſe Lepꛛes bering receyued by the recoꝛd of the Pꛛeſtes ſhould ſhew their bountifulneſſe toward God and the ordinarie miniſterie.

Potſtanding, beſide theſe true cauſes for which Chryſt ſent theſe Lepꛛes to the Pꛛeſtes. The Papiſtes haue forged another, namely that we ſhoulde ſhꝛine oure ſinnes to the Pꛛeſtes, numbing vp all our faults, with all the circumſtances of them, which ſurely is a thing vnpoſſible. The Papiſts therfore doe toꝛſe this text to a ſtrange ſenſe, & with their allegozie doe make grinnes where withall the wretched conſciences are horribly ſnarled. And ſo of a moſte conſoꝛtable Goſpel, they make a moſte butcherly ſlaughterhouſe of conſciences. What? Is not pꝛivate confeſſion to be reſeꝛued? Yes in deede, but not in conſideration of this Allegozie: noꝛ yet after the maner of the Papiſts, whiche like Iudges exact the reckening vp of all a mannes ſinnes, and denie that ther is any remiſſion if there be not a full rehearſal of all the ſinnes, which (as David witneſſeth) no man vnderſtandeth, & muche leſſe can he then reckon them vp.

But what is the cauſe why auricular confeſſion is kepte ſtil in our Churches of *Denmark*? For the commodities thereof, whiche are very many.

The firſt is, that in this pꝛivate talke, the rude and ignorant may be inſtructed, which haue need to be inſtructed in the Catechiſme.

The ſecond is, that in it ſtriplings and yong men, may be  
tryed

tryed howe they profite. For it is the duetie of a good shep-  
herd, not only to teach godly doctrine openly, but also his of-  
fice requireth, that (after the example of Paule) he shoulde  
make a pzoofe of his hearers at home, howe muche they haue  
profited in godlinesse. For in this priuate communication, he  
shall pricke forward the slouthful as it were with a spurre,  
he shall commende the diligence of those that haue profited  
much, and encourage them to like continuance.

The third is, that in this priuate conference, an accounte  
of their sayth is required of those, whose sayth and religion  
may iustly be doubted of.

The fourth is, that in this talk, the weak consciences are  
relaxed with doctrine, counsel and comforte, specially when  
they be entangled with any scruple of conscience. For suche  
persons doe wel by themselves, if they get them to their shep-  
herds, that they may be raysed and receiue comfort.

The fifth is, although he that beleueth truely in Christ,  
is clearely acquit from his sinne: for where as sinne is a sal-  
ling from Gods law and wil, with a binding of the partie to  
euerlasting death and damnation: out of doubt euery one is  
acquit that beleueth the free promise, according to this say-  
ing: he that beleueth in the Sonne hath euerlasting life:  
wherupon it foloweth, that true absolution is a deliuerance  
of the beleuing man from his being bound to eternal death  
and damnation: yet notwithstanding it is profitable for all  
men to heare the Gospell privately also, which being utter-  
red by the mouth of the Minister, declareth forgiveness of  
sinnes, and inheritance of the kingdome of Heauen to them  
that beleue. For then verely is the kingdome of Heauen o-  
pened, wher the Gospell that is preached, is receyued by faith.

*¶ Of the third.*  
**A**Nd one of them seeing that hee was clenzed, came backe  
ageyne vvith a loude voyce, glorifying God, and fell vppon  
his face before Iesus, gyuing thanks: In this Samaritane we  
see a

See a moste goodly example of thankfulness & thankesgiuing. Now to the intent wee may bee stirred vp by his example, I will say somewhat concerning true giuing of thanks in this order. First what it is, and what causes it hath: next what things are required to it: and lastlye for what things wee ought to giue thanks.

As concerning the first, true thankesgiuing is an acknowledging and confessing of benefits receiued, together with a thankfulness of minde and a publishing of Gods goodnesse. This appeereth plainly in this our Samaritan. He acknowledgeth himselfe to be cleansed of his Leprosie: he confesseth the same thing openly: he returneth with a thankful minde vnto Chrys: giuing him thanks for his benefites and blasing aboue his goodnesse. This thankesgiuing hath diuers causes. First the knowellege of God the benefactor. 2. The knowledge of himselfe. 3. The percepuerance of the benefite. 4. An affection earnestlye bent by sayth vnto the prayling of God eall whiche things wee see in this Samaritan. To the furtherance herof also, come the examples which may thine vs up to this thankfulness.

This haue wee what thankesgiuing is, and what causes it hath. Nowe let vs see what things are requisite vnto it. There are two things requisite. Firste vertues whi he can neuer bee seperated from true thankesgiuing: and secondlye the lawfull manner of thankesgiuing. The chiefe vertues are two: Truthe, and Rightfulness. Truthe, like as it simplye and openly acknowledgeth GOD the benefactor (as this Samaritan doth) so it excludeth Hypocrisie and lying. Hypocrisie truely, that thou mayest giue thanks not onely with thy mouth (as the Pharise did) but with thy minde & voyce togyther. And it excludeth lying, that thou shouldest not ascribe thy successe in vnhonest things vnto GOD: as if a theefe would giue God thanks for a fat botie, or a harlot for a wanton Louer. And Rightfulness excludeth pride and the abuse of the thing: and on the contrarype putteth vs in minde



mynde of thankfulness, of humbling our selues, and of calling vpon God.

The manner of thanks giuing is sufficiently shewed, both in the example of this Samaritan, & by this saying of Paul: I thanke God through Iesus Chryst. For when the Apostle sayth: By Iesus Chryst, he meaneth first, that in thanksgiving, sayth must come before. Next, that we shoulde acknowledge oure selues to haue receyued the benefite by Chryste. Then that we shoulde referre all things to Gods glorie. And lastly, that we may both know that our thankfulness is accepted through Chryst, & also that by the same Iesus Chryst, we haue acceſſe to God the father, to giue thanks to him for his benefites receyued.

Nowe foloweth a question for what things thanks are to be giuen. Job giueth thanks for the harmes that he had receyued. This Samaritan giueth thanks for the riddance from his disease. And so it foloweth, that thanks are to be giuen both for aduersitie and for prosperitie, howbeit after a diuers maner.

When thou giuest thanks for aduersities, as for affliction or other miseries, thou must do foure things. First, the burthen by weying heuy vpon thee, must put thee in mynde of thy sinne, and of repentaunce. For it is the witnesse of Gods iudgement for sinne. 2. Thou must accepte the crosse and euery other miserie as a rodde of thy most deere father, nurturing thee and chastizing thee, lest thou shouldest perish with the disobedient. 3. Giue God hartie thanks for this his fatherly chastisement, and. 4. Thou shalt humbly desire, either deliuerance from the burthen that pſſeth thee, or else assuagement, conditionally, that it be no hindrance to Gods glorie, and thine owne saluation.

For prosperitie thou shalt giue thanks w<sup>th</sup> promise of continuall mindefulnesse of them. And thus muche concerning true Thankesgiuing. But alas, no mo but one of the tenne cometh backe, the other nine go their ways vnthankfull for the

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the good turne that they had receyued. Wherupon the Lord sayth: Are there not ten clenzed? and vvhare are these nynē? There are not founde that returned ageyne too giue GOD prayse, saue only this straunger. W̄ere thou seest an example of horrible vnthankesfulnesse, in those that had forgotten the benefite newly receyued. There bee many suche in the world. But what became of them: by shaking faith off, they continued in state of damnation, when in the meane season this Samaritan hereth, Aryle, go thy vway, thy saych hath made thee vvhole. Him let vs folow to our only Sauiour, which is Iesus Christ our Lorde, to whom with the father and the holy Ghost be honour, prayse and glory for euer and euer. Amen.

*Vpon the .xv. Sunday after Trinitie.*

¶ The Gospell.

Math. vi.



O man can serue two maisters: for eyther he shall hate the one and loue the other, or else leane too the one, and despise the other: yee cannot serue God and Mammon. Therefore I say vntoo you: Bee not carefull for youre life, what yee shall eate or drinke: nor yet for your body, what raiment yee shall put on. Is not the lyfe more wvorthie than meate? and the body more of value than rayment? Beehold the foules of the ayre, for they soue not, neither doo they reape, nor carye intoo the barnes: and your heavenly father feedeth them. Are yee not muche better than they? VVhich of you (by taking carefull thought) can adde one cubite vntoo his stature? And why care yee for rayment? Consider the Lilies of the fiede how they grow: They labour not, neyther do they spinne. And yet I say vntoo you, that euen Salomon in all his royaltie, vvas not clothed like one of these. VVherfore if God so cloth the grasse of the field (vvhich though it stande too day, is too more vcast intoo the forname:) shal he not much

more

more do the same for you, O yee of little faith? Therefore take no thought saying: vvhhat shall vve eat, or vvhhat shall vvee drink or vvhervvith shall vvee bee clothed? After all these things doo the Gentyles seeke. For youre heavenly father knowveth that yee haue neede of all thinges. But rather seeke yee firste the kingdome of God, and the rightuousnesse thereof, and all these thinges shall bee ministred vntoo you. Care not then for the morovve, for too morovv day shall care for it selfe: sufficient vntoo the day is the trauaile thereof.

The exposition of the text.



This Gospell is a parte of that long sermon that Chryst made too his disciples, Math. the 5. 6. and . 7. Chapters. In which parte hee condemneth couetousnesse and distrust, as which cannot stande with the service of God. For No man (sayth hee) can serue tvvoo masters. Ageyne with many arguments taken of Gods providence, he disswadeth from vngodly and Heathenlike carefulnesse of thyngs perteyning too this lyfe: which carefulnesse springeth partly of not knowyng Gods providence: & partly of distrust bred in vs by nature. Last of all, he prescribeth a certaine rule too those that are his: Seeke first the kingdome of God and his rightuousnesse, and all thinges else shall bee cast vnto you. And least anye man shoulde surmise this saying too be a defence for ydle slouthfulnesse, he addeth: For sufficient vnto the day is the trauell therof. This is the summe of this Gospell. Nowe will we purpose certaine places, which are these.

- 1 Our Lords saying: No man can serue tvvoo masters.
- 2 How great the providence and care of God is for vs.
- 3 The commaundement and promise of Chryst: Seeke ye first the kingdome of god and his rightuousnesse, and all thinges else shall be cast vnto you.



## xx Sunday after Trinitie.

nomo potest in nobis  
formizo autem omni  
fabobit of  
Attorn in got  
int vnm  
Enftinobit  
of Attorn  
contaminot

¶ Of the first.

**N**O man can serue two masters. For eyther he shall hate the one, and loue the other. &c. By the two maisters whome Chyist sayth no man is able to serue, we must vnderstand two things which are so cleane contrarie one to another, that they cannot be together: but that where the one is, there the other must needs be away. Suche as are (for examples sake) vices and vertues: heavenly things and earthly things: the flesh and the spirite: the true worshiping of God and Idolatrie, vnder which is conteyned concouisence, and God and the diuell. Of which Paule speaketh in this wise: What agreement is there betwene Chyriste and Beliall? Why no man is able to serue such maisters, the reason is easie to shewe, because they commaunde and require contrary things of their seruants: therefore if thou obey the one, by and by thou doest ageynst the other: and so contrarywise. The people of Israell (as we finde in the xviij. Chapter of the thirde booke of Kings) woulde haue serued the true God and Baal together. Whose error the Prophete Helias repprouing, sayeth vnto them: Why halfe ye on both sydes? If the Lorde be God, followe him: and if Baal be God, folow him. As if he had sayd, You will serue two maisters that commaunde you contraries, which thing it is not possible for you to do, without the contempt of the one of them. For when you serue Baal, you offende God with soule whoredome. The same vice doth the Prophete Dsee repproue in this people. But men wil needs make such shifts for themselves. The Pnyms worshipped both God and the diuell, painting the one white and the other blacke. And being asked why they diide so: they answered. We worship God, that he should do vs good: and we worship the diuel, because he should do vs no harm. After the same manner some in these days hold still the popish superstition for the most part, and yet neuerthelesse pretende to embrace Gods word & the true religion. In these dayes we wil serue bothe

cours

couetousnesse, and our belly, and yet therewithall we boſt our ſelues to be true woꝛſhippers of God, but y can not bee. Hee that woꝛſhippeth the diuel, hath renounced god. Hee that em-  
braceth y Idoſſiſh Idoll ſeruiſe, hath troubled the wel of gods woꝛd. Hee that ſerueth couetousneſſe, can not bee the ſervant of God. Which thing the Loꝛde purpoſed to ſhewe chiefly in this Goſpel. Why ſo: Becauſe Paule wꝛiting to Timothy ſayth: They that wil be riche, doo fal into temptations, & the ſnares of the diuel, and into many vnproſitable & hurtfull de-  
ſires, which doo ſoon men in deſtruction & damnation. For co-  
uetousneſſe is y root of al euil, in ſeking after y which, diuers haue ſtrayed fro the faith, & wꝛapped themſelues in many ſo-  
rows. Hee doth Paul cunningly peint the nature of couetous-  
neſſe, which fighteth full but ageinſt godlineſſe & y ſeruiſe of god. For they haue coꝛrary effects. He y ſerueth couetousneſ-  
ſe falleth into the ſnares of y deuil: but he y ſerueth God, bur-  
ſteth the ſnares of the diuel. Couetousneſſe doo wꝛoneth a man into deſtruction & damnatiõ: but y ſeruing of God deliuereth him. Couetousneſſe leadeſh away fro faith: but the woꝛſhip-  
ping of god keepeſh men in faith. Couetousneſſe ſnarleth a mā in many ſozowes, but the ſeruing of God leadeſh a man into euerlaſting ioy. Couetousneſſe is the root of all euil, & the ſer-  
uiſe of God is the wellſpring of al good. It is no maruell ther-  
foze y Chꝛiſt ſaith: No mā cā ſerue God & Mammon. For they fight one ageinſt an other, & are delighted in coꝛrarie things. God cōmaundeth thee to ſeake the welfare of thy bꝛother: but couetousneſſe counſelleth thee to liue to thy ſelf, as we ſee in y rich glutton. God cōmaundeth thee to beſtow of thy goods v-  
pon the poꝛe: but Mammon bids thee get other mēs goods by hooke oꝛ by crook. God wil haue thee ſober: But Mammon bids thee run to ryot & take thy pleaſure. Now be it it is here to be noted, that the Loꝛd denieth not but a man may haue riches & ſerue God both at once. For Abraham had riches: ſo had Dauid: ſo had Joſeph in Egypt, Czechias, Joſias, Theodo-  
ſius, Coꝛnelius, and manye other, who neuertheleſſe ſer-  
ued God. Why ſo: Becauſe they ſerued not their Riches,  
but

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but made their riches seruants vnto them. Wherefoze the Lord sayth in expresse words : No man can serue God and riches. What is it to serue riches : It is to let a mans hart vpon them as Dauid sayth. It is to heape vp riches by hook and by crooke. It is to keepe goodes with wrong, and not to dispose them by Gods commaundement. It is to shrinke from the faith, and from the feare of God, for hoarding vp of riches, and to deuyle sundry wayes to heape vp riches. Howbeit for as much as the chiefe cause of conetousnesse, is Heathennish carefulnesse for the belly : Christ enuou- reth to take away this cause. For he dealeth like the skilfull phisitions, who when they take in hand to cure any disease, do shew the daunger of the disease, and first practise to take away the rotes and causes of the disease.

*no soluti fitis* *no postro* *Of the seconde.*

*and man in* *no postro* *in* *in*  
**B**ee not carefull for your lyfe, vwhat you shall eate nor vwhat you shall clothe your body vvithall. Christe doth not by these words prohibite godly and holy care, but Heathenish and vngodly care. Wherefoze least any man might imagine that this saying of the Lord is a maintenance to slouthfulnesse (befoze I fall in bande with the argumentes whereby our Lord enduereth to call vs from heathennish and vnlawfull care,) I will speake a fewe things concerning lawfull and vnlawfull care. For a man had neede to bee well aduised in this case, and diligently to distinguish the one from the other. For as there is no greater plague to the worship- ping of God, than heathennish care and vngodly thought- fulnesse : so there is nothing moze to be wished, than that every man shoulde walke carefully in his vocation befoze God. It is to be knowne therefore, that there are thre soz- zes of care. One is wicked and heathenish : an other is ne- cessary and holy : and the third is mixed of both. The middle- most is not only lawfull, but also needefull and holy : in so much as he that hath it not, can not bee reckened among the children of God.

The



The beguile of the heathenlike and wicked thoughtfulness and care, is that which groweth of distrust and of the ignorance of Gods providence. This heathenlike care is in the Gospel of this day condemned by the mouth of Gods owne Sonne, and forbidden to the children of God by many reasons, as we shall see after wards. This unholy and prohibited carefulnesse, is sometime called the care of the flesh, partly because it proceedeth of the corrupt iudgement of the flesh, without faith, and partly because it tendeth to a fleshly ende, namely the ease and restinesse of this present life.

The carefulnesse which I saide was necessary, godly and holy, without which no man can be accounted among the children of God, is commended unto us by testimonies of the scripture, and many examples of holymen. Rom. 12. It is saide: Let him that ruleth, do it with diligence. 1 Tim. 5. If there be any that careth not for his owne, and specially for them that be of his household, he hath renounced the faith, and is worse than an infidell. Abraham, Isaac, & Jacob, had a godly care for their household. After that Joseph had prophesied of the seven plentifull yeres, and of other seven barren yeres that should folow those plentifull, he took upon him at Pharaos commandement, to care for the imployment of those seven yeres store and provision, after a godly manner. Daniel in Babylon, and the godly kings and prophetes among the people of God, did not compass so great matters, without this godly care. 1 Thim. 5. 2 Cor. 11. 1 Thessal. 5. uttereth his carefulnesse for the church. So doe kings for their realmes: householders for their households: the ministers of the word for their hearers: the schoolmasters for their scholars: for be ye as I am in their several vocations may have (or rather ought to have) this holy care, if they will execute their dutie accordingly. But to intent this holy and needfull care be not steeled with any vice: this to be knowne, that five things are required therein. Of which the first is, Gods commaundement. For the

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godly mind, must take nothing in hand but by the commande-  
ment of god. Wherof therfore must that vocatio be wherof the  
care shal be godly & holy. Agein that holy care must procede  
of faith, for without faith, nothing can please God. Thirdly,  
forasmuche as if the Lord keepe not the Citie, they watch in  
vain that keepe it: prayer and thanksgiving must go with it.  
Prayer verely, wherewith to desire gods helpe: and thanksgiv-  
ing, wherby to attribute our successe unto God, and not  
to our owne wisdome or worthinesse. For soothly it is y best  
remedy y can be ageinst the temptation of hethenish thought-  
fulness, to flie unto God by earnest prayer. Whiche thing  
Paule teacheth in the fourth chapter to the Philippians in  
these wordes: Wee carefull for nothing, but in all things let  
your requestes be made known to God by prayer and entre-  
tance with thanksgiving. Fourthly our care must tend prin-  
cipally to the glory of God. For although regard may be had  
to the welfare of our house: yet the principall end must be  
Gods glorie. Fifthly if our care and travell have not so good  
successe as we would wish: Let vs submit our selues to y wil  
of God our father, in true feare and lowlynesse, according to  
the counsell of Peter, saying: Submit your selues under the  
mighty hande of God, that he may exalt you in the time of  
exalting, and caste all your care vppon him, bicause he ca-  
reth for you. And Psalme. 5. Cast thy care vppon the Lord,  
and he shall fede thee, and he shall not suffer the iust man to  
be tolled continually for ever.

The mixt care is that which in part seemeth godly, and in  
part is conuincid or found to be vngodly. As when wee re-  
gard the things that pertain to our duetie, (whiche thing  
God requireth earnestly at our hands): but yet through a cer-  
taine miscounting of Gods providence, bred in vs by nature,  
wee passe our boundes, & trayterously rush into Gods office.  
As when a householder bringeth up his children aright and  
after a godly manner, and looketh well to his householde: but  
so, as over much fearefulness and so to wanieth him to im-  
patience

patience, when his trauell & care haue not successe according to his minde. Therefore let the godly man cast this care vpon the Lord, and do his duetie lustely, and not suffer his godly care to be stayned with heathenish distrust, to the intent that hauing cast away this heathenish distrust and sorrowfulness, peace may continue with vs inwardly, & we may be more modeste and meke towardes men, with whom let vs serue al one God, shaking of the yoke of Hammon and heathenish carefulnesse. Thus muche haue I sayed concerning the three kindes of carefulnesse, to the intent we may knowe from whiche of them the Lord dissuadeth vs in this Gospell. For he dissuadeth vs not from the godly & holy carefulnesse, such as be himselfe susteyned most of all men, but from the ungodly & heathenish care. Nowe her be set in order six arguments, by which is confirmed Gods prouidence & care for vs. Whereupon is concluded, y heathenish care which proceedeth of wante of knowing Gods prouidence, is to be shaken off.

The first argument. Is not the life more than meat, and the bodie more than rayment? That is, if God haue giue the greater thing without your care, why shoulde he not giue that which is the lesser? Then sith he hath without your care giuen vs soule and bodie, which are great things, why shoulde he not giue vs fode and rayment whereof these things haue need, that they may continue and not decaye, specially sating he hath created all these things to our vse.

The second. Look vpon the foules of the ayre, which neither sowe nor reape, nor gather intoo their barnes: that is to saye, Your heauenly father feedeth the birds of the ayre which are far inferior vnto you, if ye respect the degree of worthinesse, why then shoulde he not feede you whom he hath created after his own likenesse? With this argument doth David comfort himselfe when he saith: Which giueth meate to the young Kame, that call vpon him.

The third. Which of you by taking thought is able to make himselfe one cubit higher: and wherefore then take yee thought



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for your rayment? As if hee had sayd. What is this thought of yours. God giueth stature of the bodie without thy care, and why should hee not giue rayment without this thy heathenish distrust of god, as though he refused to assist thee in thy labors.

The fourth. Consider the Lilies of the field how they grow. The Lilies in the fieldes take their sappe of the earth, according as God hath disposed before: and they are so beautifullly arrayed, as that Salomon in all his glory was not arrayed like one of them. Seeing then that God doth so much for the Lilies which wither away within a while, and shall be burned: why should hee not clothe us whom hee hath created to eternal life? *glorijs eius in eternum et in eternum amen.*

The fifth. After all these things doo the Heathen seeke. As if hee should say: Upon times past, after the manner of Heathen folke, were ignorant of Gods providence, and bope of Faith. But now ye knowe that GOD hath a care of you. Why then seek ye things needful for your life, with heathenish carefulnesse.

The sixth. Your Father knoweth that you have neede of all these things. Mark these things advisedly. He saith not, the dreadful GOD, the zealous God, the maker of Heauen and earth, hee that directeth the Iris of the fathers upon their children knoweth: but hee saith, your father knoweth: whose father, your father. What manner a father: your heavenly father. Because he is heavenly, he is also most good, most mightie, and most wise. Because hee is most good, hee will giue those things that hee good. Because hee is most mightie, hee can giue what hee will. And because hee is most wise, he knoweth how, what, and when it is meet to giue.

*no 216 0290*  
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*of the third*  
Seeke yee first the kingdome of God & his righteousness, & all things else shall be cast vnto you. In this most saying of Christ are two things, commandement & promise. The commandement is: Seek first the kingdome of God, and the

rygh-

rightuousnesse of God. And the promise is : And all things else shall bee cast vnto you. First and formost therefore let vs see the commaundement, and then the promise.

The commaundement is, that wee should seeke the kingdom of God, and the rightuousnesse of God. Here it is demanded what maner of things Gods kingdom and rightuousnesse are. And ageine, after what meanes they are to be sought. The kingdom of God is of three sorts in the scripture: that is to wit: of power, of grace, and of glorie. He biddeth vs not seeke the kingdom of his power, but of his grace: from whence is the passage to the kingdom of glory. What is the kingdom of grace? It is that kingdom wherinto wee are receiued of mere grace, while wee beleue the Gospell. For the Gospell is as it were the voyce of a cryer, whereby they are called to this kyngdome. Of this speaketh Chryst in another place: The kingdom of God is among you. When is this kingdom, the grace of God which Christes Gospell offereth. The promise is the gate. The bringer in, is the holy Ghoste, which sanctifyeth and regenerateth vs a newe in the Lauē of Baptisme by the worde. Briefly, this kingdom of grace is mercy, forgyuenesse of synnes, ioyfulnesse of conscience, and deliuerance from the kingdom of Satan. What is that rightuousnesse of God whiche he biddeth vs seeke? Out of all doute it is the newe life and obedience which God requireth of his children. And it is called the rightuousnesse of God, because it pleaseth god, that is to wit, for the faithes sake wherby wee are reconciled to God in the blud of Chryst.

The promise is : And all things else shall bee cast vnto you. That is to say, the things that pertain to the sustenance of this life shall be giuen you. But Paule (wherof no man doubteth) did busily seeke the kingdom of God: and yet notwithstanding in the .xj. chapter of the seconde Epistle to the Corinthians, he complaineth, that he was distressed with hunger and thirst. Agein holy Iacob suffered scarcenesse of corne

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and other victuals, in so much that he was constrained to go with his household into Egypt, least he and his should be perished for hunger. Therefore this promise of Christs seemeth bayne. I answer: Christs promise saileth not: for the truth can not lye. For Christ who is our Physician is not ignorant when remedies are to be ministered, and when they are to be withdrawne. He regardeth not so much our unskillfulnesse, as his owne wisdom. Therefore let vs take this for a certaintie, that he forsaketh not those that are his. As for that wee now and then want things necessarie, there be many causes. Firste, that wee may be exercised in patience. 2. That now and then our sinnes may be punished with these plagues. 3. Forasmuch as wee oftentimes seek things superfluous, wee iustly and rightfully want things necessarie. 4. Because wee abuse things when wee haue them. 5. Because wee yeeld not thanks vnto God. 6. Because wee distrust God. 7. Because wee dyuers times ascribe the good things y<sup>e</sup> wee receiue, rather to our owne endeuer & painefulnesse, than to God the giuer of them. Therefore if wee couet Gods blessing, let vs confesse and do as the Prophete doth, which sayth: All things are thyne O Lord, and wee render vnto thee the things y<sup>e</sup> wee haue receyued at thy hand. Here as the prophet confesseth all things to be Gods giftes: so he turneth all things to Gods praise. Whiche thing that wee also may do, our heauenly father graunt vs through Iesus Christ, to whom be glory world without end. Amen.

## Upon the .xvj. Sunday after Trinitie.

The Gospell.

Luke. vij.



AND it fortuneth that Iesus went into a Citie called Naim, and many of his disciples went with him, and much people. When he came nigh too the gates of the Citie: Behold, there was a dead man caried out, which was the on-

ly



he Sonne of his Moother, and shee vvas a vvidowve, and muche people of the Citie vvas vvith hir. And vvhen the Lord savv hir, hee had compassion on hir, and sayd vntoo hir: vveep not. And hee came nighe and touched the Coffin, and they that bare him stood stil. And hee sayd: Yong man, I say vntoo thee arise, and hee that vvas dead sate vp, and began too speake. And hee deliuered him too his Moother. And there came a fear on them all. And they gaue the glory vntoo God, saying: A great Prophet is rysen vp among vs, and God hath visited his people. And this rumour of him vvient foorth through out all levvry, & through out all the regions vvliche lie rounde about.

The exposition of the text.



**D**Aule the Apostle wytyng to the Romaynes sayth: What things so ever are wrytten they are wrytten for our instruction, that throught patience and comferte of the Scriptures wee might haue hope. Wherefore when wee read the mooste swete Gospell of this daye, let vs knowe that it pertyneth not only to that widow of Naim, but also to all mankinde. For Chryste in this Gospell beareth witnesse of the power of his owne Godhead, of his pitifulnesse towarde them that bee in distresse, and of his office. For first the Lord proueth himselfe to bee almightie, in that hee ouermaistereth Death, which is the King of sinne. Agein hee vttereth his pitifulnesse towarde vs, in hauing compassion vpon this womans miseries. And hee sheweth that it is his office to destroy the workes of the Deuill, for vnto that purpose came hee into the world, as Moyses, the Prophetes, hee himselfe, and the Apostles testifie. These are the things in generall, that are to bee considered in this Gospell. Nowe becauise the intente wee may receiue the greater frute thereby, I will propound thre places, whiche I will intreate of in this Sermon.

Il. ity.

What

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- 1 What maner of affection Chryste beareth towarde vs.
- 2 The declaration of this present miracle, with the circumstances of the same.
- 3 An Image of all Mankinde.

*Of the first.*

**T**he Euāgelist telleth a storie of a certeine yong man that was dead, and caried out to be buryed: at the sight whereof, our Lord was moued with compassion. For when he behelde the sorrowfull mother, hee conceived a deeper thought. Where came to his remembrance the fall of mankind, the tirannie of the Deuil, & the greatnesse of the miseries where with mankind is distressed by reason of sinne. He considered it was his office to ouerthrow these fortifications of Satan. For he saw in this woman, a paterne of mans wretchednesse, whiche did put him in minde of mannes fall and of his owne office.

We may therefore gather two things of this place. One what wee be: and another, what Chryst is toward vs. Wee in very dede are miserable, in distresse, and damned, and we cannot of our owne power wrest our selues out of so greate mischeues. Chryste is God and man, and came to saue that whiche was losse, who in this case vttereth his affection towarde mankind. For hee is none otherwise mynded towards vs, than he was towards this widow. Hee is graued for hir calamities, and he is graued for ours. He helpeth hir, and he wil help vs also. This is the very thing that the Apostle sayth, writing to the Hebrewes: we haue a high priest that can be soye with vs in our infirmities. Yea surely, hee hath greater affection and loue towards vs, than this widow hath toward hir only sonne, whom shee followeth heere weeping to the place of his buryall. For thus sayeth the Prophete: Can a woman forget the Babe of hir owne wombe: though shee do forget, yet wil not I forget thee.

But

But what are the causes of this unspeakable louingnesse of Chrystes towards vs, that are all too bee daubed with the filthinesse of many wicked crimes: Surely there is no desert of ours, ne worthinesse in vs. Howbeit there bee foure causes whereby the sonne of God is moued to embrace vs with so great louingnesse.

The first is his fatherly kindnesse. For hee created vs, and therefore wee are his by righte of creation. And although hee know vs too bee full of filth and wickednesse: yet notwithstanding he findeth somewhat in vs that is his, namely, that wee bee his creatures. Thou hast mercy on all things (sayeth the wise man) and thou hatest none of the things that thou hast made.

The seconde is the worthinesse of our creation: Namely for that wee are created to the likenesse of God, according to this: Let vs make man after our own image and likenesse. And because this image was for the chiefe part thereof defaced through sinne: the Lord himself came to repair it againe. Which thing cometh then to passe, when wee beholding him stedfastly by true faith are transformed into the likenesse of image of God.

The third is, the ende to whiche wee are created. For wee are created to be the temple of God glorifying God. And albeit that this Temple was then unhallowed through sinne: yet the stiffe of it was stil remayning, wherof Chryst might buyld vp a new Temple.

The fourth is the destruction of Satthans kingdome, to overthrow the which, Chryst came into this world. A certain banell of this destruction was given in this miracle. Chryste encountered oftentimes with Satthan, and oftentimes vnderpud him to flight, and at length ouerrame him when hee rose againe from death. This victorie of Chrystes shall bee more perfect in the last day, when the last of all enemies (death) shall bee abolished. These foure causes moued our Lord to take flesh vpon him and to become man: and in the flesh, that in the



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the nature of mā, to suffer both in soule & body for mankind.

And although this affection of Chrystes bee oftentimes commended vnto vs in the word of God, and warranted with many miracles, yea and with the obedience of the Sonne of God himself, who was obedient to the father euen vnto the death of the crosse: yet notwithstanding there be three things that labour to perswade vs otherwise. That is, the law, conscience and the heap of miseries wherewith we be ouerwhelmed in this life. For these things crye vnto vs that wee are abjects from Chryste.

The law saith: Cursed is euery one that continueth not in all the things that are written in the book of the law. And there is no man but hee seeth hee hath innumerable wayes transgressed the law. Wee looke vpon Cue who became subiect to the sentence of cursing for breaking of one commaundment: and what shall become of vs that haue offended God so often?

The sentence of this law is confirmed by the fearfulnesse of the conscience, which is as good as a thousand witnesses, as it is sayed in the Psalme. The conscience is a thousand witnesses. Herunto perteyneth this saying of the Poet: *As eche mannes conscience findeth him, so feele he in his hart, a ioyfull hope or dreadful feare, according to desert.* And so Bernarde saith: The euil conscience of our sinnes, is our witnesse, our iudge, our tormentor, and our prison: for it accuseth vs, it indiget vs, and it condemneth vs. What can bee more grieuous (I pray you) than day & night to carry suche a witnesse about vs in our breist? Many being convicted by the recozde of this conscience, haue abridged their owne liues, while they could not endure to heare hir accusing them and bearing witnesse against them.

To the furtherance hereof cometh the huge heape of calamities, which confirme the sentence of the law & the conscience. Against these, by moste grieuous temptations, let vs in true repentance set Chryst alone. He came into the world to take away the curse of the law: to wipe out sin: to turne into glory

all

al the miseries of those that beleue in him: notwithstanding in such  
wise as al things ar done orderly. This world is a wast wil-  
dernesse, frō whence we must passe into our countrey. The  
people of Israel came not by & by into the resting place that  
was promised them. Ioseph came not too so great dignitie in  
Egypt, without imprisonment before. Christ entered not into  
his glory till he had bin first crucified, dead & buried. Where-  
fore it behoneth vs also to enter into glory by the crosse. For  
thus sayth Ihu: If we suffer with him, we shall also reign with  
him also. We sheweth the encounter; looketh for a garland  
in vain. No mā shall be crowned (saith the Apostle) but he that  
contendeth lawfully. The same sayth: we are made safe by  
hope. Therefore against the curse of the law, let vs set Christ  
who became accursed for vs. Against our conscience accusing  
vs, let vs set Christ acquiting vs from sinne. If the soule set  
your selfe (sayth he) you are free in deede. Against the miseries  
of this present life, let vs set Christ and the purpose of God:  
whose wil it is y we should become like vnto y image of his  
sonne. To be briefe, let vs in true repentance & faith flee to the  
throne of grace our Lord Iesus Christ. In him only shal we  
find help at time conuenient. For he sayth too all that beleue  
in him: Be not afraid my little flocke, for it hath pleased my  
father to giue you a kingdome. And so let vs not suffer any  
thing in heauen, in earth or hel, to perswade vs that Christ is  
other wise affectioned towards vs, thā he was towards this  
widow. Therefore let vs lern hereby y god indgeth far other-  
wise than doth y world. Our God & mediator Iesus Christ  
doth not after the maner of the world reiect them that be in  
misery and distresse, but he receiveth al that come vnto him,  
according too his promise: Come vnto me all ye that labo-  
r & are laden, & I wil refresh you, & ye shal find rest vnto your  
soules. Furthermore godly widowes may lern hereby, what  
a patron, advocate, & comforter they haue: Let gouerners of  
churches lerne hereby, not to shun such as be in misery & di-  
strasse: And let the magistrate lerne by the exāple of Christ  
not

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not too despise, not too shake of, not too condemne men becauſe they be in miſerie and diſtreſſe, but rather too cheriſh & comfort them. Ageine let vs all lerne too embrace one another with mutuall affection of charitie, & too comfort one another after a godly maner. And thus much concerning the firſt part of this Goſpell. Now foloweth the ſecond.

### ¶ Of the ſecond.

**I**n the declaration of this preſent miracle there be many circumſtances. Of which eche one hath his ſeueral lesson, and therfore I will reherſe them in order with their lessons, and admoniſhmentes.

**The firſt:** VWhen the corſe was caryed ſoorth, the vvidow his mother folowed after, and a great cōpany of the citie with hir. **Part** wee ſee two things: of which the firſt is the ſolemne bearing out of the Coſe, which the ſorrowfull mother foloweth: and the other is the honour & ſolemnitie of the buriall. They cary the dead Coſe after an honeſt ſort too the place of buriall, ſo alſo too the holy Fathers. Abrahā buried his wiſe honourably. Joſeph conueyed the Coſe of the Patriarke Jacob too buriall, with a great trayne of people. Jacob and Oſai buried their father Iſaac honourably. To be ſhort, among all the Goody there was great ſolemnitie uſed in burials. And that was done in hope of the reſurrection of their bodieſ, and of the immoztalitie that is too come. The Church at this day foloweth the example of the holy fathers, though many be too be found which caſt out their dead Coſes as if they were the carkaſſes of ſwine. In our burials is uſed ſuche a ſolemnitie as this is. The goody being preſent folowe the Bēre: and there is ſinging, ringing, and ſome time preaching.

They that folowe the Bēre, do firſt utter their good will too wards him that is departed: 1. By this becom they ſhewe an example of their ſayth, concerning the riſing agein of the dead. 2. They are warned that they themſelues in their time  
(when





¶ But in as muche as we fall into mention of comfort; let  
 vs briefly say from whence Christians may fetch comfort in  
 the death of their friends. First let them thinke vpon Gods  
 will, which they are bound to obey. 2. Let them thinke vpon  
 the vniuersal case of all men. For we must all die once. 3. Let  
 them thinke vpon Gods ryghteousnesse. For what is more  
 righteous than that he which hath giuen life, should take it  
 to himself againe; and keepe it; when he sees it good so to doe.  
 4. Let him thinke vpon Gods wisdom, who only knoweth  
 whither it is more for our behoord to liue or die. For he taketh  
 many away, epyther because they should not be made worse,  
 or else that they should not endure any more troubles in this  
 mortall life. 5. Let them thinke wyth themselves that the  
 dead are yet free from all miseries of thys lyfe. 6. Let them  
 thinke it is vaine to take long sorowe for them, sith sorowing  
 cannot call them againe. For so did Dauid comfort himselfe  
 in the 12. Chapter of the seconde booke of Kings. He mourned  
 as long as his child lay sick; but when he was dead, he arose  
 & washed, and ate meat. 7. Let them thinke that he which is  
 roioyth once with vs, doth burte his owne bodye in so doing.  
 8. Let them thinke that the blisse of im-  
 mortalitie is not to be enuyed to the partie deceased. For  
 blisse are they (sayth the scripture) that die in the Lord. 9.  
 Let them thinke vpon the resurrection of Christ, and of oure  
 selues also, which shall be at the latter day. For this thought  
 must be a common remedie, not onely against the sorrow that  
 we conceiue for the dead; but also against all afflictions as  
 well of minde as bodye. But some man obiecteth; I haue for-  
 gon the comfort of my life. Ethe thou be mayest not him that  
 is dead; but thou be mayest thine owne selfe and thy losse that  
 thou hast by forgoing him. It is a naturall thing to wepe.  
 When I sayest thus; but let grace ouercome nature. A new  
 vtiche is added herebye in the seconde circumstance concei-  
 uing comfort at the death of our deere friends.  
 ¶ The third way we may toucheth the comfort which the dead  
 may

man lay. By which touching he declareth that his body was the instrument to get vs life and salvation.

The fourth: He speaketh to the young man and saith: I say to thee, young man arise. So also rayled he the young man, as he is in sparke. So rayled he Lazarus, that had bin buried four dayes, as is in John. Here we are taught, both that Chrylles stronger than death, and that his word is the word of life and salvation.

The fifth: The dead man riseth at Chrylles call, and this is the miracle, he riseth & was dead he began straight wayes to speake: and our Lord deliuered him to his mother.

The sixth: Feare follopes them, and they glorified God, saying: A great prophesie is fulfilled among vs, and God hath visited his people: and this saying was spread abroad of him through all Ierusalem. Here is described a double fruite of this miracle: The one befalleth to the present hearers: and the other extendeth vnto others, to whom the report of this miracle came. The present beholders conceyued faith hereby, and so feared God, glorifying him with true worship, and acknowledged the Meisias to be come: whom also they confessed. Besides that, the report hereof came vnto others that were in Ierusalem and the countrey bordering therupon, who in like wise conceyued faith in the Meisias. And in these wayes the report hereof cometh vnto vs, whereby we may acknowledge Chryll to be the very Meisias and to be stronger than death, and may conceiue faith in him: magnifying God with hart, voyce, confession, and manners: and so it will come to passe, that one day we shall haue by him a ioyfull resurrection to euerlasting life.

Of the second.

Saint Ambrose layeth that the image of the Church is set in the heere: and because it representeth our estates, it is worth the opening. The word so (saith he) signifieth & church: the dead young man, every sinner & liueth without repentance:

and



and the Calvary he hath set the body of Christ. He hath made  
waileth his dead sinners. That is to say, the church lamenteth  
for the durpente sinners of the world. I entreateth they  
for more than the day before to him with his body & his  
spirit. Christ therefore bindeth them that carried the cross to  
Hennell. For the sinners is bound to hell by four peccates.  
Which are these? First hope of longer life. Secondly looking  
uppon other mennes faultes. Thirdly presumption upon  
his own mercy. And fourthly, flatterie of bad company. Now  
if thou wilt flye from the death of sinne, thou must beware  
here. Christ who bindeth the peccaters say. First therefore  
thou must exclude hope of long life, because life is but a day  
(according as the experience of many teacheth) and perill is  
at hand as it is to him that is in the rith glutton. Again, thou  
must not sit another sinners still life before, either as a pa-  
terne to follow, but thou must shunne thy selfe. For as  
Abraham did, thou must shunne him that is bad and thou must shunne  
the world and the flesh, for the world is full of sinners that  
cause many men in judgement. I will helpe thee. Christ al saye.  
The world is full of sinners that thou shalt see both good and bad. Ap-  
ple. I hardly saye always presumption of ones mercy for this  
presumption is a great contempt of Gods grace. Fourthly  
put away flatterers that entice thee to evil. And when thou  
shalt come to leave uppon Christ with truly faith, he will  
quicken thee to eternall life, the which Christ graunt unto  
his people whom he loveth for evermore. Amen. I will saye  
that is of our brethren and sisters, which saye, I will saye

Upon the .xvj. Sunday after Trinitie.

The Gospel. Luke. xiiij.



It chanced that Iesus went into the house of one  
of the chief Pharisees to eat bread on the Saboth  
day: and they watched him. And behold, there was  
a certayne man before him which had the dropie.  
And Iesus answered, and spake vnto the Lawyers and Pha-  
rises,

rises,

rifies, saying: Is it lawfull too heale on the Sabbath day? And they hild their peace. And he tooke him and healed him, and let him go: and answered them, saying: vvhich of you shall haue an Asse or an Oxe fallen intoo a pitte, and vvyll not straight vway pull him out on the Sabbath day? And they coulde not answer him ageine too these things. He put forth also a similitude too the guesstes, vvhhen he marked howe they preaced too bee in the highest roumes, and sayde vntoo them: VVhen thou art bidden too a vvedding of any man, sit not doovne in the hyest roume, lest a more honourable man than thou bee bidden of him, and he (that bad him and thee) come and saye too thee: giue this man roume: and thou beginne vwith shame too take the lowvest roume. But rather vvhhen thou art bidden, goe and sit in the lowvest roume, that vvhhen he that bad thee commeth, he may say vntoo thee: frende, sit vp hyer. Then shalt thou haue vvoorship in the presence of them that sit at meate vwith thee. For vvhosoever exalteth himselfe, shall bee brought lowe, and he that humbleth himselfe, shall bee exalted.

The exposition of the Text.



The occasion of this Gospell was this. Chryst beyng bidden to dinner of a certeyne Pharisee, was watched by those that sate at meate with him, that either in his wordes or in his dedes they might haue found somewhat to charge him withall. For the world is so wicked, that like as men cloke vices vnder the visors of vertue: So they are not ashamed to rayse slander vppon honest dedes and true vertue. So great is the malice of men. Notwithstanding, Chryst is not feared away with their lewdnesse, but keepeth his old wont, and executeth his office euen in the thickest of his enemies, leaning vs an example, that wee should not cease to p[ro]ceede in well doing, though wee should see all the whole world bent against vs. Chryst therefore healeth this wretched, declaring

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clarifying therein the might of his Godhead, his most forward will to helpe them that bee in miserie, and his Office for which he came into the world. Moreover he sheweth the right manner of halowing the Sabbath day, and by his deede doth as it were, define the true keeping of the Sabbath. By which thing, like as he reproveth the pride of the Pharisees and their ignorance in the scriptures: So he exhorteth them unto true humilitie. And thus much concerning the summe of this present Gospel. The places are three.

1. Of the Sabbath, and the true works thereof.

2. Of the miracle by which the true vse of the Sabbath is confirmed.

3. Of true Humilitie.

*Of the firste.*

**W**hen the Lord was bidden to dinner by a certain Pharisee upon the Sabbath day, and that a certaine man diseased of the Poyse was brought before him, he demanded of those that seemed to themselves to be wiser than other men, whether it were lawfull to heale upon the Sabbath day. And the cause why he put forth this question, was, for that as the Pharisees had with their gloses corrupted the other scriptures: So also had they defaced the keeping of the Sabbath. Howbeit so much as the question is concerning the Sabbath, we wil set forth the whole doctrine concerning the Sabbath, and speake of foure things in order. First wherefore God ordeined the Sabbath day. Secondly what is the right vse of the Iewes Sabbath. Thirdly what manner of holy dayes ours ought to be. And fourthly of the true Ceremonies of the Church, and of the ends of them.

Why then did God ordeine the Sabbath day? There be reckoned chiefly five causes, Of which the first is, that it should be a perpetuall Sacrament or remembraunce of Gods rest after the creation of the world which he made in six dayes with all the furniture and contentes thereof. This



cause is alledged in the seconde of Genesis, where Moyses sayth, that the Lord commaunded the Sabbath day to be kept holy, because he rested that day fro creation. The same thing also is declared in the .xx. of Exodus in these words. The seventh day is the Sabbath of the Lord. For in six dayes the Lord God made heauen and earth.

The second cause of the ordeyning of the Sabbath is, that it should be a type and counterfigure of Chrystes Sabbath keeping. For it represented the Sabbath, whiche Chyist the true Pasceouer and creatoꝝ of the new Heauen & new earth should rest in his graue vpon the Sabbath day, and keep the very Sabbath arighte. And therefore he commaundes the Jewes straightly to keepe the Sabbath day. And by the vnscherchable deuise of his wisdom he ordeyned; that Chyist the true Paschall Lamb, should be slaine and put to deathe vppon the very day of the Pasceouer, and that he rested the Sabbath day folowing in his graue.

The third cause also why the Sabbath was ordeyned, was that it should be a pledge of the promise. For God promised his people a Sabbath, that is to say, a rest. Chy. the .xix. And in that daye, when GOD shall giue thee rest from thy labour, and from thy confusion, and from thy harde bondage wherein thou didst serue, &c. The people of GOD loke for three kindes of rest. The first is from the laboure of the present troubles in this life. The second is from the temptations wherewith mine owne Conscience and the Devil assaulteth vs. The third is from the thraldome of the Devil, so as hee may neuer more bying vs vnder his bondage and hard yoke.

The fourth cause of the institution of the Sabbath is, to the intent there should be a time set aside for teaching and hearing the word of GOD, so that there should be a time wherein there might be an open and common professing of the religion, in which the goodly might take comfort, & the ignorant be instructed in godlinesse. Chy. .v. If thou

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call a delicate Saboth: Then shalt thou delight in the Lord, Job. 22. Then shalt thou delight in the almightie, and lift up thy face vnto GOD. For the Saboth was not ordeyned to play and drinke in, but to pray and praise God in. Whereupon Austin sayeth, it is lesse euill to go to plough than to play vpon one of those dayes.

The fifth cause is for ciuill policie, which is commended to Gods people. Deut. 5. in these wordes. Keep the Saboth day, that thy man seruant, thy mayd seruant and thy selfe maye rest. And afterwarde. Thou shalt doe no manner of worke therein, thou and thy sonne and thy daughter, thy man seruant, and thy mayde seruant, thine Ox and thine Ass, and the stranger that is within thy gate. And thus haue wee the true causes, and the right vse of the Jewishe Sabboth. Now although the Jewishe Sabboth together with other ceremonies of Moyses, be abolished and disanulled, so farre forth as pertaineth to the keeping of the seventh day of the weeke: Yet notwithstanding, as touching the vse of it, it is continuall, as a thing ratified by the laipe of God and nature. For like as God wil be serued, and that his word shal be preached: So nature telleth vs it is utterly necessary, that there should be some certaine time appoynted for holy matters. Wherefore there must needs be certaine dayes appoynted, for folke to assemble and meet in openly at certein houres, that the word of God may be taught and learned, to the intent all things may be done orderlye, and after a comely fashion in the Church, according as Paule teacheth the Corinthians.

Moreover, in oure holydayes two things are to be obserued. One is, what is to be eschued: Another is, what is to be done. These things are to be eschued. The firste is outward labour: And that to the intent the minde maye wholly intend to Gods seruice: that is to say, that it may wholly intend to heare Gods word, to learne it, and to consider vpon it. And therefore it is the Spagill takes due tie to prouide

provide that the service of God be not hindered at such times by bodily labours. Nowbeit, here it is to be knowne, that there be foure exceptions which excuse those that labour at suche a time. The first is necessarie. For our Lord himselfe excuseth his Disciples for plucking the eares of corne vpon the seuenth day, as sayth Mathew in the twelfth Chapter. The seconde is the profite of the Church, like as the priests did all things vpon the Saboth day which seemed needfull in the Church, without trouble of conscience for the Saboth. The third is the profit and sauegard of our neighbor: wherefore our Lord also healed the man that had the droppe, vpon the Saboth day. The fourth is the authoritie of the superiours, to whom we must be obedient. But let the superiours take heed that they offend not him which is their superior, while they hold their inferiours too strait. The second thing that is to be eschued, is voluptuous lyfe, together with all the workes of darknesse which fight full against keeping holy the Saboth day. Thirdly thou must eschue the contempt of godly ceremonies: sothly least eyther by absenting thy selfe, or by despising the holy Ceremonies, thou giue others an example to become worse.

Thus haue we what things are to be eschued in our holydayes: Now let vs see what is to be done in them. First therefore in as much as the Iewes were occupied in killing sacrifices, and in offering: Let vs also slea the sacrifices of our owne bodies, and offer the Calues of our lippes: Let vs earnestly repent: let vs glorifie God with hart, mouth, confession, and behaviour: let vs offer the incense of our hart: that is to wit, faith, and hope: let vs offer the sacrifice of well doing, with which kind of sacrifice God is delighted (as the Apostle sayth to the Hebrewes.) Let vs be quicke to giue almes: Let vs cherish the weak members of the Church: and let vs heale them also (as much as may be) after the example of Christ and other holy men, which exercised themselves in the true holyday workes.



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Now remayneth somewhat to be saide of Ceremonies. Ceremonies are customes and ordinances made to gouerne the body of the Church withall. These, if they be lawfull, (for I haue nothing to do with vngodly Ceremonies) either haue their warrant of the manifest worde of God, as Baptism and the Lords Supper: or else they make in deede to the mayntenance of the doctrine, and orderlynesse of the Church, and are ordeyned by some counsell of the spiritualitie, or by the godly Magistrate. These Ceremonies serue to two endes. For they are ordeyned for comlynesse and orders sake. Of comlynesse are two partes: The first is, that we should be stirred by vnto godlynesse by those helpe: The latter is, that modestie and grauitie might appere in the ministracion of godlynesse. Order consisteth of three partes. The first is, that the chiefe owers or heads of the congregacions, might haue a certeine rule to deale by. The second is, that the hearers accustome themselves to obedience and discipline. The third is, that peace and quietnesse be procured for, by mainteyning the Church in good estate. Thus much briefly concerning godly Ceremonies and the endes of them, and the partes of those endes.

### *Of the second.*

The second lesson which this Gospell teacheth, is concerning the miracle whereby the man was healed that was diseased of the Droopie. In this miracle are foure things to be obserued. The question, the healing, the defence of the deede, and the vse of the same. The question is put forth by Christ himselfe, whether it be lawfull to heale vpon the Sabbath day. Hereunto the Pharisees make no answer, for if they had deneged it to be lawfull, they should haue seemed cruell against the miserable soule that was diseased of the Droopie. If they had graunted it to be lawfull, they would haue bin ashaied to

seeme

same transgressours of the Lawe. If hee had not healed him, they would haue said, that eyther he could not or would not helpe this diseased persone. And if hee had healed him, they would haue thought themselves too haue had iust cause too accuse him as a breake of the Sabbath, & so consequently as a despiser of the Lawe of GOD. Here was daunger every way. But our Lorde passing not for their Sophistrie, tooke this wretched man that was diseased with the Dropsie, and healed him before the Pharisees faces, and sent him away whole and sound. In which deede (as I sayd at the beginning) hee shewed both his power, his wil, and his office, Powe foloweth in the third place, the defence of this deede. VVhiche of you (sayeth hee) hauing an Oxe or an Asse fallen into a Pyte, dravveth hym not out by and by vppon the Sabbath day? As if hee had sayde, eyther it is lawfull too heale a man vppon the Sabbath daye, or else vnlawfull. If it bee lawfull, why lay you wayt for mee as a transgressour of the Lawe if I doo it? But if it bee vnlawfull, why doo you saue your Asses and your Oxen vppon the Sabbath day? What sayd they too this? They could not answer therunto (sayeth the Euangelist.) But too what vse serueth the healing of this Dropsie by Chryste? Too two vles. The one is generall, wherof I haue spoken alreadye, namely, that by this miracle Chryste might shewe his power, his will, his office, and the truth of his Doctrine, and thereby confirme faith in the beholders. And the other is speciall. For doubtlesse this man that was diseased of the Dropsie, was falne into it by disordered surfetting.

Wherfore we also may learne, that Chryst despiseth not those that haue cast themselves into diseases throughe their owne fault, so that they follow the example of this man that had the Dropsie, that is too saye, if they come vnto Chryste with all their hart: and if they suffer themselves too be touched and healed by hym: that is, if they beleue his word, fall too repentaunce, acknowledge Gods iust wrath, and desire

Am. iij.

pardon

*Nota*

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pardon and healing of their soze, or at least wise assuagement of it for Chrystes sake.

¶ Of the third.

• And hee sayde too the guests that preased for too sit highest at the table: vwhen thou art bidden too a feast. &c. As by this parable he condemneth pride: so he teacheth true humilitie which is a very rare vertue. Of whiche I will say these things in order. Firste what humilitie is, next howe manye kindes of it there bee. Thirdly what causes it hath, as wel of furtheraunce as of hindaunce. And fourthly what bee the frutes and rewards of true humilitie.

As touching the first: to the intent wee may knowe what humilitie is, we must see who the Scripture calleth humble or lowly. Paule calleth those humble whom Chryst calleth poore in spirit, such as those are which beeing vtterly boyd of all opinion of their owne strength, wisdom, and rightuou- nesse, impute vnto God alone, whatsoeuer good thing they haue. Humilitie then is a vertue, wherthroughe we acknow- ledging our selues as we be in deed, do war vile in our own sight: and vtterly boyding from vs all truste in oure owne strength, wisdom & rightuoussnesse, doe cast down our selues befoze God, and in him onely seeke all good things throughe Chryst. Notable exâples heereof are in Mary Magdalene, in the theefe, in the Publicane, in Dauid, & in other holy men. This is the true humilitie, of which Chrysts promise is to bee vnderstood: blisseth bee the poore in spirit. Thus haue wee what humilitie is. Now let vs see how many sortz there bee of it. One is wherby we cast down our selues befoze God: & another wherby wee hūble our selues befoze men. But wee must beware y pride put not on y visor of humilitie: whiche if man pluck not of, surely God will bring it too shame. But let vs leaue that visor, & speake of the true humilitie y hath respect too God & man. Humilitie too godward, is y true fear of God, springing of y true acknowledging of our own infir-  
mitis,

Exemplar  
excellent



mitie, and of Gods goodnesse towards vs : suche as was the humilitie of Manasses in Prison, who when hee coulde not bow the knees of his body bicause of the streightnesse of the prison, did bow the knees of his hart. So did Abzaham humble himself, when he confessed himself to be but dust and ashes. True humilitie too menward, is a true milonesse, wher thzough we prefer not our selues prouidly before any man, but with a single meaning apply oure selues vnto all men. Of this humilitie we haue the greatest example in y sonne of God, whose example Paule admonisheth vs too followe. Phil. 2. So was the blisfed virgin humble, so was Anne the Prophetisse, and so were many others.

Now must I speak of the causes (according as I promised in the thirde place) whiche surely are many. The first is Gods commaundement. For the first table requireth humilitie too Godward: and all the seconde table requireth humblenesse too manward. The second is, the example of Chryst. Whereupon Paule in the second chapter too the Philippias: Let the same minde be in you which was in Iesus Chryst, who being God toke the shape of a seruant vpon him. The thirde is the consideration of thy selfe, what thou warte before thy birth, what thou arte from thy birth too thy deathe, and what thou shalt be after this life. Thou warte seed and bloud in thy mothers wombe, now thou art in a wilderness of miseries during this life, and in the ende thou shalt be wormes meate. The fourth is, that thy goodes and good giftes (if thou haue any) are not thine own, but Gods, bestowed vpon thee too do good with vnto others. Therefore if thou be epyther proude of them, or abuse them, thou must stande in feare of horrible punishment. The fifth is, too think that God is able too take away what giftes soeuer thou haste, if thou abuse them, and yeld not the praise too him alone. The sixt is, that many which seeme too haue lesse gifts than thou, do oftentimes imploye their laboure more too the profite of the common weale and the Church than thou dost. For as

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God is the strength of bread, so is he the power wherby any thing is made acceptable too himselfe. And these are the six causes, which being knit together, make true humilitie: the which is hindered by two mischaues, strife, and vainglozy. Wherefore Paule in the second too the Philippians sayeth: Doe nothing of strife or vainglozy, but through humilitie, let euery man esteeme other better than himself. For as for those which haue a delighte in strining, like as they bee destitute of charitie: so are they also voyde of true humilitie: and vainglozy fighteth ful butte ageinsre humilitie. Thus haue we what humilitie is, of howe manye sortes it is, and what causes it hath. Now soloweth that which I promised too speake of in the fourth place, of the rewarde and naturall frutes of the same. Hee that is humble shall receiue three frutes: the first befoze God: the seconde befoze men: & the third in himselfe.

Firste befoze God the frute is, that hee which is rightly humble, hath God dwelling in him. Whereuppon Esay. 57. I dwell highe aboue, and in the Sanctuarie, & with him also that is of a contrite & humble spirite. And in the. 66. At home shall I regarde: Euen him that is poore, and of a lowly troubled spirite, and standeth in awe of my wordes. Luke the second, God exalteth the lowly. 1. Peter. 5. God resisteth the proude, and giueth grace too the lowly.

Befoze men the lowlye person receyueth this frute. Euen as the proude body is disdeyned of al men: euen so he that is lowly in dede, is honozed of all men: and an honeste name and report soloweth him.

In himselfe, the lowly person findeth these mosse sweete frutes. First humilitie or lowlinesse is the mother of chastitie & patience. Secondly, it is the way vnto wisdome. Proverbs. 11. Where as is lowlinesse, there is wisdome. Thirdly, it is the keeper of sayth, and of the feare of God. Fourthly, it is the furtherance of inuocation, and after a sorte, procureth too bee hearde of the Lorde. Psalme. 101.

The

The Lord looked down vpon the prayer of the lowly. Fifthly, glorie accompanieth lowlynesse. Math. v. Blessed are the poore in spirit, for theirs is the kingdome of heauen. Mat. 24. He that humbleth himselfe, shalbe exalted. Proverbes. 29. The lowly person shall come to worship: not for that lowlynesse deserueth these things, but because these things fall vnto the lowly through the lowlynesse of Christ. To whom be glory for ever and ever. Amen.

Upon the. xviij. Sunday after Trinitie.

The Gospell. Math. xxiij.



**V**HEN the Pharisies had heard that Iesus did put the Saducees too sylence, they came together: and one of them (which was a doctor of law) asked him a question, tempting him and saying: Maister, which is the greatest commaundement in the law? Iesus said vnto him: Thou shalt loue the Lord thy God with all thy hart, and with all thy soule, and with all thy minde, This is the first and greatest commaundement: And the seconde is like vnto it. Thou shalt loue thy neighbour as thy selfe. In these two commaundementes hang all the law and the Prophets. VVhyle the Pharisies were gathered too gyther, Iesus asked them, saying: VVhat thinke yee of Chryst? whose sonne is he? They saide vnto him: The sonne of Dauid. He said vnto them: How then dooth Dauid in spirite call him Lord, saying: The Lord sayde vnto my Lord, sit thou on my right hande tyll I make thine enemies thy footstool. If Dauid then call him Lord, how is he then his sonne? And no man was able too answer him any thing, neither durst any man (from that day forth) aske him any mo questions.



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The exposition of the text.



His Gospel containeth a summe of the christen doctrine, that is to wit, the doctrine of the lawe and of the Gospel. A Pharise propoundeth a question concerning the lawe; and Christ againe an other concerning the Gospel, but for a sundrie purpose. For the Pharise asketh a question concerning the lawe, to the intent to tempt Christ, and to picke a quarell to him. But Christ demanded of him concerning the Gospel, to the intent to bring the misweening Jewes and Pharises, vnto the true knowledge of the law & the gospel. For they, bicause they thought y<sup>e</sup> men wer iustified by the deedes of y<sup>e</sup> law, despised the Gospel, supposing there was no neede of any other doctrine to the attaynement to saluation, than the doctrine of the law, whose error Christ confuteth. See heer the goodnesse of Christ. Although the Pharises aske the question vpon malice, yet notwithstanding Christ answereth them according to his owne office, and teacheth an absolute doctrine concerning the lawe and the Gospel. Therfore the summe of this Gospel is, that Christe contrineth all the lawe and the Prophets into these two poyntes: which are the loue of God, and the loue of our neybour. Afterward he enquireth of the Messias, that is to wit, of himselfe, to the intent he might shew what one he was, namely, God and man, who was to this end promised to the fathers, that he should destroy the workes of the diuell, and that all kinreds of the earth myght be blissed in him, who becomming our priest should pacifie Gods wrath by paying our ransome for vs. The places are thre.

- 1 Of the Saducées whose mouthes our Lord stopped.
- 2 The question concerning the summe of the Law, and a rule how to serue God.
- 3 The question concerning the Messias.

*Of the firste.*

**T**He Pharisees hearing that hee had put the Saducees too silence, assembled toogether. &c. Albeit that the Pharisees and Saducees were of a sundry religion one from another, and defended contrary opinions: yet they agree in this, that bothe of them doe set themselues ageinst Chryst. Herode and Pilate were enimies: yet they agree in this point, that bothe of them desire too dispatch Chryst out of the way. Thus doth vngodlinesse conspire ageinst Chryst and his holy Gospell. As concerning that hee sayth: Chryst had put the Saducees too silence: it is too bee knowne, that the Saducees (who denyed, that the soules of men liued after death, and tooke away the resurrection of the deade) did strue ageinst him, eyther too the intents too win him too subscribe too their opinion, or else too make him a laughingstocke too the rude people, that was seduced and noyled by these teachers. Wherefore they stepte vnto Chryst after this manner: If the dead shall rise ageine, many incommodities, many debates, and many absurdities will ensue. This they goe aboute too proue in this wise. There was a certeine woman among vs, that had bin wife too seauen men one after an other. Nowe if there shall bee a rising ageine of the deade, this woman shall arise, and the seauen husbands that shee had shal arise also. Nowe if shee stick too any one of them, the rest will fall at oddes with him: and if they all dwell with hir toogether, nothing can bee more troublesome too the woman, nor nothing more hard too the men too abide. Wherefore seeing that these absurdities should follow the resurrection of the deade, it is yll done too auouche that there shall bee a resurrection. This was their maner of reasoning, whose duetie it had bin too instructe the people a righte concerning the hope of euerlasting life, from whiche like a sort of false captiues they withdrow me, & yet wil needs be called righteous. But Chryst stoppeth these felowes mouthes, and so putteth them too silence, that being dashed out of countenance with his wordes, they had not what too say

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say. Therefore hee reproueth them, confuteth them, and teacheth them. Hee reproueth them, for that they were ignorant in the Scriptures, and yet would take vpon them to be teachers of the Scripture. Hee confuteth the openly by putting forth an example. God is the God of the liuing: God is the God of Abraham, Isaac, and Jacob: Ergo, Abraham, Isaac, and Jacob doe liue. If they liue, they liue eyther in their bodies, or in their soules. In their bodies they liue not for you know their tumbers: therfore they liue in their soules, whiche you falsly surmise to die together with their bodies. But now mennes soules liue, that in their time they may return into their bodies, to the intent that suche as haue done wel in this life may receiue rewarde, and those that haue done euill may suffer iuste punishment. This is the summe of the confutation. What dooth that teache: two things. The one is, that the deade shall rise ageine by the myghte and power of GOD, vnto whom nothing is impossible. Hee was able to create all things of noughte, and why shall hee not be able to call soules ageine into their bodies, specially sith hee hath determined it, and that it is to the aduancement of his righteousness and glozy: Paule in the seconde to the Philippians sayth: Wee loke for a Saviour from Heauen, euen Iesus Chryste, whiche shall transforme our corruptible bodies, that they maye become like vnto the glorious bodie of his, through that same power, whereby hee is able to make all things subiect to him selfe. Therefore when our reason beginneth to dispute of y resurrection, let vs set foure things against it. Gods determination: Gods almightinesse: Gods iustice: and Gods glozie.

His determination, for that he hath ordeyned & appointed to raise the dead. Because God is vnhangeable, he wil neuer call back ageine or disanull this determination. And there are certayne examples of this determination containing. Chryst our Lord rose agein from the dead. Choce was conueyed aliuie into Heauen. Helias was taken by aliuie into  
Heauen



heauen in a fyrie Charyot.

Let his almightynesse be set agaynst our reason, whiche thinketh it vnpossible for the dead to rylse agayne. For if he could not do the thing that he hath determined to do, he were not almightie. And if he were not almightie, neither were he to be called God.

His iustice requireth, that we should render rewarde to them that haue deserued wel, and punishment to the vngodly. Wee see that in this life the godly for the most part are in ill case, and the vngodly in good case. But now inasmuch as Gods iustice requireth that the good should fare well and the euill should fare amisse, and that it falleth not out so in this life: there must needs be another life to come, wherein God according to the rule of his rightousnesse should render to the godly, life euerlasting, & to the vngodly the payns of hel.

Also gods glozy is to be set ageynst the Saducees opinion and our own reason. God made man for his own glozy, that he shoulde continually prayse and glorifie him. Whiche thing verely could not come to passe except there were a resurrection of the dead.

Moreover, Chryst instructeth the Saducees, concerning the state of men after the resurrection. There shal be no vse of marriage, there shal be no begetting of children: but they shal liue for euermore in continuall chastitie, as the Angels of God do. Therfore ther is no debate to be feared betwene the many husbandes that haue had one selfe same woman to wyfe one after an other, when they lyued here. Thus much concerning the Saducees, & the confutation of their error, and the confirmation of vs for the Resurrection of the dead: the beleefe wherof is warranted vnto vs by the determination of god which is vchangeable: by his mightinesse, wherby he is able to make all things subiect to him: by his iustice, wherthorough he recompenceth euery man according to his doedes: and by his glozy, which must be rendred vnto him of the Saints world without all end.

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*Of the second.*

**N**ow steps forth the Pharisee, and demaundes of Christ which is the cheefest commaundement of the law. Our Lord answereth: Thou shalt loue the Lorde thy God, vvith all thy hart, vvith all thy soule, and vvith all thy powvers. This is the first and greatest commaundement: and the second is like vntoo it. Thou shalt loue thy neighbour as thy selfe. In these two commaundements hang all the law and the Prophets.

What is to say, whatsoeuer Moyses and the Prophetes do teache of the true seruice of God, it is conteyned in these two poynts. Forasmuch as I haue lately on the. xij. Sunday after Trinitie, and ofte elsewhere spoken concerning the lawe of God, and tolde what it is: what is the vse of it: that no man is able to fulfil it: and how it is abrogate from the goodly: I will not heere repete the same things any more, but will speake of two other things. First wherfoze Christ sayth that the second commaundement of louing a mans neighbour, is like vnto the first of louing God. Ageine, because Christ sayth, that the whole Lawe and Prophetes do rest in these two commaundementes: which is for that in them is conteyned whatsoeuer Moyses & the Prophetes haue taught concerning the true seruice and worshipping of God: I will speake a litle of the true worshipping of God, that wee may stand vpon a sure ground in that behalfe.

As touching the first point, it is to be knowne, that the second commaundement of louing a mans neighbour, is not said to be like the first, either in order, or in object, or in degree of louing. For in order the first commaundement is the former. The object (or thing wheron the first commaundement resteth) is God, according as the object of the seconde commaundement of man, our neighbour. The degrees of loue require, that the cheefest good thing should be loued most: and then all other things eche in their order, according to the degrees of their worthinesse. Wherfoze is not the seconde commaundement like the first, in order, in object, or in degree of loue

loue. How then is it like it? First in the affection of louing, because either of them bothe demaundeth insayned loue. Secondly in bande: for both of them binde vs either to obedience, or to punishment. And lastly in attaynement of obedience: for he that sayth he loueth God, and hateth his neighbour, is a lyer, saith John the Apostle. And thus much briefly concerning that the second commaundement is like the first of louing God. Nowe will I speake of the true worshipping and seruice of God, because the commaundements of louing God and our neighbour, containe the grounde and substance of worshipping God.

Wherefore to the intent we may the better understande the doctrine of worshipping God aright, I wil speake of foure things in order whiche make to the opening of the matter. First I will giue a rule wherby the worshipping of God is to be exacted and tryed. Secondly I will shew a substantial foundation, whereupon to ground the worshipping and seruice of God. Thirdly I wil declare what worke may rightly be called Gods seruice. Fourthly I will shewe what manner of men are able to geue rightfull seruice vnto God. These foure poyntes being thoroughly knowne, it will appere vnto vs manifestly which is the right fashion of worshipping God.

When as concerning the first rule of seruing God, let this be set for a general and vniuersall rule: That no worshipping please God, but such as is of his owne appoyntment. This rule is not admytted of all men: and therefore we must fortifie it with strong foundations. First therefore God in the prophet Esay, & Christ in his Gospel confirmeth this rule with these wordes. They worship me in vayne, teaching doctrines that are the deuises of men. And the holy Ghost by the mouth of Paule Coloss. condemneth al worshipping that men deuise of their owne braynes. And the Lord in Ieremie sayth: walke in my preceptes. Againe it is impossible to please God without faith. But seruice is done



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to the intent it may please: Wherefore it must needs be done by sayth: but of sayth it can not be done, vnlesse it be warranted by the commaundement and manysse woꝛde of God. For sayth dependeth of the woꝛde of God. By these moſte certēns reasons the ſeruiſe of God is in ſuche wyſe confirmed, that he that will ſtande to the deniall of it, may be thought moze ſole, than he that denieth the ſunne to be up, when it is hygh none, and that the day is at his full lycht. Therfore let vs holde this rule faſt, and not ſuffer it to be weſted from vs by any ſophiſtrie.

The uſe of this rule is manyfold. Firſt by this rule is ſtabliſhed the authoritie of the lawe maker. For in a common wealthe where every man may make lawes at his pleaſure, the authoritie of the ſoueraigne Lord falleth into contempt. This authoritie chalengeth the Lord to him ſelfe in the firſt commaundement, when he ſayth: I am the Lord thy God, &c. The ſeconde uſe of this rule is, that this rule denyeth from errour, that we ſhould not erre in woꝛſhippyng God. The thirde is, that it hindereth the ſuperſtitious and malapertneſſe of men in deuſyng new woꝛſhippings. Thus farre concerning the rule of woꝛſhipping God, namely that no woꝛſhip pleaſeth God, but ſuch as is of his owne appoyntment: and concerning the confirmation and uſe of this rule. ſolde will I breely ſpeake of the foundation of Gods ſeruiſe, which is the thing that I purpoſed in the ſecond place.

Now this foundation conſiſteth partly in the true knowledge of God, & partly in the knowledge of our ſelues. We attayne to the knowledge of God by the woꝛd, and by the recoꝛde added to the woꝛd. For both of them teache vs, firſte that God is the fountayne of all power, wiſdome, rightouſneſſe and truth. Secondly that all glory is to be giuen vnto him. Thirde that he is moſte ready to helpe. And fourthly that he will haue all men to ſee vnto him in any daunger. We attayne to the knowledge of our ſelues by thre things:

things: that is by considering the Image of God, to whiche man was created, and by weying our own strength and power as they are now. The thinking vpon Gods image, directeth vs to the consideration of the end for which we are made reasonable creatures: and it paynteth vs to the dutie wherein it becommeth vs to be continually occupied, namely that we should expresse the Image of God in all holinesse and puritie. The weying of our strength and power as they be now, enforceth vs to confesse our selues utterly vnable to perform our dutie as we ought to do. These two knowledges therefore tend to this purpose, that we should giue all the glorie vnto God, and take from our selues all matter of boasting: and this knowledg sheweth vnto vs our owne filthinesse and infirmities. These things being thus opened concerning the rules of Gods service, and the foundation thereof, I wil now come vnto that whiche I purposed in the third place, and I wil clearly define what the true service or worshipping of God is.

The service of God therefore is, a work commaunded by God, done of faith, chiefly to the setting forth of Gods glory. Here first is shewed, what worke is Gods service, that is to wit, those only, which God hath commaunded in his law, as it evidently appeareth by the rule before giue. Secondly is added faith, out of which y<sup>e</sup> work must proceed: for faith is y<sup>e</sup> compasser of all good worke: & that is, because no work can please God, vnlesse the person y<sup>e</sup> doth it, please him before: & y<sup>e</sup> person pleaseth by faith. Cain maketh sacrifice: & Abel maketh sacrifice. Both of the had Gods commaundement, yet was not Caines sacrifice a worshipping of God as Abels was. Call by so: because Caine had no faith, but Abel had. Cornelius in y<sup>e</sup> ix. of the Actes, & the Pharisee giue almesse. Both of them had commaundement so to do. And the worke of Cornelius was Gods service, because it proceeded of faith: but the Pharisies dooe was abomination because the persone pleased not God. Two husbonds men, tyll their groundes: the

one doth God his service, ploughing in the feare of God, and looking for blessing from God: And the other pleaseth not God, because he is boyde of sayth and the feare of God. And yet haue bothe of them commaundment of the worke. In the sweate of thy browes shalt thou eate thy breade. The handmaides that do service obedientlye to their mistresse, (peradventure in sweeping the floze) haue bothe of them the commaundment also. But she that bringeth sayth with hir to hir businesse, doth service vnto God: where as she that wanteth sayth, though she be in deede that whiche she is bound to be of dutie, yet cannot hir worke be called a seruice of God.

Furthermore, the work that is commaunded & wrought in sayth, must tende to Gods glorie chiefly. This is confirmed by the testimonie of Esay: Every one that calleth vpon my name, haue I created to mine alone glorie, I haue shap'd him, I haue made him. But what is to glorifie God? In fewe wordes, it is to attribute all glorie vnto him, and to praise him with hart, with mouth, with confession, and with behauiour.

Now foloweth that whiche I promised to speake of in the fourth place. That is to witte, who they be that are able to yeld true worship vnto God. Although this may be gathered of the things that wente before: Yet notwithstanding I will shew it by itselfe. They only can do service and worship vnto God, that haue accesse vnto him: but the children of God onely haue accesse vnto him: wherfore they only can do him service aright. His children are all those that beleue in his name. John. 1. And these haue accesse vnto the Father through sayth. John. 1. And for the same cause Christ teaching his Disciples to pray, biddeth them say: Our father whiche art in Heauen, meaning that none but his Children can call vpon him. Let this suffice concerning the true service of God, the summe wherof is conteyned in louing God & our neighbour: Now retyereth that I speake of the third doctrine.



**W**Hat thinke you of Chryst (sayth he) whose sonne is he? They say vnto him, Dauidas. The Pharisees thought themselves righteous by the law: but if that had bin true, Chryst had bin promised in wayne. For thus sayth Paule in the seconde to the Galath. If rightuousnesse come by the lawe, then Chryste dyed in wayne. Our Lorde therefore asked them of the Meisias: that is, of Chryst, that by making mention of him, he might stirre them up to know and consider to what end the law was giuen, and to thinke wherefore the Meisias was promised. Which thing if they had done aright, they should haue reasoned thus. The Meisias was promised to take away sinne, like as Ely was said to be. We haue our diseases. Gen. 5. In thy seed shall all nations be blessed. Therefore it is needfull, that the sonne of Dauid, should be not only man, but also God, the Lord of Dauid, according as the Psalme testifieth: The Lord said vnto my Lorde. &c. By this kinde of reasoning, they might haue iudged aright bothe of the lawe and of Chryst, and so they had embraced Chryste the Bannome, to whom his banome worlde without ende. Amen.

Vpon the. xix. Sunday after Trinitie.



**The Gospel. Math. 9.**  
**E**SVS entred intoo a shippe, and passed ouer, and came intoo his owne cite: And beholde they brought too him a man sicke of the Palsey lying in a bedde. And when Iesus saw the fayth of them, he sayde too the sicke of the Palsey: Sonne bee of good cheere, thy sinnes bee forgiven thee. And behold, certeine of the Scribes said vnto him: This man blasphemeth. And when Iesus saw their thoughtes hee sayd: vwherefore think ye euill in your harts: whether is it easier

to say, Thy sinnes bee forgiven thee; or to say, arise and vvalke? But that yee may knowe that the sonne of man hath powver too forgive sinnes in earth. Then sayth he too the sicke of the Palsie: Arise, take vp thy bed, and goe vnto thine house. And he arose and departed to his house: But the people that sawe it marvelled, and glorified God, which had giuen suche powver vnto men.

The exposition of the Text.



His Gospell conteyneth one of those miracles where-with, as our Lord testifieth his power, will, and office: so he confirmeth the certeyntie of his doctrine. It is shewed in this present story howe Christ, healed a man, was diseased of the Palsie: which made his hearers accept not all with one mind. For the Pharisees blaspheme: the comon sort by beholding the miracle, are put in minde of the presence of God, and are confirmed in Chrystes doctrine: whereby they not onely conceiue feare, and loue, but also offer the true fruites of faith by letting forth y goodness of God. His gospell therfore is as a certeine picture, wherein Chrystes kingdome in this worlde is paynted out, in which there be some that bring the diseased vnto Chryste: and some that murmur, as the Pharisees in all times: and other some that feare god aright, and glorifie him for his doedes. Among these sundrie sortes of hearers, standes Chryste in the middes, receyving all that come vnto him, despising no man for his miserie, healing their woundes, releasing our sinnes, and with his holy spirite, as with a most precious balme, he assuaged our brules, and healed them. This is the summe and the hault of this dayes Gospell, which for instructions sake I will diuide into three places.

1. Of those that brought this man that was sicke of the palsie in a bedde vnto Chryste that he might heale him.

2. The

1. The murmuring of the Pharisees accusing Christ, and  
his descente.

2. The end and use of Chrystes miracles.

After done, *Jesus in Galilee, transfiguration of Domit*  
*Of the first in Galilee, in Galilee, in Galilee*

And Iesus taking Ship. &c. Here firste and forme is to  
be considered the occasion of the miracle wrought in this  
place by our Lord, Christ taking ship (sayth he) passed over  
and came into his owne Citie, that is for witte, Capernaum.  
For he kept there very much. What was the cause of this  
his going thither? He had bin in the lande of the *Gergesenes*,  
where he healed a man that was possessed of the Devils, and  
when the Devilles desired that they might enter into the  
swine, the Lord agreed, and so the herd of swine rane head  
long into the sea, and were drowned. When the inhabi  
ters saw this, they came unto Iesus, desiring him for to de  
part from them, for they did set more by their swine than by  
Christ and his Gospell. And surely they have many felowes  
in these dayes, who may rightly call *Gergesenes*. And  
things therfore are to be observed here: one, which is set  
forth for us to eschue, and another which is commended to  
all godly folke to followe. The unthankfulnesse of the *Gerge  
sines* is to be eschued, that set more by a piece of flakon than  
by their soules health. Like unto whom, are the most parte  
of those, that are called by the name of Christians. Chrystes  
forwardnesse is set forth for us to followe, who upon every  
occasion that he could catch holde on, was earnest to en  
large the bounds of his kingdome. For as by this journey he  
the more have greatly be thirsted mannes saluation: so by  
his example, he commendeth unto us diligence in his vo  
cation.

Now followeth the first part of this Gospell. And beholde  
they brought unto him a man that was sicke of the Palsey  
lying in a bedde. And Iesus seeing their fayth, sayde unto him  
that was sicke of the Palsey: Be of good cheere my sonne: thy



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sinnes are forgiven them. In this firste parte of the storie we haue foure things whiche are needefull to be obserued. The firste is the example of the bearer. Secondly, the man himself that had the Palsie. Thirdly, the respect that Chryst had to the faith of the. Fourthly, how the man that had the Palsie was receyued of Chryst.

As concerning those that haue him, their faith be lowe yeth it self by tokens certayne, which burneth in such wise to her soeuer it is, that no ashes can choke the flame of it. This faith had they conceyued, eyther by seeing him teache and heale others before, or by the report that they had herd of Chrysts doings. The effect is that they had perswaded the selues, that he would receiue them that were afflicted, and heale them. This lively faith of these bearers, yeldeth fure folde frute, of whiche the first is, the confession of Chryst, whome it was a hard & rare matter to confesse among so many outrageous enemies. The seconde is invocation, whiche can no more be from true faith, than heate can be from fire. For all the wilshes of the belouers (whiche neuer cease) are invocations. The thirde is, valiantnes of minde, in that they hazarded their life for acknowledging of Chryste. For the Pharisees, Scribes, and chiefe men of this people did persecute all those that came any howe vnto Chryste. The fourth is, the loue of their neighbour, whereby they favoured their neighbour indefeibly. And the fifth is the paine and trouble that they took for the help of their neighbour. For they not only beare him, which was a point of charitie: but also when they could not come the next way vnto Chryst, by reason of the throng they gate by into the house top, and let downe the diseased soule by the window: which was no leas a point of danger. What learn we by this? Let vs euen in spite of the world confesse Chryst as these bearers did. Let vs call vpon him both for our selues & for others. Let vs put our selues in peril for the truth of the Gospel if need so require. Let vs loue our neighbour entirely, not onely in affection, but also in deede. And let

Let vs spare no paines if we may do them any good.  
 An other thing whiche I sayd was to be obserued in this  
 first part, is the man himself that was diseased of the Palsie,  
 in who are three things to be marked. His disease, the cause  
 of his disease, and that he would be caryed vnto Chryst. His  
 disease was the Palsie, whiche is when one of a mans sides,  
 epyther the right side or the left loseth his feeling and natural  
 moving. Surely a right grievous disease: whereby the whole  
 vse of a mans bodie is hindered. The cause of the disease was  
 double. Vniuersall, whiche is originall sinne in all men. And  
 speciall, whiche had his beginning epyther of disordered ly-  
 uing, or else of some very soze disquietnesse of minde. Nowe  
 in that he would be borne vnto Chryst, it betokeneth that  
 he had fayth, like as those had that did beare him.

Let vs also folowe this example of him that had the Pal-  
 sie. Let vs acknowledge as wel our inuward as our outuward  
 disease, let vs confesse our sinfulness, and let vs suffer our  
 selues to be caryed vnto Chryst, as this man that had the  
 Palsie did.

The thirde thing that I admonished you to consider in  
 this first parte, is that Chryste saue the fayth of those men:  
 that is to witte, of him that had the Palsie, and of them that  
 caryed him. Wherby we may learne these things. First in  
 what sorte Chryste is minded towarde vs. For he is of the  
 same minde towarde vs, that he was towarde the man that  
 was sicke of the Palsie. For the Lorde is no acceptor of per-  
 sons. And secondlie, that Chryst hath not an eye so muche to  
 the greatnesse of our sinnes, as to our fayth. This fayth ob-  
 teyneth of Chryst all things for the welfare both of the body  
 and the soule. And although I thinke this man that was sicke  
 of the Palsie, had some little sparke of fayth: yet I will not  
 strins against it, if any man say that the bearers had the fayth  
 and not the Palsie man. For it is no straunge matter, for  
 corporall, yea and for spirituall benefits to be obteyned for  
 the fayth of other men. For like as one man by his wisdom,

Let vs also  
 3 Forso dome  
 2 Dionysius  
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may make another man proue wise: so he that beloneth, may by his faith obtaine faith for other men. Potent it, like as no man is wise by another mannes wisdom, but by his owne. So no man is saved by another mans sayth, but by his owne. Her then we may learne, both to pray for other folke, that the grace of God may increase towards them: and also to request others that they will commend vs to God with their prayers. For the prayers of the godly is greatly available.

The fourth thing that I set forth to be lookt vnto in this first parte, is the manner how he receyued this Paralytic man, whiche is expessed in these wordes. Bee of good cheere my Sonne, thy sinnes are forgiven thee. Here let two things be thorowly meyed. The one is, why he receyued this Paralytic man in suche wise: and the other is, the saying of Christ in receyuing him.

This Paralytic man seekes deliuerance from his bodily disease: and wherfore then sayth Christ, thy sinnes are forgiven thee: Undoubtedly there be great and weightie causes.

The first is, to teache vs that diseases are the reward of sinne: as Paule sayth: the reward of sin is death. And Christ in the .7. of John, sayth vnto one whom he had healed, behold thou art made whole, beware thou sinne not hereafter, least some worse thing befall thee. .1. Cor. .11. for misusing of the Lordes supper irreuerently, many were dead, & many were weak.

The second is to teache vs where the healing of the body is to be begon, namely, at the minde, whose spottes must first be cleane wiped out, before a man minister Physick to the bodie. Let vs therfore keepe this order in curing oure diseases. First let vs acknowledge the disease: Next let vs repent, and desire forgiveness of our sinnes for Christes sake: Then let vs in the feare of God, and with thanksgiving vse the ordinarie meanes of helpe: and let vs acknowledge the Physitian to be Gods minister, who in Gods sted, shall put to his hand to the healing of vs.

The third is to reprove the Pharisees by this saying, who

iudged

confesse  
sinnes  
for prayer



indges not aright either of his person, or of his office. For al-  
wayes there be some, y<sup>e</sup> seeke to picke quarels to the works  
of God. Which thing warneth vs that we should not be the  
lesse diligent in doing our duetie.

The fourth is, that taking hold of this occasion, he might  
instruct vs moze fully, concerning his owne person, his loue  
towards men, and his office for which he was sent into the  
world by his father.

How let vs weep out Lords words: for he sayth to y<sup>e</sup> Gal-  
sitanian: Sonne, be of good cheere: thy finnes are forgiven thee.  
These be the words of the sonne of God, wherefore they are  
to be weyed aduisedly. This word sonne is to be set against  
despair, which this present diseale wold haue perswaded him  
vnto. This saying, bee of good cheere is to be set against the  
curse, which euil conscience wēt about to perswade y<sup>e</sup> wretch  
in. Thy finnes sayth he. Her grace surmounteth farre aboue  
sinne. This saying are forgiven: is to be set against y<sup>e</sup> dreame  
of satisfaction, of merites, & of righteousness that cometh by  
the lawe. Thy finnes (sayth he) are forgiven: thee. In so say-  
ing he applyeth the benefite of his grace to the poore wretch.  
Thus haue wee here the Doctrine of saluation, remission of  
finnes, iustificatiō and adoption. For these benefites sticke  
linked together so fast continually, that they cannot be pluck-  
ed asunder: y<sup>e</sup> requirer sayth: to him that belongeth, he for-  
giveth his finnes: to whom he hath absolved frō his sinne, him  
he adopteth to his sonne, & accepteth him as righteous: and  
whō he hath iustified, him also will he glorifie by bestowing  
everlasting blisse vpon him: neither is ther any other way of  
obteyning saluation, than y<sup>e</sup> which is set out vnto vs in this  
exāple. He pashemā doth iij. things. He acknowledgeth his  
sinne he acknowledgeth himself to be iustly punished for his sin  
& he putteth his trust in the sonne of God. Again, Thyrst doth  
ij. things. He releaseth sin: he adopteth him to be his sonne: &  
accepteth him to eternal life. For in y<sup>e</sup> this exāple. Acknow-  
ledge thy sin in god earnest: acknowledge gods iust iudgemēt:

ammi

and

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and belene in the sonne: and thou shalt feele sensibly, that  
 Chryst will bestow his benefites vppon thee. Let this suffice  
 to be spoken concerning the first doctrine of this Gospel: and  
 now soloweth the second.

### Of the second.

**A**Nd beholde, some of the Scribes saide within them selues:  
 This man blasphemeth. And vwhen he sawe the thoughtes  
 of them, he saide: vwhy thinke you euill in your hartes? Here  
 the grudging of the Scribes, and Chrysts answere be shewen  
 in what sort the kingdome of Chryst, and the kingdome of  
 Saathan make one against another. There haue here two  
 things: of which the one is the accusation of the Scribes  
 against Chryst, and the other is Chrystes most rightfull de-  
 fence. The accusation of the Scribes was this. This man is  
 a blasphemier. Wherefore: because he taketh vppon him to  
 forgive sinnes, which pertaineth onely vnto God. For (ac-  
 cording to the phrase of the scripture.) Blasphemie is to at-  
 tribute that thing vnto a creature, which is proper or pecu-  
 liare vnto God. Now to forgive sinne is proper vnto God,  
 which thing is assured by the testimonie of Esay, where the  
 Lord by the mouth of the Prophet sayth: I am, I am he that  
 wipe away thine iniquities for mine owne sake, and I  
 will no more remember thy sinnes. Wherevpon they thinke  
 they may conclude as by an infallible consequent, that Chryst  
 is a blasphemier, after this manner. Whosoever taketh vpon  
 him that which is peculiere vnto God, is a blasphemier.  
 This Iesus taketh vpon him that which is peculiere vnto  
 God: Ergo, this Iesus is a blasphemier. And vndoubtedly it  
 had bin a true argument, if Chryst had bin like the Scribes,  
 that is to wit, if he had bin merd man, and not God also. For  
 I pray you how much our Papistes and Monkies are worse  
 than the Scribes. The Scribes were taught by the wordes  
 of God to defend this proposition: No man can forgive sinnes  
 but onely God. But the Papistes attribute forgiveness of  
 sinnes

sinnes for the merites of saints, for Masses, and for pardons: which things they deale not freely, but sel them very deere. Surely a wonderful kinde of chapmen. They sel that which they haue not: they sell men the smoke of words, & take ready Golde for it. They promise their chapmen Heauen, and deliuer them Hell.

But what shall we saye of the ministers of Gods word? Do they forgive sinne? They forgive not of themselves: but they pronounce forgiveness of sinnes, to all that they finde like this man that was sicke of the Palsie. They give not ought of their owne: But they offer another mannes; by the commaundemente of Christe. For they offer forgiveness of sinnes by the voyce of the Gospell. As many as receiue this voyce by fayth, be out of all doubt to receiue forgiveness of sinnes. For Christ sayeth; he that heareth you, heareth mee.

But what sayth Chryst to this accusation? VWhen he saw  
their thoughtes, hee sayde: vwhy thinke yee euyl in your hartes?  
vwhyther is it easier too say, thy sinnes are forgiven thee, or too  
say, arise and walke? **Here Chryst dooth three things.** First he  
saue the thoughtes of them; whiche is the proprietie of God  
onely. Whereupon the Scribes cought too haue thought that  
Chryste was more than mere man. For no man is able too  
see the thoughtes of another man. For onely the spirit of God  
searcheth the depth of mennes hartes. Secondly hee blaineth  
them: vwhy doe yee thinke euill in your hartes? As if hee had  
sayde: yett summe in thinking amisse of mee. By this wee may  
note that euill thoughtes are sinnes. Thirdly by visible signe  
he confirmeth his hidden Godhead. As if hee had sayd: yon say,  
that hee that taketh vpon him that whiche is peculiar vnto  
God alone, is a blasphemour: for hee hurteth Gods name  
and same. Merely I confesse this too be true. But in that yee  
believe not mee too be God, yon doe amisse. Wherefoze yon  
are blasphemours, and not I. And nowe that I may shew and  
proue my self too be very God, I heale this falsie man with  
a becke onely, whiche surely is peculiar too the power of the



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Godhead. If I can doe this by my diuine power, why shoulde I not also forgive sinne? Who can utterly take away a disease, but hee that taketh away the cause of the disease? Now you see with your owne eyes, that I take away the disease: and why beleeue you not that I am able to take away the cause of the disease also, which is sinne? This Chryst appeareth to his owne doings, whiche beare reche of him. For thus saith hee in John: If ye beleeue not mee, beleeue my works which beare witnesse of mee. Of this seconde doctrine therefore wee maye learne three things. Firste that there is continuall battaile betwene the kingdome of Chryste, & the kingdome of Sathan. For Sathan is euer grudging and denying of sundry willes, how hee maye enter vpon Chrystes kingdome, according to this: and thou shalt lie in wayte for his heale. Secondly, that Chryst by his wisdom and power, overcometh the power and deuises of Sathan, according to this: there is no wisdom, there is no counsel against the Lord. And thirdly, that wee should submit oure selues vnder him, acknowledging him to be very GOD, and confessing him with all such as doe vnto him in true repentance.

*¶ Of the third.*

And the people seeing it, were a frayde, and glorified God. Here wee haue the effect and frute of this miracle in the beholders, which frute the Euangelist setteth ouer in this storie vnto vs. I haue oftentimes spoken of Chrystes miracles heretofore: and therefore I will say little here. Chryste by this miracle confirmed the power of his Godhead, his owne fatherly will towards men: his office (which is to saue) for whiche purpose he was sent: and sealed by the truths of his Doctrine, as it were with some authenticall and Princely seale. Ageine in the hearers was conceived faith: out of faith flowed the fear of God: and by sayth they glorified God with hart, voyce, confession, and maners. Whereby then let vs also gather these foure things concerning Chryste: and together with

with these lookers on, let vs conceiue faith, feare God, & glorifie him, who is to bee praised, world without end. Amen.

*Upon the .xx. Sunday after Trinitie.*

*The Gospell. Math. xxij.*

**I**esus sayd too his Disciples: the kingdome of heauen is like vntoo a man that vvas a kinge, vvhich made a mariage for his sonne, and sent forth his seruaunts too call them that wvere bidden too the vvedding, and they vvold not come. Ageiue he sent foorth other seruaunts, saying: Tell them vvhich are bidden: behold, I haue prepared my dinner, mine Oxen and my fatlings are killed, and all things are ready, come vntoo the Mariage. But they made light of it, and vvent their vvayes: One too his Farme place, another too his marchaundise: and the remnaunt tooke his seruaunts, and intreated them shamefully, and slue them. But vvhen the king heard theseof, he vvas vvroth, and sent forth his men of vvare, and destroyed those murtherers, and brent vp their citie. Then sayd he too his seruaunts: the Mariage is dede is prepared, but they vvhich vver bidden, vver not vvorthy: Go yee therefore out intoo the hye vvayes: and as many as yee finde, bid them to the Mariage. And the seruaunts vvent foorth intoo the hye vvayes, and gathered toogether all, as many as they could finde, bothe good and badde, and the vvedding vvas furnished vvith guesstes. Then the king came in too see the guesstes: and vvhen he spied there a man, vvhich had not on a vvedding garmet, he said vnto him: Frend hovv camest thou in hither, not hauing a vvedding garment? And he vvas euen speachles. Then saide the king too the ministers: take and bind him hand and foote, and cast him intoo vtter darknesse, there shall bee vveping and gnashing of teeth. For many bee called, but fevv are chosen.

## The exposition of the Text.



**H**oke what Chryll doth continually, & doth he also in this dayes Gospell. For as the good father exhorteth his children to honest lyfe, and that sundry wayes: So Chryll the Lord and father of the world to come, is not contented with one way, but assayeth many wayes to keepe his children in their duetie. For sometime he doth it with sayre wordes, as when he sayth in Mathew. 11. Come vnto me all ye that labour and are laden, and I will refresh you, and sometime with fatherly promises, as when he sayth: he that cometh vnto me, I will giue him of the water of life. Sometime with rewardes, when he bestoweth the present benefites vpon them. And sometime with threatnings, as when he sayth in the. 18. of Marke. He shall come and destroy those husbandmen, & let out his vineyard vnto others. After the same manner, in this Gospel he dealeth partly by threatnings, putting forth a Parable: for he threatneth destruction to those that shall refuse to come to his marriage clab in wedding rayment: and partly by promises, that he will honorably welcome and wel enterteine those that come & are apparelled in wedding rayment. Therefore the summe of this Gospell is, that Chryll requireth of his, a life to wothye so holy a calling, and threatneth horrible punishment vnto those that liue in the Church without repentance and sanctification, which is that wedding garment & this bridegrome requireth. The Places are three.

The opening of the Parable.  
The blaming of him that came at the wedding without a wedding garment.

Chrylls complaint: many are called and fewe chosen.  
Of the firste:

**T**He kingdome of heauen is likened too a man that was a king. &c. Now to the intent this present gospell may become



come the sweeter to us: Let vs looke vpon the partes of this  
 similitude, which are many.

The first: In this place the kingdome of heauen signifieth  
 the Church gathered together by the voyce of the Gospell,  
 which of Peter is called a holy nation; a kingly priesthode,  
 and a chosen generation.

The second: The man that was a king, signifieth God the  
 father of heauen, whom Paule calleth the king of kings,  
 and Lord of Lords.

The third: The kings sonne is our Lord Iesus Christ  
 whom he sayth: This is my beloued sonne in whom I am  
 well pleased. This sonne of God is called of Dauid the  
 Bridegrome decked with holy decking.

The fourth: What this sonne did the father then make a  
 marriage, when he willed him to be borne of the blessed vir-  
 gin Marie, and he (as Dauid saith) chooth as a bridegrome  
 out of his chamber. This sonne toke the Church into him  
 as his spouse, and betrouth her unto himselfe, according to  
 this saying of the Prophet Iseas: I will marrie thee to me  
 selfe for euer, and I will marrie thee to me in righteousness  
 and in iudgement, in mercy and compassion; and I will marrie  
 thee to me in fayth, and thou shalt knowe the Lord. This  
 Marriage (as in respect of all mankind) was begun by bands  
 fasting, as once as the first man and woman were created.  
 For when God made man, to the intent he should knowe  
 him and loue him, when he garnished our first parents with  
 Original righteousness, when he imprinted the Image of  
 his Godhead in them: then did he make this enurance, not  
 withstanding, this enurance was broke by and by through  
 the craftinesse of Sathe, who entised man to swiche by each  
 of wedlocke, so as he forsooke his true spouse, and toke him  
 for that most filthy whoermaister the Diuell. Which man-  
 rie the despised Bridegrome reuerged: when he made the  
 harlot naked by taking away the kings ioynges, and spoy-  
 ling hir of his wedding Jewels.

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goodnesse of the Bridegrome. He determined to redeme his spouse that had bin carped away and most filthily defiled. And so the father of this Bridegrome putteth hir forth with in hope of this redemption, by making hir a promise of the blisshed seide. At length when the fulnesse of time was come, the father sent out his sonne, bozne of the virgin Mary, bound under the law, to redeme his spouse & was under the curse of the law, which thing came then to passe, when he made himself the raunsome, wherewith she was redeemed and recovered out of the hands of the adulterer Satan.

And as in respect of eche man severally, the Church is betrothed and betrothed to Christ hir Bridegrome, by faith and Baptism, according as the Bridegrome himselfe sayth I will betrothe thee to my selfe for ever, & I will marry thee to me in righteousness and judgement, in mercy and compassion, and I will marry thee to me in faith, and thou shalt know the Lord.

In this betrothing there are two things in generall to be considered. The one is the contract and promise of the Bridegrome: and the other is the covenanting of the Bride whereby she is bound unto hir husbande. In the covenant of the Bridegrome there are three things. First the good will and fre loue of the Bridegrome, whereby he saoureth the Bride without any desert of hers. Secondly, the meaning of the continuance of the wedlocke betwene the bridegrome Christ, and the Church his spouse. I will betrothe thee to me (sayth he) for ever. Therefore he continueth the Churches husband for ever. Thirdly the reckening up of the Jewels which Christ the Bridegrome bestoweth vpon his wyfe, and they are numbered here to be foure. Righteousnesse, judgement, pittie, and mercy. With his owne righteousness beckett he his wyfe, when forgiving hir sinnes he ascribeth his owne obedience unto hir, where through she appeareth a comelie and beautifull Bride in the sight of the Bridegromes father. With his judgement he reuengeth hir of them

them that did hir wrong: mainteyning hir, and pulling hir back into the way when she steppeth awry. He embzareth hir with pitie: that is to saye with husbandly affection. For this pitie is a kindly louingnesse, issuing from the innermost closets of the minde. And he embzareth hir with mercie, in that he pardoneth hir dayly misdeeds, and rueeth hir miseries. These foure things are in the covenant of the Bridegrome. And in the couenaunte on the behalfe of the Bride, there be two things. The acknoweledging of the benefite with the prayling of GOD: and sayth wherby the spouse leaneth vpon hir husbands bzeaste, and without any distrust looketh for all the good things that he hath promised. By this mutuall contract let vs conceive Doctrine, comfort, and sayth, that no discouragement of any aduersitie canse vs to flete from this Bridegrome, who neuer forsaketh his spouse, vnlesse she like a forsworne woman doe first break the sayth and trouthy that she hath plighted. Againe we learne hereby also, that whosoener hath not the faith of Chryst, is none of Chrystes, but is defiled with shameful aduourie. Whereby it appereth how truely John hath sayed in his Apocalips: Blessed are they that are called to the Lambes supper.

The fifth: It is to be obserued, what they be that bid the guests to this royall marriage. First the eternall GOD, the Bridegromes Father by his voyce biddeth guests to this wedding: Next, many holy Fathers before the flud. When after the flud, Noe and Melchisedech: Ioseph and Moyses in Egypt. The holie Prophets and Kings in the land of Canaan, Daniel in Babilon. After these cometh the Bridegromes own maister of household John Baptist, & poynted out the Bridegrome with his finger, who also himself with his Apostles, made Proclamation and bawged us to the wedding, saying: Come, all things are ready.

The sixth: The promise for the Marriage feast is to be considered. For enen lyke as at the Marriages of men,



are killed: Walles, Whelps, Oren and wilde beastes: so also against this marriage there is made most excellent provision, and large allowance of all things. First there is set before vs, not corruptible bread, but lively bread from heaven: wherof whosoener eateth, shall neuer after hunger. Next is set before vs water of life: For thus sayeth the Bridegrome himselfe: If a man drinke of the water that I shall giue him, hee shall not die. Thirdly the Bridegrome refresheth our weary soules with his owne body and blud. Fourthly, he furnisheth vs with his owne apparell, whilest wee put him on by Baptism. For thus saith the holy Ghost by the mouth of Paul: As many as are Baptised, haue put on Christ. And fifthly, our sinners are the fruites of the tree of life, whereby the Bride shall haue hir strength, that she may neuer die.

The seuenth: But they (saith the terte) refused to come. Did they so? What a churlishnesse is that? Where they bidden and woulde not come: What letted them? Firste their dishoneste guest sinne that dwelleth in the. This guest holds them backe with his peticormentes, that they cannot come to the wedding when they are bidden. Secondlye the Bridegromes enemie, that is too wit, the Deuill besetteth and so layeth all the wayes, and by diuers meanes stoppeth by the passage to the wedding. Thirdly, sundry affaires keepe them away: For one hath a farne, another hath Oren, another hath a wife, and another some other thing to busie himselfe aboute. And the rest, saughe his seruantes, and sine them. The storie of the woordes sheweth this to be moste true. Unto this wedding did hee bid Abell: But the Deuill sente out his champion Cain, and killed him. Unto this wedding did hee bid his guests by the space of a hundred and twentie yeres, but those that were bidden, mockte him and laughed him too skorne for his labour. Unto this did Ioseph also bid guests in Egypt, but a filthy Crumpet accused him, and made him to be cast into prison. Unto this did Moyses bid guests, but hee suffered many things at their handes, whom hee had.

At this wedding did the most holy Kings and Patriarkes bid guests, but their talk was hild skorne of. At length came the Wydegromes stowe maister of household, John, but he was murdered by Herod. To this wedding doth the Wydegroms himselfe the very sonne of God bid guests, but he is hanged vppon the galowes of the crosse. To this wedding do the Apostles bid guests; and after them all godly ministers of God worde: Whom the Diuill assaying, partly with his Sophistrie, partly with his Tyrannie, and partly with his Hypocrisie, strueth to kill. So the greatest part of the wo:ld being unkinde, refuseth to come to this wedding of the sonne of God.

The eyght. What sayth the king to this? First he is angry, which surely is no maruell. For he sawe both himselfe and his mariage despised of those, which will thop nill they are compelled to confesse, that what so euer good thing they haue, they may thanke him for it. Secondly he punisheth them bodily: wheresof the thanklesse wo:ld which the Lord destroyed in the flud, had experience. This doth the burning of Sodom beare witnesse of: This doth the destruction of Hierusalem testifie. Thirdly he punisheth spiritually in this life, with darknesse and ignorance: and after death with eternall paynes; Greece, Turkie and Italie, and the greatest most flourishing parte of the whole wo:ld, are examples of this punishment. This doth the riche glutton testifie, who repenting too late and in dayne, in Hell, is tormented there with endlesse paynes.

The ninthe: Doth the king for mens vnthankfulnesse, breake of the mariage, which he had determined vpon: So, But he sayth to the seruants: The vvedding is redy, but those that vvere bidden, are not worthy. Although this may be vnderstood of the vnthankfulnesse of the whole wo:ld: yet doth Chryst in this place entreat chesly of the vnthankfulnesse of the Iewes, whom in these wordes he threatneth to shut out from the mariage of the kings sonne.

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Go yee therefore out intoo the high vwayes, and as many as yee finde, bid them to the mariage. Behold the bountifulnesse of this king. He willethe all men to be bidden to his sonnes mariage without respect of nation or persons. For he speaketh of the calling of the Gentiles to the gospel. And it is to be marked aduisedly, that he sayth: whom so euer you find, bid them to the mariage. But when was this spoken to the Bydegromes seruauents: Cuen then, when Chryst said: Go ye into the whole world, and preach the gospel to all creatures. He that beleueth and is baptised shalbe saued: and he that beleueth not, is condemned already.

The tenth: And the seruauents went forth intoo the high vwayes, and gathered together all, as many as they could finde, both good and hadde, and the vvedding vvas furnished with guests. This came to passe after Whitsonday, after that the Apostles were armed with the holy Ghost, and from thence sayth vnto this day by the ministers of the gospel.

### ¶ Of the second.

**A**Nd the king came too see his guests: and vwhen he spied a man there, vvhich had not on a vvedding garment, he said vntoo him: Freend howe camest thou hyther, hauing not a vvedding garment? This place teacheth, first that in the visible congregation of the Church, the euill are mingled with the good vntill the last day: which thing the Parable of the Darnell declareth also. Neither is any such Church to be hoped for in this lyfe, as the Anabaptistes dreame of. For the Church is in all paynts like a field wherin wheat and Darnell grewe both together. For like as wheat abideth wheat still, although neuer so much Darnell spring vp from time to time: So the Church continueth holy, though it haue diuers rotten members. As many as professe chrysten religion, are members of the Church: howbeit some be quicke and some dead. Those be quicke that haue a liuely sayth: and those be dead which professe the religion without liuely confidence in Chryst.



Chryst. As for those that are out of the visible congregation of the Church, they are enemies of the doctrine, and neither quicke nor dead members of the Church.

It foloweth, that the King comming in, saw a man without his wedding garment. What is this wedding garment? This is needful to be known, that we may enjoy the sweetnesse of Chrystes marriage perpetually. At the last day, there shall stand in this kings sight, two kindes of men: of whom the one refused to come to this wedding, as the Turks and the vngodly Jewes, & many heathen nations at this daye. It is manifest that none of these hath a wedding garment: Of whom notwithstanding, many doe loue civil honestie. Wherefore this outward civillnesse of Aristides, Fabricius, Fabius Maximus, and Cato, is not that wedding garment whiche he requireth. And the other sort came to the marriage, that is to say, they conveyed themselves into the outward congregation of the Church at the preaching of the Gospell. Howbeit these are not all of one beewe. For some trust to their owne works, and thinke their shamefullnesse to be covered with the garment of their works. As this is the wedding garment: So in good sooth: For they are thrust out from the marriage: but none are thrust out from the marriage, that bring a wedding garment with them. Others some haue no works but euil works: howbeit they bragge of faith, and boast themselves to be faithfull, and they suppose that this their fond craking is the wedding garment, but they are deceived. For of such hypocrites the Lord saith: Not every one that saith vnto me, Lord, Lord, shall enter into the kingdome of Heauen, but he that doth the will of my father which is in heauen. And other some beleue a right, and these mortifie the flesh and liue in the spirit, & repent & set their mind to liue blamelesse. These only haue the wedding garment. Wherefore whether ye call liuely faith or holinesse of life the wedding garment, ye shall not take your marke amisse. For as the calling to this marriage requireth faith: so requireth it also true holynesse.

Do. iij.

And

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And that this is the true wedding garmente, it appereth in Abel, Abraham, Isaac, and many other Saintes. And it is no maruaile that such a lively sayth shoulde be the wedding garmente. For whosoever beleueth his sinnes are released, Gods wrath is taken from him, and he becommeth the sonne of God. For it is written, he gaue them power to become the sonnes of God, as many as beleued in his name. He that beleueth on him hath euerlasting life. Moreover, Chrystes righteousness is imputed to the beleuer, where with the man being apparayled, appereth righteous in the sight of God. But here thou must beware that thou put not on a vilo in steede of the true garment: that is to say, y thou haste not of vaine presumption in steede of true & lively faith. If thou couest to know the marks of it, these they be. Wheresoeuer is true faith, there is also repentance with it; there is hate of sinne, there is true feare, and againe there is comfortableness of hart kindled by the holy Ghoste, a desire to further Gods glory among men, the duties of charitie, or (to comprehend all in one word) true holinesse, which is none other thing than a sequestering of our selues from the wickednesse of the world by mortifying the flesh, & a clinging vnto God by quickening of the spirit. Wheresoeuer this holynesste is, it is at continuall growthe. For the flesh fighteth against the spirit. This holynesste is not made perfect at an instant, but groweth all the time of a mannes life, which thing the liues of the saintes may easie teache vs. And thus muche concerning the wedding garment.

But I pray you, what shalbe done to them that haue not this wedding garmente: That dooth the Texte tell in these words. Binde him hand & fore, and cast him intoo vtter darknesse, there shall bee weeping and gnashing of teeth. The outer darknesse betokeneth punishment and sorow, which are out of the kingdome of God, namely in Hel. Into this darknesse was the rich glutton cast, and so shall all those be cast that are not found clothed in the wedding garment.

¶ Of

in vniuersis scripturis ubi vult  
et p[er] hunc et p[er] hunc d[omi]n[u]m.

figu[ra]  
in vniuersis  
p[er] hunc et p[er] hunc  
d[omi]n[u]m

**M**Any are called, and few chosen. This saying of Chryste conteyneth two things: that is to witte, a setting forth of the mercy and goodnesse of GOD, who calleth all men to his sonnes marriage. Neither is it to be thought that he calleth any, who he would not haue to be at his sonnes wedding: and a complaint ageinste the vntthankfulnesse of the greatest part of the world. Many (sayth he) are called. For the Biuegroun commaunded his Apostles to go forth into all the whole world, and to call men to this marriage, as he sayd afore: Cal to the marriage whosoever ye finde. But few are chosen. That is, few haue the wedding garnēt. For such are chosen, as are sorted out from others, and are excellent above others. Therfore Peter saith, that Christians are chosen to sanctification of spirit, that is to wit, that they should be holy in spirit. Verely GOD will haue all men saued, as Paul teacheth, and this parable sheweth, yea and Chrystes owne words witnesse. Math. xj. Come vnto mee all ye that labour and are laden, and I wil refreshe you. Let vs set this saying ageinst all the enemies of Gods grace. Therefore if thou loke to Godwarde, Gods will is that all men shoulde be saued, and come to the knoweledge of the truthe, and be calleth all men (without exception) to the marriage of his Sonne. But if thou loke vnto menwarde, fewe are chosen, that is to saye, fewe when they heare the Gospell do receiue it by sayth, and become holy in spirite. Therefore the cause of damnation is not in GOD, but it is to be sought for in our selues. How often (sayth Chryste) would I haue gathered thy Childzen togither, and thou wouldest not? Beholde thou hast here two things. Chryste would: and Jerusalem would not. Therefore by this saying wee are warned, that it is not inough to hear the Gospell, but wee must also obey the Gospell. For (as Peter sayeth) it is therefore preached, that wee should be mortified as towarde the fleshe, and to liue after the spirite.

Do, v.

Thus



## xx. Sunday after Trinitie.

Thus muche concerning this dayes Gospel : wherby we may lerne that God hath not created vs to damnation, but to blissfulnesse, and that he hath freely prepared all things that pertain vnto true blissednesse. And againe, that those which are damned, are damned through their owne fault, as which would not obey the Gospel. Wherefore if we haue regarde of our soulehelth, let vs put on the wedding garment, and let vs minde true holinesse, through Iesus Chryste our Lord : To whom with the Father and the holie Ghost be honour for euermore. Amen.

## Upon the .xxj. Sunday after Trinitie.

erat ym dō rognūo pūmō filio infirmā bafā  
pappaxnart

The Gospell.

John. iij.



Here vvas a certain ruler, vvhose sonne vvas sicke at Capernaum. Asloone as the same hearde, that Iesus vvas come out of Ievrie intoo Galilee, hee vvent vntoo him, and besought him that hee vvoulde come dovne and heale his Sonne. For hee vvas euen at the point of death. Then sayde Iesus vntoo him : except yee see signes and vvonders, yee vvill not belecue. The ruler sayde vntoo him : Sir, come dovne or euer that my Sonne die. Iesus sayeth vntoo him : Go thy vvay, thy Sonne lyueth. The man beleued the vvoorde that Iesus hadde spoken vntoo him. And hee vvente his vvay. And as hee vvas goyng dovne, the seruauntes mette him, and tolde him, saying : Thy Sonne liueth. Then enqyred hee of them the houre vvhen hee beganne too amende. And they sayde vntoo him : Yesterdays at the seuenth houre the Feuer leste him. So the Father kneve that it vvas the same houre, in the vvich Iesus sayd vntoo him : Thy Sonne liueth : and hee beleued, & all his housholde. This is ageine the second miracle that Iesus did, vvhen he vvas come out of Ievry intoo Galilee.

The

## The exposition of the Text.



His Gospell teacheth vs, whither we ought to  
 flie for succour in all the troubles of this lyfe:  
 that is to wit, to the fountayne of all welfare  
 and felicitie, Iesus Chryst. Which thing Esay  
 also putteth vs in minde of, when he sayth: We  
 shall drinke water out of the welles of the Sauoure. To  
 this well, we must come, not with secte, but with minde:  
 not with reason, but with fayth. Furthermoze, this Gos-  
 pell sheweth, howe forwarde Chryste is to helpe, who sen-  
 deth away none that cometh to him, without comforte.  
 For he is not otherwise affectioned towards any man, than  
 towarde this noble man, this Courtyer of Herodes court,  
 whom he not only comforted by worde, but also helped by  
 miracle. The summe of this Gospell therefore is included  
 in this saying of Joel: Every one that calleth vpon the name  
 of the Lord shalbe saued. The places are thre.

2 Of mens miseries, and of the cause and remedie of  
 the same.

2 Of the rebuke wherewith Chryst rebuketh this ser-  
 uant of the kings.

3 The true nature and inclination of Faith.

*Of the firste.*

Here was a certeine Ruler whose sonne was sicke. This  
 sad father, and his sicke sonne, doe set before our eyes the  
 miseries of this worlde, which as they are the punishments  
 of sinne: so are they also as it were certein sermons of Gods  
 iudgement, whereby we are allured to repentance, like as  
 this Courtier being sad for the sicknesse of his sonne, seeketh  
 his owne sinne, & bewayleth it. Herunto maketh also that  
 saying of Esay. Their distresse shall be a learning vnto thee.  
 Howbeit to the intent we may the better consider Gods  
 godnesse towards vs, I will declare by what meanes God  
 is

## xxj. Sunday after Trinitie.

is wont to call vs cheefly to repentance: These wayes are cheefly fire.

The first: He setteth forth the doctrine of the law, toher in he paynteth out our sins as in a table: sheweth the blindness of our minde: he wayeth our douting of Gods providence, promises and threats: uttereth the uncleanness of our affections: and sheweth the stinche of the stomacke, the turning away our will from God, and the horrible attainting of all our powers. Agein in the second table of the law, he paynteth our unfaithfulness towards men, and the uncleanness of our thoughtes, so that yf there appere any brightness in our whole life before we be converted unto Christ, the same is no better than a cloth stayned with matter, and most impure blud: which thing Esay complayneth of in these wordes. All our righteous doing are as a most filthy cloute. The cause why the law setteth this our filthinesse before us, is, that we being warned of their stinche, should repent, and departe from our most wicked wayes.

The second: The excesse of inward miseries, which no man is able to describe and bewaile sufficiently, was neuer yet so great, neither was any mannes calamitie yet so extreme, but that any of us might fall into the same, as Ambrose godlyly admonisheth us, saying: *Wee eyther are now presently, or heretofore have bin: or may be, in the selfe same case that this same man was in.* In how great miserie was Adam, who not only sawe the one of his sonnes murder his brother: but also beholde the most sorrowfull fallings of his posteritie from God by the space of nyne hundred yeres: How great was the griefe of Davids mynde, when he sawe the ravishment of his daughters, and the slaughter of his sonnes: What should I speake of a few: All men feele the byting of the Serpent: which byting serueth to none other purpose, than that we should thereby acknowledge Gods most iust iudgement, and flee unto him for pardone, by true repentance.



fance. Manasses like a mad man rose vp against the Church of **G D D** by the space of. xxv. yeres together, and defiled himselfe in horrible wyse, neyther hadde it come into his thought to repent him, if hee had not bin led away prisoner into Babilon, where the streightnesse of imprisonment gaue him vnderstanding. For being nurtured there in the schole-house of miserie, he bowed the knees of his hart, and in humble wise desired pardon of his sinnes, whiche thing hee also obteyned.

The thirde: God setteth befoze vs the examples of other men, tragicall factes, and horrible punishments of others, that taking warning by them, we may fall to amendment. For all the falles of men that are set out in stories, eyther of the Scripture, or of worldly wyters, tende to this ende to make vs heedfull. Caine by falling into sinne, was overwhelmed with everlastig paines. Saule fel from God, and returned not by repentaunce, but was overwhelmed with Gods wrath. Many in these dayes falling from the Gospell, light into the Deuilles snares, out of whiche they are neuer able to wynde themselues ageine. Wherefoze taking warning at these mens horrible falles and most dreadfull punishment, let vs fall to amendment betimes least God cast vs of in his anger, and then we too late remember the saying of the Poet: *For happy folke we may them take: who others harmes the warer make.*

The fourth: Sometime God preacheth by tempests, earthquakes, and dreadfull sights in Heauen, suche as were scene befoze the destruction of Ierusalem, as blasing starres in the likenesse of swords: of which sorte our age hath scene many, wherat, if we take not warning to repent and amende, we shall fall into moste sore punishments. The yere. 1561. Since Christs birth, there was scene in the Skie a man napled vpon a Crosse, hauing a Crowne of Thorne vpon his head. At this sight I haue many witnesses, whereof diuers are noble men and godly persons, right worthy of credite. The same  
day

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day it rayned bloud, and many other things are sene dayly. As often then as suche maner of sightes are shewed vs from Heauen, let vs knowe that God allureth vs to repentance by these tokens of his wrath. And wheras the Lorde sayeth: Wee not afrayd of the signes of Heauen, hee meaneth that we should fall to repentance, least the euilles which the signes threaten, should light vppon vs. For all things worke together to the welfare of them that repent.

The fifth: The death of the Sonne of God is set forth to vs, wherin God sheweth that hee is exceeding soze displeased with sin, and therewithal prouoketh vs to repētaunce. For hee vpon the crosse stretcheth out his armes bathed in his owne blud, and allureth all the whole worlde to repentance, and offereth grace to all that repent. Therfore whosoener maketh delayes to repent, hee despiseth Gods sonne and shall suffer dreadfull punishment when his time commeth.

The sixth: The end of this life is uncerteine. For our life is like a bubble or a floure in the field, whiche flourisheth to day and to morowe is cast into the fire. Saint James also openeth vnto vs the frayltie of this life. Wee haue sene many that liued without repentance, taken away with sodeine death, so as they coulde haue no leasure to repent. The Axe (sayth John) is set to the root of the tree. And Salomon saith: Whither the tree fall to the South or to the North, loke in what place the tree falleth, there shall it lie. That is to saye, loke in what case the righteous Judge shall finde thee at the houre of thy death, suche shalt thou be iudged to be.

See howe many wayes the Lorde prouoketh vs to repentance. Himself sayth: I will not the death of a sinner, but that hee should turne and liue. This good will of his hee declareth vnto vs: in y he prouoketh vs so fatherly by so many means to repentance: which prouocation to repentance, doubtlesse petteyneth to all men.

But Paule sayeth: that God hath not chosen many wise men after the flesh, nor many me of power, nor many noble men

men borne: and yet the same man sayth: God will haue all men saued. How then doth he not chose? God is sayde not to haue chosen them, not bycause he would not haue them saued, but for the sequelle of it. That is to say: bicause the wisdom of this world, and power, and nobilitie of birth doo like baytes entice and withdraue many from obedience of the Gospell. David was rich and puissant, and Pero also was rich and puissant. Of which two, the first was not enticed by his riches and power, to fall from the Gospell: but the other by making more account of his present prosperitie, than of the glorie of the lyfe to come, made his riches an occasion of his owne damnation. Isaac was borne of a noble stocke, and Ismaell was a noble man borne to. But yet both of them were not of like inclination: For Ismaell holding himselfe content with the noblenesse of his birth, despised the promises: whereas contrarywise Isaac by beleueing the promise, was iustified & saued. By these examples it appereth evidently, that the Lord rejecteth no man for the gifts that himself hath heaped vpon the. For power, riches & noble birth are Gods good gifts. And happy is he y<sup>e</sup> vseth them wel. But he y<sup>e</sup> vseth them amisse, he by his owne default turneth Gods gifts into instruments of his owne damnation. Let vs therefore embrace Pauls counsel, if we haue any care of our saluation. For thus saith he. 1. Cor. 7. Let the y<sup>e</sup> vse this world be as though they vled it not. He would not haue a christen mans mind abused about earthly things, so as they shold lead vs away fro the right way of this life. He will haue vs so to liue, as if we should passe out of this life at every minute of an hour. Wherefore in al y<sup>e</sup> affaires of this present lyfe, let vs haue our hartes lifted vp to the consideration and mynding of the heavenly lyfe. Wherevnto pertaineth this saying of Paule: Seeke the things that are aboue, where Christe sitteth at the right hand of the father. *non signa et prodigia*

*Of the second.* *non prodigia*

Jesus sayd vntoo him: Vnlesse yee see signes and yvonders yee will not beleue. Heer Christ findeth fault with the courtier who



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who was in great fauour, and one of the chief about Herod: which thing Chryſt ſeldome didde, ſpecially for as muche as men came too him in heauineſſe too ſeake his help. Herby we muſt lerne, not too bee claubacks of the Court, & too ſpeake things that may pleaſe: but too touch the bile as Chryſt did, & too put him to paine, that afterward he may y more luckily bee healed. Now as touching this faultfinding of Chryſts, it is too be underſtood that God rebuketh ſometime as a Iudge, and ſometime as a Father: ſo that there is one fault finding which is iudgelike, & another which is fatherlike. The iudgelike is, that wherby he reprobeth the vnrepentant perſons as a Iudge, ſuch as were the Scribes, Pharifees, & Hypocrites, after ſuch manner as is in Matthew: Who bee too you ſcribes, Pharifees and Hypocrites. This is a dreadfull minace of the eternall damnation: Too which all the worlde is ſubiect for deſpiſing the Goſpel, according too this: Yet that beleneth not, is iudged or condemned already. The fatherly rebuke is that, wherby God chaſtiſeth ebery ſonne whome he receiveth unto him. This tendeth too this purpoſe, that we ſhoulde not be diſappointed of the promiſed inheritance. All the holy men from the beginning of the worlde unto this day, are an example of this rebuking. For there was neuer yet any of them, but he felt this fatherly rod one time or other. It is good for me (ſayth Dauid) that thou haſt brought me too, that I might lerne thy iuſtifications. With theſe kindes of rebuking ſhoulde of duetie put vs in minde too ſee our ſinne, that we ſal not into the hands of the living God, and periſhe for euer, as caſt away through our owne fault. We ſhal let vs liſte vp oure eyes, and looke vppon the conditions of the worlde.

Many will ſeeme as though they were no ſtrangers too godlyneſſe, but yet in hope of long lyfe, they delay their repentance from day too day. Many are deceived by their own Stoical imaginations, and ſay: If I bee predeſtinate too eternall lyfe, I neede not greatly too take thought whither I liue well.

well or ill, for God wil not alter his own decree for my sins. This is an horrible blasphemie, first for that this horrible saying doth exceeding great wrong vnto God, whose will is not that any man should be damned, but that all should be saued, and that by saluation (that is to say by Iesus Chryst) whom they must embrace by sayth. The Lorde did not commaunde the Gospell to be preached to this man or that man, but to al men indifferently, and he addeth a condition: He that beleueth shall be saued, and he that beleueth not shall be damned. No destiny is able to alter the decree of God. Therfore wee must thinke in this wise, that like as Hector sayth in Homer: *The best benefell of good lucke that can be, is too fight for a mans countrie.* So is it an vndercainable destinie to beleue the Gospell, at lest wise if a man minde to be saued.

Another sort because they heere that Gods mercie is great doo sin at their pleasure, and repent at their leasure. This imagination hath ouerthrowen many, and ouerthroweth many at this day. Paule sayeth: be not seduced: God is not mocked. What soeuer a man soweth, that shall he reape.

And other some let before the multitude of them that sinne. What man (sayth he) hath a minde to be saued, no lesse than I. God will not cast away so greata multitude. But loke what happened in the flud. Chryst in spirit by the mouth of Noe preached to the spirits, that is, to them whose soules are now in prison: But the moste part of the world refused to heere Chrysts spirit preaching, in so much as onely eght persons were saued. Fought at all booted heere the multitude of the euill. Fiue cities (whereof the chiefe were Sodome and Gomozre) bilde scozne to heere God speake. What auayleth them their multitude? Did they not perill the euerghone saying Noth and his two daughters? Therfore let vs beware that the multitude of them that sinne, hinder vs not from repentance. Let vs shun the wordes of the vngodly that prouoke vs to sin. Let vs beare in mind Chrysts saying who can not lye: vnlesse ye repent, ye shall all perill

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as they bidde.

Of the third.

it  
doubt  
cint told

AND the man belceued the saying that Iesus spake vnto him, and went his way. Here it is firste to be obserued, that Chryst reiected not the Courtier because his faith was weak. In deede he founde fault with the weaknesse of his faith, but he did not cast him off: For the Lord did not breake the brosed reede nor quenche the smoaking flare: but rather he releued the one, and stirred by the other. He chydeh his disciples, for their wauering faith, yet he putteth them not from him as vnworthy persons. For he knoweth what our infirmities are: he knoweth with howe great engins our faith is assaulted: he knoweth that in all mankinde there is horrible doubting.

But Philip sayeth to the Canache that desired Baptim: If thou belene perfectly. Therefore if baptim can not be bestowed, but where as is perfect faith: neither are other benesses to be looked for. Here are two questions one of doubting, and the other of the perfection of faith. As to the doubting I aunswere thus. Faith is bothe strong and weak: howbeit in respect of sundry beginnings. For if yee haue an eye to the flesh, doubtis rise continually one after an other. Sara to whom the seide was promysed, laughed, and according to the vnderstanding of the flesh, did cast great doute. So Abraham and many holy men, as ofte as they be touched with the feeling of the flesh, begynne somewhat to doute. For the flesh is euermore against the spirite: neyther can any man loke for so great strength of faith, but that it shall be oftentimes battered with the battelrammes of the flesh. But yf yee loke to the spirite, faith is strong, and casteth no doubtis. Abraham (sayeth Paule) sicked not, through distrust, for that he was forspente with yeares, and his wyfe Sara barreyne bothe by nature and age: But he gaue glorie to God, in belyuing that



that hee was able too make good his promise. Howe is sayth perfect: both it not neede of dayly encrease-  
ments. It is a perfect faith and yet hath need of daily encrease-  
ments. Hee had a perfect sayth which sayd: Lorde I beleue,  
how bee it, encrease thou my sayth. This may bee shewed by  
this most goodly similitude. A childe that is newly borne is a  
perfect man: And a man full growne is a perfect man. So al-  
so standeth the case with faith. The faith is perfect which re-  
ceyueth and taketh holde vppon Chryst perfecte: but it hath  
need of dayly encreasementes, too the intent it may become  
full in all his partes. Like as a childe though hee be a perfecte  
man, yet hathe neede of dayly foode and nourishment, too the  
intent hee may come too his full growth and making: Euen  
so hee that beleueth, hath neede too minde Gods worde con-  
tinually, hath neede of the Heauenly bread, and hath neede of  
the spirituall drinke, too the intente hee may from day too day  
take new encreasement: Which thing wee see in the Apost-  
les. Peter had sayth when hee sayde: Whither shall wee goe  
thou haste the worde of life. How bee it this sayth of Peters  
got greater strength and came as it were vnto full growth  
on Whitsunday, when hauing receyued Chrystes spirite vi-  
sibly, hee came abrode, and at one sermon wan thre thousand  
people vnto Chryste. So also muste sayth encrease in all o-  
thers: whiche, if a man haue respect too, the substance of it is  
perfect by and by as soone as it is conceyued by the word: but  
if yee haue an eye too the quantitie of it, it groweth greater  
by dayly encrease.

And as concerning the doings of Faith, they are mosse  
trimly set oute in this Courtyer. For firste sayth compelleth  
this Courtyer too flee vnto Chryste for refuge in his aduersi-  
ties, as vnto a mosse true and skilfull Phiitian for all dis-  
eases and griefes. Secondlye, it enforceth him too call vppon  
Chryste, and too craue his ayde. Besides this, it maketh him  
not too giue ouer Chryst forthwith, when he could not at the  
first intreatance, winne his purpose, but too hang vpon him

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with earnest sute, and not suffer himself to be shaken of for a rough and were, from him whom he acknowledged to be the only Saviour. And by so doing he obeyeth of Christ what he would. Wherthroug his faith encreaseth the more & he becometh the more chearful & earnest in suing, and yeldeth the frutes of confession and glorifying, as is sayde here. And he beleueed & all his vvhole housholde. Wherby then we may gather y faith hath six frutes going with it continually.

The first is, that sayth wil driue vs to Chryste in our aduerities, to seeke help at his hand. It knowes no saintes to call vpon, but onely Christ, whom it acknowledgeth to be the onely mediatour betwene God and man.

The seconde is, that when it is come vnto Chryste, it calleth vpon him, not for it owne woorthinesse, but vppon trust of his gentlenesse and mercie.

The thirde is, that though it obtaine not out of hande, yet it ceaseth not like a fluggarde, nor fainteth like a coward, but proceedeth still in praying.

The fourth is, that it obeyeth what it will, & it willet that which may turne to the glozy of God.

The fifth is, that after it hath obeyed what it wyll, it groweth more and more, and commeth to a fullsome quantitie.

The sixth is, that after it yeldeth the frute of confession & praise of GOD. And this sentence is to be marked heedfully. Hee beleueed and all his house. The like thing reporteth Luke of Cornelius. Wherby therefore we may learne to inure our housholde vnto godlinesse: Let vs be a patron and example of doctrine vnto it: Let vs instruct the ignorant, chastise the offenders, quicken by the dullerds, and (to be short) let vs to the uttermost of our power endeuor y there may be as many churches as there be households. But as for them that haue no care of their housholde, to see them traded in godlinesse, they may brag of faith as much as they list, for they haue but the smoke of faith & not faith it selfe, whiche is alwayes

alwayes bearing frute through Iesus Chryſt our Lorde, to whom bee prayle and glozie worlde without end. Amen.

Upon the. xxij. Sunday after Trinitie.

The Gospel.

Math. xviij.



Herefore is the kingdome of heauen likened vnto a certeine man that vvas a king, vvhiche would haue accompts of his seruauntes. And when he had begonne too reckon, one vvas brought vntoo him, vvhich ought him ten thousand talents: but for as muche as he vvas not able too paye, his Lorde commaunded him too bee solde, and his vyf and children, and all that he had, and payment too bee made. The seruant fell dovne, and besought him, saying: syr haue patience vwith me, and I vwill pay thee all. Then had the Lorde pitie on that seruant, and loosed him, and forgaue him the det. So the same seruant vvent out, and founde one of his fellovves vvhiche ought him an hundred pence, and he layde handes on him, and tooke him by the throte, saying: Pay that thou owest. And his fellovve fell dovne and besoughte him, saying: haue patience vwith me, and I vwill pay thee all. And he vwould not, but wente and caste him intoo prison, till he should pay the det. So vwhen his fellovves sawe vwhat vvas doone, they vvere very sory, and came and tolde vntoo their Lorde all that hadde happened. Then his Lorde called him, and sayde vntoo him: O thou vngracious seruant, I forgaue thee all that dette vwhen thou desiredst mee: shouldest not thou also haue had compassion on thy fellovve, euen as I had pitie on thee? and his Lorde vvas vvrothe, and delyuered him too the gaylers, tyll he should pay all that vvas due vntoo him. So likewise shall my heauenly father doo also vntoo you, if yee from your harts forgiue, not (euery one his brother) his trespasse.

Ep. ij.

The

*Handwritten notes in a cursive script:*  
 Iste appropinquat  
 est regnum  
 celorum  
 Eomm in reg  
 in voluit  
 rationem  
 ponere in  
 subis suis



The exposition of the Text.



The occasion of this Gospel was the question that Peter asked of Chryste, howe often he should forgive his brother that offended him, whether unto seven times. To him Chryst answereth: I say not to thee seven times, but unto seventie times seven times, that is to wit of sinnings. Seuentie times seven are foure hundred fourescore and ten: Whereby is signified, that wee must forgive the fault of our brother that repenteth, as often as he offendeth against vs. For he put a number certaine for an infinite, howbeit in as much as this seemed hard to Peter: our Lord put forth a parable, the sum whereof is this. God our heavenly Father pardoneth vs oftentimes offending against him. Wherefore wee also must forgive our brethren that haue delt amisse with vs, as often as they be sorry for it. This Gospel therefore pertaineth to the third part of Repentance: namely to the leading of a new lyfe by sayth: of which new lyfe, one part is a forgiving one another of the mysdoes that scape vs. Now to the intent this parable may be the more clearly understood, I wil make a comparison of things in this wise. Like as a very rich creditour is in respect of a very poore better, but yet such a better as humbleth himselfe and casteth himselfe downe flat at his creditours fete, beseeching him of release: Even so dooth God behaue himselfe towards sinners, humbling them selves before him in true repentance, and casting them selves downe, and craving forgiveness for Chrysts sake. But the rich creditour releaseth the dette to the better that humbleth him selfe: Ergo God of his mercy forgiveth the repentant person all his sinnes. Now like as God behaveth him selfe towards sinners oftentimes offending against him: so must a Chyristen man behaue himself towards his brothers and fellow seruants that trespass against him. Therefore like

like as GOD forgiveth vs our misdoings freely: so must wee also forgive the displeasures wherewith wee are impeached by our brethren. Agree on the contrary part: Look in what wise the Creditor dealeth with his better to whom hee earlie released his dette, and afterwarde founde him cruell against his brother: so doth God deale with those whom hee earlie receyued into fauoure, and afterward findeth them cruel towards their neighbour. But the Creditor calleth suche a thanklesse person to a backreckning: Ergo God calleth back to stright iudgement, suche as are hard to their neighbours, Therefore wee muste forgive our neighbour as often as hee trespasseth against vs, The places are three.

1. The true manner how to repent.
2. A commendation of Gods mercie towards sinners.
3. The mutuall ducie of Chryistians to forgive and to be forgiven.

*I Of the firste.*

**T**he parable of the creditor and better setteth forth a very trim maner of repentance and amendment, than whiche there is not a more excellent in al þ new Testamēt. Wherfore let vs thoroughly wey all the circumstances therof: who is the Creditor: when hee requireth a reckning: why wee are his better: how much we owe him: what is to be don when our account is called upon: how Gods iustice may be satisfied, which exacteth payment of that which is due.

**Who is the Creditor?** God the heavenly king. Hee hath lent vs many good things. He hath created vs after his owne image. Hee hath given light into our minde, rightnesse into our hart, and bothe inwarde and outwarde powers, wherewith wee might performe obedience unto him. But are not these things blotted out through the sinne of our first parents: That is very true. Howbeit þ gifts that he bestowed upon Adam, belonged to all his posteritie. Then, at suche time as our first father lost his gifts hee cast bothe himselfe

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and vs with him into death. Therefore God doth right to require of vs that which wee lost in our first parent. Yea verely, we haue diuers waies encreased the det, and it is growen too so greate a sum, that no man is able to pay it, though he should sel himselfe, and all that he hath.

When doth the Creditor demand the det? Although he haue continually put vs in minde of this dette, yet he is to be thought then cheery to call for a reckening of it, firste as often as our owne conscience chargeth vs with sinne, and as it were citeth vs to the iudgement seat of G D D. Secondly, when the holy Ghost cometh in the ministerie of the law, and reproveth sinne, and citeth vs vnto punishment, if payment be not made. Again, when the signes of Gods wrath are seene, eyther in heauen or on earth. And moreover when wee are vexed with crosse or sicknesse, whiche are as it were Gods ministers that call vpon vs for the payment of the det.

But why are sinnes called dettes. Bicause that as ordinarie detts do binde men to payment: so do sinnes binde men to satisfaction of the penaltie, vnlesse there be made a discharge.

Wherefore do wee owe? This is tolde already. For wee owe so much as he put into the hands of our fozefather Adā, all the whiche wee haue losse, and moreover haue burthened our selues with newe detts, prouoking Gods wrath againste vs by our dayly transgressing of his most holy law.

How great is the summe of the det? The Creditour answereth, that thou owest ten thousand talents, and that thou hast not one halpenny towards it: so farre art thou off from ever being able to discharge so greate a dette. The ten commandements containe the parcels of the dette. There is demanded of thee the feare of God, loue, sayth, and patience, in the first commandement: Inasmuch as thou halte not performed this obedience and discharged thy selfe of it, thou art runne in arrearages. After this manner is the det to be examined in every seuerall commandement of the first and  
second



second table: and therupon the greatnesse of the det is to be gathered. *Jon. iij. 10.* *And on that day many called vnto him.* But what is to be done in this case? We must folowe the example of this Deetter whiche falleth downe before his Creditor, humbling himselfe and desiring releasment, which hee also obteyneth. That is to witte, we must acknowledge the greatnesse of our sinnes: we must be saue from our hart, that we haue not payed that we ought: and bypon trust of Chryst we must flie vnto our heauenly father, desiring forgiveness and releasment of the det. Which thing if we do, we haue a promise that hee will forgive vs the whole dette, and receiue vs into his fauour. Althowgh this is plainly shewed in this present miracle: wherof I will now set forth other teins examples to stirre vs vp withall. *Mat. 18. 23.* The sinful woman in the. vij. of Luke acknowledging her det, sought vnto Chryst for fauour, and leant vnto him by kinely faith: and by and by the Lord tolde hir shee had obteyned releasment of the det. For thus hee sayth: Many sinnes are forgiven hir. But there it is added: because shee hath loved much. Notwithstanding, Chryst sayth not, shee hath satisfied hir det with hir louingnesse: but after shee had obteyned releasment of the det, then shee loued: which thing Christ sheweth plainly by this Parable propounded heer. For whē the Pharisee was offended, because Chryste did not shake of this woman as a sinner, and mislike of hir seruice as impure hee corrected his ouertobart iudgements in this wise. A certaine Creditor (sayth he) had two debtors, of whiche the one ought him five hundred pence, and the other ought him fiftie. Now when neyther of them was able to pay, he forgave the bothe. Tell me therefore whither of these loueth him most? The Pharisee answering, sayd: I suppose hee to whom most was forgiven. And Iesus sayd vnto him: thou hast iudged aright, & turning to the woman hee sayde vnto Simon: Hearest thou this woman? I am come into thy house, and thou haste giuen mee no water for my fete: but shee hath washed my

And with his teares, he wiped them with the haire of his heate.  
 Thou haste giuen mee no kisse: But she hath not ceased to  
 kisse my face. Thou hast not anoynted my head with Oyle:  
 but she hath anoynted my foot. All heretofore I say vnto thee,  
 that many sinners are forgiven hit; for they haue loved much.  
 For as whon little is forgiven, he loveth little: And he sayd  
 vnto her. Thy sinnes are forgiven thee. Whiche word she plained  
 by, that when she had obtayned releasement of hir det; then  
 she loved. For after forgiveness of sinnes must followe to be  
 obedient, which shee hath manifested by the ministration of oyle.  
 And let vs take vpon the example of Dauid, in whome  
 we see the same these similitudines: whiche we finde in the  
 same woman: great fearefullnesse, and comforte. For when  
 hee was repproued by the Prophete Nathan for ranshing an  
 other mannes wife; and for slaying hir husband, there rose vp  
 in Dauid a terrible fearefullnesse for the greatnesse of his det,  
 of which forsoke hee, he himselfe describeth many. Wherein  
 hee is full of remorse for the sight of my sinnes. Hee acknow  
 ledgeth Gods wrath against sinne: Hee is soze that he hath  
 displeased God: Hee is afrayd lest God should shake him of,  
 as hee had sinned so awfully cast away before: and finally  
 hee feares the eternal and present punishment. Whiche  
 hee bin sozzen for to paye; if hee had not heyd the comforte of  
 the Prophete in Gods roime. Thou shalt not die, the Lord  
 hath taken away thy sinne. At the hearing of this comforte;  
 sayth himselfe in him, wherby taking holde vpon the relea  
 sement; began to beholde the merite of God, and rested vpon  
 the mediation of Iesu Christ, as our onely mediator and  
 Redeemer. And whiche hearde a like, a moste goodlye example in the  
 Publicane, whos in suche wise acknowledged the greatnesse  
 of his det, that hee durst not so muche as lift vp his eyes. And  
 perceiving hearde of the greatnesse of Gods mercie, hee say  
 leth himselfe by faith, and prayeth. O God be mercifull to  
 mee a sinner. And so hee obtayned a free discharge of his whole  
 dette.





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will speake somewhat thereof. The mercy of God is of three  
 sortes: The one is vniuersall, inorthough he suffereth the  
 sunne to rise vpon the good and bad: and the other is parti-  
 cular, whereby (as a most deere father) he embraceth the  
 Church of his sonne. Of which Christ speaketh in the third  
 of John. So God loueth the world, that he gave his only be-  
 gotten sonne, to the intent that every one which belongeth to  
 him should not perish, but haue life euerlasting. Our hea-  
 uenly father could not by any greater recorde, haue declared his  
 mercy towards vs, than in giuing his sonne, who might by  
 his death redeeme vs from defiled conuiction, and giue vs  
 eternall life. Wherefore we ofte as we here of his mercy  
 and his love, let vs thinke how great the miserie of mankinde is  
 because he is redeemed into sinners. Mankinde lieth vnder  
 the curse of the law, with whose burden being  
 oppressed, we breath nothing but sin, for which  
 we feel the eternall paines of hell. And yet we are so  
 much in love with this miserie, as we be thought vpon,  
 which is partly the fault of our first parents, and also our  
 owne wilfulness. For although that by the fall of them, we  
 be bound vnder the sentence of condemnation, yet notwithstanding  
 by our vices we are bound to sin from day to day, and are bound  
 to suffer punishment. And as for the gentleness of God  
 towards mankinde, it is to be thought vpon. For the loving kindnesse  
 (saith Iohn) and the gentleness of God, our sauour ap-  
 peareth vnto all men. What greater loving kindnesse could  
 there be, than that he hath not cast vs away for so great  
 wickednesse, as we are. And yet he hath made vs  
 his children, and hath made vs his people, and hath made vs  
 his inheritance. And yet he hath made vs his people, and hath made  
 vs his inheritance. And yet he hath made vs his people, and hath made  
 vs his inheritance.

¶ Is to be thought vpon, the way by which we may come to the possession of Gods mercy. That way is shewed in the first place, and is none other than true repentance.

6 Is to be thought how far forth Gods mercy stretcheth: that it is not belonging to a few, or to the men of one age: but indifferently to all that feare him. For the holie virgin being taught by the spirit of Chryst, whom she had conceived by the holy Ghost, singeth in this wise: Gods mercie is from generation to generation to them that feare him: that is, to all that repent.

7 Is to be thought vpon, continuall thankfulness in all the whole life, that we may glorifie God for his so great mercie, with hart, mouth, profession, and behaviour.

8 We must thinke howe we may be heedfull in framing our whole life, that we lose not so great a benefite through our owne fault, as this better did.

*Of the thirde.*

The third thing that I purposed vpon, is of mutuall forgiving: eche others skapes that are wonte to happen. For this goeth iointly with belæse of forgiveness of sins. Nowe there are two things y go ioyntly with belæse of remission of sinnes: Namely Grace & Gifts. Grace is the very Iustification it selfe, whereby Chrystes rightuousnesse is imputed to them that belæue, and their sinnes clærely are forgiven. Of this we haue spoken in the first place. Gifts is the very bestowing of the holy Ghost, wherthrough a man that is iustified by faith only, is together therewithal regenerated and sanctified, that is to say, is mortified in the fleshe, and quickened in the spirit. The fleshe is mortified, when the custome of sinning is abolished: and the spirite is quickened, when we begin to performe new obedience vnto God. A certeine parcel of this quickening, is mutuall forgiving, whereby eche of vs forgie other their misdoings and displeasures. Howe necessarie this forgiveness is, this dayes Gospel sheweth most

cui.

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evidently, as I sayd at the entrance into it. Christ hath commaunded vs to pray: forgive vs our detts as we forgive our detters. For Christ wil haue vs to folow his fathers example.

Now be it there are two kindes of men that offende vs. Some as soone as they perceiue themselves to haue offended, doe by and by in humble wise desire forgiveness. But as touching those that proceed to offend, thou shalt forgive their offences after this maner. Laying aside all desire of reuenge, thou shalt not cease to loue him still, but rather requite him with a good turne in steede of iniurie, althoughe thou haue an ill opinion of him as hee doth deserue: for when as God biddeth wishe well to oure enemies, hee doth not forthwith require that we should like wel of those things that hee him selfe condemneth: but his meaning is only that our mindes should be clere from malice. But as touching those whiche as soone as they haue offended, come by and by and desire forgiveness, we muste receiue them into fauoure as oure brethren, so as we may haue a good opinion of them, and therewithall be perswaded that the remembrance of that sinne is wiped out before God.

Moreover, it is to be known, that there happeneth two maner of offences among brethren: by the one of them, one brother hurteth another: by the other the Church is hurte, that is to wit, by some stumbling blocke when some person liueth naughtely and doeth euill, althoughe hee doe no harme at all to oure owne person or goodes. After this sorte did that incestuous person hurte the Church of Corinth, whome it toke to fauoure vpon his amendement. This forgiving or releasement is of two sortes. Thou shalt lay aside all hatred towards him, and then vpon his submission thou shalt receiue him into fauour, & embrace him as thy brother, whom thou dost earlie shunne least thou shouldest staine thee with his infections. Let this suffice briefly concerning the thirde place whiche requireth mutuall forgiveness of & escapes that happen betwene man and man, and that after the example of  
of



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of the heavenly father, who hath forgiven us so great a dette  
for Chrysts sake, to whom be glorie for evermore. Amen.

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The Gospell. Math. ix. In illo tempore



Then the Phariseis vvent out, and tooke counsaill  
how they might tangle him in his vvordes. And  
they sent out vntoo him their Disciples vvith He-  
rodes seruants, saying: Master, vve knowv that thou  
art true, and teachest the vvay of God truly, nei-  
ther carest thou for any man: for thou regardest not the out-  
vvard appearaunce of men. Tel vs therfore, howv thinkest thou  
Is it lawfull that tribute bee given too Cesar, or no? But Iesus  
perceyuing their vvickednesse, sayde: VVhy tempt yee me yee  
ypocrites? Shew me the tribute money. And they tooke him  
a peny. And he sayde vntoo them: vvwhose is this Image and  
superscription? They sayde vntoo him: Cesars. Then sayde he  
vntoo them: Giue therefore vnto Cesar, the things vvch are  
Cesars: and vntoo God, those things vvch are Gods. VVhen  
they heard these vvordes, they maruelled, and lefte him, and  
vvent their vvay.

Abom for  
paxos for  
son filium  
eniorunt  
ut raporem  
roft m sermone

The exposition of the Text.

The intente of the holy Fathers that appoynted this  
gospel to be read in the church, was that ther should  
remain in the Church, a doctrine cōcerning y<sup>e</sup> diffe-  
rence of the spiritual kingdom of Chryst, & the king-  
dom of the world. And ageine, that the godly might knowe  
how farre forth the ciuill Magistrate is to be obeyed. Nowe  
the occasion of this Gospel was the malice of the Pharisees,  
who (according to the Prophecie of Dami) toke counsell  
ageynst the Lorde and ageynst his annoynted, to the intent  
they might querthrow his kingdom, and stablsh their owne  
superstition. The whole gospel is occupied about this questi-  
on, whether Gods people ought of right to be subiect to the  
ciuill

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ciuill and sozeine Magistrate, and too pay him Tribute, & to obey him: To this question Chryst answereth thus. The Church oweth obedience to all those to whom it is subiect. When in as much as the Jewish people is subiect both vnto God, (for he chose it to be his peculiar people) and vnto Cesar, who hath subdued it by force of armes: it ought to render vnto God, that which is due to God, and vnto Cesar, that which is Cessars. This answer serueth to this purpose, that he may teach how his Church oughte to be subiect to the ciuill Magistrate, and pay tributes, and so long to obey, vntill it commaund any thing that is ageinst Gods worde and the lawe of nature. The places are two.

- 1 Of Hypocrisie & custumable vnthankfulnesse towards those that haue deserved well.
- 2 Of the questio of the Pharises and of the Magistrate.

### Of the firste.

Then the Pharises went their way, and tooke counsel how too take aduantage of his vwoordes. All the whole stozie of the gospel beareth witnesse that the Pharises were Chrystes enemies. And although there wer nothing y they could find fault with, either in his Doctrine or in his life: yet sake they al occasions that may be, to trouble him without cause, and to rayse a slander of him as though he taught euill and liued euill. This hath bin a continual practise of Hypocrites in this world. We haue an exaple of it in Chrystes church at this day. The Monkes and popish Pharises knowe well enough that our Doctrine which we teache, is taken out of the writings of Moyses, the Prophetes and Apostles, and they haue nothing that they may iustly find fault with in the behauiour of many godly ministers: yet inuent they diuers craftes to defame them, and sake a thousande wayes to deface the gospel, and they had leuer see the Turke reigne, than the purenesse of the gospell maintained. Fro whence comes this so great outrage: From whence is all this malice: They are

are Satans champions, & therefore it is no wonder though they endeuor to breake into Chrysts campe. Besides this, they haue hitherto highly bin esteemed & much set by, & were called most holy fathers. But now because their hypocrisie is discovered, they grow out of credit, and their superstition is hissed at and despised. Therefore beende they all their force to stoppe the course of the Gospell by slaughter & bloudshed. But God be thanked, Chrysts Church is builded vpon a most firme rocke, so as the gates, that is to wit, the deuises and the powers of hell are not able to preuaile against it. With then that this is an ordinarie matter, it is not to be maruelled, that these Pharisees do according to their accustomed manner.

Let vs see the by what policies they incase Chrysts kingdom. Our Euangelist appropriateth vnto them foure policies, which they vse before they put to their hand. The first is Counsel. They take counsell (sayth he) for counsel is the foundation to work vpon. Therefore they first do conferre their wicked deuises together: & the more mischancious that eche of them is in giuing advice, the more is he commended. This did the spirit of Chryst in Dauid foreshew long before, as we find in the second Psalm. Why did the heathen so furiously rage, & why did the people imagine vayne things? They were vayne in deede, because the Lord turned their deuises into folly. Ageine, here is noted to what purpose all their counsels tended. To take him in a trap in his words, sayth the Euangelist: that being so taken, he might be made a testingstocke to the people: his doctrine be defamed: his authoritie be abased: and he at last be haled to punishment as a blasphemour against God, as heretike & euill doer. As for the wisdome of the Pharisees counselling together. In the thirde place followeth what manner of counsels they found out. It liketh these good counsellors to sende their disciples with Herodes seruantes. A very subtle fetch, that they might haue witnesses present to report his errande to He-



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rode, if he had sayde ought that afterwarde might scarce be wel lyked of. These their disciples had they nozeled thorowly in hypocrisie, that they might be the fitter to deceyue. For none deceyue men soner, than those that outwardly pretende holynesse and curtesie, when priuily they purpose to beguyle. Fourthly the communication of those hypocrites is described in this wise Maister, vvee knowe that thou speakest the truth, and teachest the vway of the Lorde aright, and that thou carest not for any man. This is the beginning of their talke: which surely (if thou looke vpon the woordes) is most apt. For it conteyneth two things: first they acknowledge him to be their master, and afterwarde they attribute vnto him the vertues whiche a saythfull teacher ought to haue: While they acknowledge him to be their master, their meaning is to serue, not his enemies, but his friends, or rather his disciples, and such as had great desire to learne at his hande. And when they attribute vnto him the vertues that a true teacher ought to haue, they craftely wynde them selues in with him, to the intent he shold beleue they ment him no harme. But there is no deuisse, there is no wisdom against the Lord. And what are those vertues which they attribute vnto Chryst? The first is, the loue of truth. While knowe (saye they) that thou arte true. The seconde is, certeyntie of doctrine. And that (say they) thou teachest the way of God aright. And the thirde is, steadfastnesse and stoutnesse of minde. And thou carest for noman, say they. Wherefore? Because thou respectest not any mans persone (and this is the fourth vertue) for thou (say they) regardest not any mans person. These foure vertues are great, and are required of all Gods ministers. The loue of truth doth yeth away the darknesse of ignorance, and maketh the truth to shine out clere. The certeinie of doctrine makes vs that wee be not tossed to and fro with the windes of variable doctrine, nor shot in the fondnesse of false reports. Steadfastnesse & stoutnesse of mynde, make a man vincible in his office. When the

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the holy  
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the teacher hath no respecte of any mennes persones, it maketh that the trueth can not be suppressed for feare, or for any other thing. These vertues doth the Lord attribute to John the Baptist, and the sequelle sheweth, that he was endued with them in deede. For when Herode had taken away his brother Philips wife, John boldly withstood him, not fearing the persons or state that Herode bare. For he sayd: It is not lawfull for thee to haue thy brothers wife: For which thing he was put to death within a while after. Such vertues had Elias also, who resisted the wicked King Achab, and sayd openly to his face: It is thou and thy fathers house that trouble Israel. But as for those that do not this, are more rightly to be called hirelings, than true shepherds. Hitherto concerning the practices of Hypocrites against Christ.

*Of the second question.*

**N**ow foloweth their question, where with they thinke to catche such hold of Christ, that he cannot thrust away from them. Is it lawfull (say they) to pay Tribute vnto Caesar or no? Here they thought that of necessitie and simple hee must haue answered one of these two things, eyther that it was lawfull, or not lawfull. If he had sayd it had bin lawfull, he should haue displeased the people; upon whom the Emperour had layd this burthen against their willes: so the Pharisees might haue had a gap opened to destroy him, when the people had abandoned him. And if he had sayd it had not bin lawfull Herods seruantes were at hand to cary him forth with as a seditious person to be punished. What doth the Lord then to this questio: He doth two things. First he rebuketh them, and afterwarde hee answereth their question. Iesus (sayeth the Euangelist) perceyuing their vickednesse sayd: vwhy tempte you mee yee Hypocrites. Here they found true by their own experience, the thing that they had spoken to him before in the way of flattery: thou respectest not the persons of men. The solution to their question he framed in this wise.

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Shew mee a peece of the tribute money; and they shewed him  
a pennie. VVhose image and superscription is this; sayeth hee?  
They sayd vntoo him, Cæsars. Then sayd he vntoo them: Giue  
therefore vntoo Cæsar, the things that are Cæsars, & vntoo God  
those things that are Gods. The question is answered in such  
wise, as that neither our Lord suppresseth the truth, nor the  
Iudaikes haue any holde to picke quarels to him: Wither  
face being confounded they wondered & went their wayes.  
So little can any deuise or any craftinesse p[er]sewte ag[ain]st  
the Lord.

But what doth this answer of Ch[rist]es teache? First  
it putteth a difference betwixt to Cæsars kingdome and Gods  
kingdome: that is, betwixt the kingdome of the worlde and  
the Church. Againe it putteth a difference betwixt the per-  
sones that are cheefe of these two diuers kingdomes. Also it  
teacheth that obedience is to be performed in bothe king-  
domes: that is to say, that God must haue his seruice in his  
spirituall kingdome, and that due dutifullnes must be per-  
formed to the ciuil magistrate. In this place I should shewe  
what is due to God, and what to the ciuil magistrate. How-  
beit so muche as I haue often heretofore entreated of the  
seruice of God, I wil now speake here onely of the Magi-  
strate, to the intent we may be put in minde how godly o-  
pinion we ought to haue of the magistrate. I will therefore  
say foure things concerning the Magistrate. First frō whence  
he is, and what he is. Secondly, what conditions ought to  
belong to a good Magistrate. Thirdly, what is his dutie, and  
what are the endes of the ciuill gouernement: Fourthly,  
what right the Magistrate hath vpon the bodies and goods  
of his subiectes. And fifthly what the subiectes owe to their  
Magistrate.

The first that I purposed, that is to wit, from whence and  
what the Magistrate is, is declared by Paule in the thirde  
to the Romaines, where he teacheth that the Magistrate is  
of God. For there is no power (sayth he) but of God; and the  
powers

from anyone  
that com-  
magal right  
& magal  
whereon.



powres that are, are ordeyned of God. Which thing truely is to be vnderstande of the rightfull gouernement, and not of the confusion that is oftentimes seene in states of gouernement for mennes wickednesse. Therefore as long as god Magistrates guyde the helme, we see God (after a sort) present with vs, and ruling vs by the hande of those whom he hath sent ouer vs. Contrarywise, where vngodly Magistrates beare the sway, verily the wickednesse it selfe proceedeth of the diuel and of the lewde wil of the ruler: But yet God being displeased, letteth lose the reines to tyrants and vngodly persons, that he may thereby reuenge the vnthankfulness of men.

Thou hast from whence the Magistrate is: and what he is, the same Paule defineth: namely that he is Gods ordinance for the wealth of his subiects, while the god are made much of, and the euil punished with bodily paynes.

The seconde that I purposed vpon, was of the conditions or properties of a good magistrate, which in the .xij. of Exodus are counted foure. That is to wit, that a iudge or a magistrate should be wise, fearing God, true & not couetous. Wisdome must rule his doings, lest in execution of iustice, he may offend through error, & giue wrong iudgement. The feare of God must make him haue an eye to God in all cases, and to beware that he do not any thing that may offend him. Truth must put him in minde that he admit not false interpretations and wresting of the lawes, nor giue eare to clawbacks and flatterers. The hatred of couetousnesse must mainteine sinceritie and vpryghte dealing in iudgement. For whereas are Judges that wil be brybed, ther farewel equitie. For if the accepting of persons be the marring of iudgement, that right can take no place: vndoubtedly couetousnesse wil bring to passe, that the iudge shall rather looke vpon the person than the case. Therefore who soeuer bearing office is led with rewards, he can not see what is rightfull and good. For rewards do blinde the eyes of the wyse, and

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peruert the words of the iust. And hereupon it is, that Clay calleth conetious iudges thēues fellows.

The third thing that I purposed concerning the Magistrate, was of his office, whereof I will now speake. And I will shew the dutie of a magistrate partly by y<sup>e</sup> testimonies of the Scripture, & partly by the examples of famous men y<sup>e</sup> haue bozne office to their commendation. The dutie of a magistrate in general, is to be a keeper of Gods law, that is a mayntainer of true religion. This dutie doeth the godly magistrate then fulfil, when after the example of Dauid, Josias and Ezechias, he taketh away Idolatrie and the occasions of Idolatrie: Like as Ezechias brake the brazen serpent into powder: Josias purged this Temple from diuers Idols: Moyse brake the Calfe: And Dauid by exhortations brought the people to do true seruice vnto God. For sith the magistrate is ordeyned of God to be Gods minister for the weale of man: verily he must to his power ride out of the way what things so euer he seeth hurtfull vnto man, that the common wealthe of the realm and the welfare of his subjects be not impeached. Agein the magistrate must after the example of Josias, see that true religion be set forth, maynteyned and spred abrode, and that wicked doctrine be abolished. And although the ciuil magistrate and the minister of Gods worde be two distinct offices: yet in this point they both may and must agree, to seeke together the glozy of God and the welfare of mankinde: but yet keeping the lawfull meanes of either of their callings: that is to wit, that the ciuil magistrate endeuor to take away wickednesse, and aduance Gods glozie by commaundement and sword: and that the minister of Gods worde by teaching, exhorting, rebuking and threating. Furthermoze bicause religion can not be maynteyned without teachers and lerners. It is the magistrates dutie to set vp scholes, and to maintein them with liuings, that the teachers and lerners may apply them selues to the studie of godlinesse. Besides this, the examples  
of

of Ezechias, and of the King of Ninitie, doe warne the Magistrate, that hee should by solempne prayers vnto God, and by true conuersion to the Lorde, endeuer to turne away Gods wrath eyther present or at hand. And these things are to be referred to that part of the law which chiefly concerneth religion. And as pertainyng to the outward ciuill state: The office of a good Magistrate in his common weale, is all one with the office of an honeste householder in his house: that is to wit, that like as the godman of the house ruleth his children in nurture, chastiseth the stubborne, maketh much of the good, dealeth rewards among them, & (to be here) bendeth himselfe wholly to this, that his household may appere to be as wel ordered as can be: even so must the magistrate doe in his common weale, that hee may rightly be called the father of his realme. But if any man desire to haue the duties of a Magistrate reckened by vnto him: Let him knowe that the first dutie of a Magistrate is desire of peace, that we may serue God in quietnesse, & abolish superstitions whiche corrupt the true religion, and are a hinderance to true godlynesse. The second dutie of a Magistrate is, that euery man doe his dutie aright, whiche cannot be done, but where the lawes are in force, & thorowly executed. For to make lawes and not to put them in execution, is the destruction of common weales. Wherefore as it is lawfull for the Magistrate to make honest lawes: so hee must take heede, that they be not despised, whiche thing cometh to passe when they are not executed. The thirde dutie is to punishe offenders, and to defende the guiltlesse, according to the tenor of the lawes, and the moderation of wise men. By these things it is easie to gather what are the ends y Magistrates serue for: namely that hee is ordeyned on Gods behalfe, for the profit of the Church and of common weales. Wherefore it is wel sayde, that a Prince ought to haue a care of gouernemente, of religion, and of his owne house.

The fourth thing that I promised to intreat of, is, y right  
Dq. iij. so



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of the Magistrate ouer the bodies and goods of his Subiects. Xenophon the Philosopher bindeth a Magistrate vnto this Law: A King must bee ledde, not by affection but by Lawe. Theruppon it foloweth, that the Magistrate hath so muche power ouer his Subiects and their goodes, as the lawes that are agreeable to the ten commaundements and to the lawe of nature, doe permit and beare with. Therefore hee hath power and authoritie (according vnto the fourth commaundement) to commaund his Subiectes needfull dueties, whiche are for the safegarde of the common weale, and the profite of euery person.

Howe remaineth that whiche I purposed in the fifth place, concerning the duetie of Subiectes towardes their Magistrate. The duetie of the Subiecte towardes the Magistrate, may be brought into foure pointes: That the firste may be (according to the fourth commaundement) to honor the Magistrate: that is to say, to regarde him and reuerence him as the minister and liuetenant of GOD: so as thou honor him, feare him, haue a good opinion of him, construe his scapes in the better parte, & not backbite the Magistrate, as the rascall sort are wont to do. For that is streightly forbidden by Gods word. Curse not the Prince of the people. Under the name of curse are signified all slanders and backbitings. The seconde, to obey his proclamations and statutes, as wel in paying tributes, as also in other things, so farre forth as thou mayst lawfully without impeachment of religion & of the law of nature. Herunto pertaineth this saying of Paul: warri the to submit themselues to rule & power to obey the officers, and to be redy to all good workes. The thirde to pray for Magistrates. Exhort them (sayeth Paule) aboue all things to make prayers, supplications, intercessions & thanksgiuing for all men, for kings, & for all that are in authoritie, that wee may liue a quiet and peaceable life, in all godlinesse and honestie. The fourth, not to rush into the office of the Magistrate: but to refer the discussing of matters

to

4 thenes  
are due to  
the magist

to honor  
him as  
the minister  
of God

obedience  
to pray

not to rush  
into the office  
of the magist

to the discretion of the Magistrate, if any thing seeme to pertaine to the welfare of the Realme. And thus muche concerning the magistrate. God graunt vs grace that we may yeld bothe true service vnto God, and due and obedientie to our Magistrates through Iesus Chyeste our Lord, to whom bee glozy for evermore. Amen.

Upon the. xxiiij. Sunday after Trinitie.

The Gospell.

Math. ix. *Ecce ego legimus*



Hile Iesus spake vnto the people: Beholde *ad eos erat*  
there came a certeine ruler, and vvoorshipped *principes*  
him, saying: my Daughter is euen nowe dis- *in unbecommet*  
ceased, but come and lay thy hande vppon hir, *et adorabat*  
and shee shal liue. And Iesus arose and folloved *and dicens.*  
him, and so did his Disciples. And beholde  
a vvoman vvhiche vvas diseased vvith an issue of bloude twelue  
yeares, came behind him, & touched the hemme of his vesture.  
For shee sayde vvithin hir selfe: If I maye touche but euen hys  
vesture onely, I shall bee safe. But Iesus turning him aboute, and  
vvhen he savve hir, hee sayd: Daughter, bee of good comforte,  
thy fayth hath made thee safe. And the vvoman vvas made  
vvhole euen the same time. And vvhen Iesus came intoo the ru-  
lers house, and savve the Minstrels and people making a noyse,  
he sayde vnto them: get you hence, for the mayde is not dead  
but sleepeth. And they laughed him too scorn. But vvhen the  
people vvere put forth, hee vvent in, and tooke hir by the hand,  
and sayde: Damosell arise. And the Damosel arose. And this  
noyse vvas abroad in all that lande.

The exposition of the Text.



In this Gospell it is manifestly described howe our  
Lorde succoureth hys Church that is vnder the  
crosse. For loke howe Chyeste our Saviour was  
minded towarde this Ruler, and towarde this  
aflicted woman: euen so also is hee minded towarde mee  
and

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and the, yea and towards all folke that after the example of these persones (that is to wit, of this ruler and this woman) do flie to him, according to that Prophecie of Joel concerning Chryst: All that call vpon the name of the Lord shall be saved. With this Prophecie do both Chrysts words and his deeds agree. His words are: Come vnto mee all ye that labour and are laden, and I will refresh you. His deedes are euery where to be met withall: Hee healeth the blinde, hee cleanse the Lepers, and heareth this Iairus, and this woman, and hee succoureth those that call vpon him. This therefore is the summe of this Storie, that oure Lorde woorketh two miracles: Hee healeth a woman that had bin diseased twelue yeares: and hee rayseth the dead Daughter of this Iairus. In both these deeds he sheweth what minde he beareth towards all folke. The places are three.

- 1 The example of this woman, hir state, faith, supplication and healing.
- 2 The example of Iairus & the rayling of the dead mayd.
- 3 The mockage, wherthroug Chryst was skozned of his enemies.

*¶ Of the firste.*

**A**lthoughe that in the Gospell the Ruler Iairus be mentioned firste for comming to Chryste: yet notwithstanding I will speake first of this woman that had the bloudie issue, because shee is placed in the middes of the Storie of this Ruler. Therefore there are in this woman foure things to be noted: first hir estate: secondly hir sayth: thirdly hir supplication: and fourthly the healing of the disease wherewith shee was combered. Of whiche things, eche one conteyneth a severall lesson and admonishment.

The state of the woman was this: first shee was a simple and a feareful woman: secondely shee had bin combered. xij. yeaes with an issue of blud, wherby it is easie to coniecture how soze shee was forspent & weakned. He that is combered but



but one moneth with so gréuous a disease, is miserable, and afflicted inough: and what shall we say then of this woman that was troubled so many yeres: Thirdly Parke addeth that she had suffered many things at the Physitians hands, of who some with one medicine & some with another had martyzed the filie woman piteously. And for a vauntage she had by this time spent al hir substance vpon them, so that by this most gréuous disease shee was brought to utter beggerie: & yet al those expences had don hir no good, but rather she was euery day worse than other. The remozse of conscience had made this bodily disease of hers moze bitter. For wheras the scripture sayth, that he which sinneth ageinst the Lorde, falleth into the hands of the Physitian: What could she thinke else than y god had cast hir away? This was the state of this woman, harde inough, disease of bodye, gnawing of conscience, beggerie and contempt. But was she therefore an abiect before God? Did Chyist shake hir off for al that? No surely. For he came for the afflicted: he came for sinners. Let vs therefore take courage at this womans example, to rayse our selues in our miseries. Let vs acknowledge gods iust wrath ageinst vs for our sinnes: we haue herd what was this womans state: now foloweth hir faith. She came behinde him and touched the hem of his garmēt, for she thought within hir selfe: If I may touch but the hem of his garment, I shal be safe. This saying of hers declareth sufficiētly, what maner of faith she had. She perswaded hir selfe for a certeintie, that if she might touch but the hem of his garment she should attaine to health. How came shee by so great sayth? By the vniuersall promise whiche shee applyed to hir selfe. Doublesse she knewe this promise of Chyiste: Come vnto me all ye. &c. Here she first attributeth to Chyiste the prayse of truthe: Secondly, shee applieth the generall saying to hir selfe, in this wyse. He calleth all folkes vnto him, he promisetht helpe in generall to all, he will refreshe all that are combered, I am one of those that are combered, I am one of that

Hee call  
intra se.  
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intra se.

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that multitude which he calleth wholly vnto him. Therefore I verely beleue he will helpe me. What se he in this woman stirred by hir faith: How wil we apply this to vs.

As often as the crosse pincheth thee, either within or without, acknowledge this crosse to be as a certeyne Sermon, whereby thy miserie and damnation is set befoze thine eyes. Secondly, beholde the woꝝd of promise and the examples, and thinke that God is no acceptor of persons, but that he will haue mercie on all men in Chryst Iesu. With this confidence fall vpon Chryst, and persuaue thy selfe that he will heere thee and graunt thee thy requeste, if thou aske not poyson, that is to say, if thou aske not that which will do thee no good, or which may hinder Gods gloꝛie. And apply vnto thy selfe this saying: Come vnto me al. &c. which thing when thou hast done, thou shalt feele comfort.

But this woman had Chryst present and saue him with hir eyes: but he is farre from me. This a temptation of the fleshe: ageynst which set thou first Chrysts promise: I am with you to the ende of the woꝛld. And secondly, that which the Loꝝd said to Thomas. Blissed are they that beleue and see not. And moꝛeouer, that Chryste is no acceptor of persons, and howe by certeyne examples when he was heere in the fleshe, he shewed howe he would deale with the rest that should call vpon him.

But I am a great sinner: I beleue thee. But Chryst came into the woꝛld to saue sinners. So sayth he first him selfe: I came not to call the righteous, but the sinners to repentance. While repeting this, sayeth: It is a sure saying and worthy to be embraced of all men, that Chryst Iesus came into this woꝛld to saue sinners. Also healthfull grace appeared vnto all men. Then let vs beholde the examples of Gods mercie. Adam had cast him selfe and all the whole woꝛld to damnation: But he repented and was receiued. Paul persecuted Chrystes Church. Peter denyed Chryst: and Spanias hadde defyled him selfe with horrible

Idola

Idolatryes, and with plentiful bloudshed of the saints: and yet all these bypon their repentance were receyued into favour. Wherby is shewed how true this saying is in the Prophet: As truly as I live (sayeth the Lorde) I will not the death of the sinner, but that he should turne and live.

Hereunto make also these earnest assurances of Chryste: Merely, verely, I say vnto you, he that beleueth in me shall not perishe, but haue life euerslasting. Set thou these sentences and these examples against the thought of the greatnesse of thy sinnes, and knowe thou that Gods mercye excuseth the hugeness of sinne, and that grace aboundeth aboue misdeeds.

But I know not whither I am predestinate. This is the fourest temptation and cometh euen from Satthan himselfe. Who is false: Adam & his posteritie: For thus wrote in him as in a generall lump of all mankind. Who receyued a promise: was it not Adam: Then euen as thou arte false in Adam: so art thou partaker with him of the promise, so that thou wilt giue credite to the word of promise. Againe, it is a cleer saying of Paule: God would that all men should be saved and come to the knowlege of his trueth. Hereunto also maketh it, that Chryste giueth a generall commaundement to his Disciples: Go ye into the whole worlde and preache the Gospel: he that beleueth and is baptised shall be saved, and he that beleueth not shall be damned.

But sayth is the gift of God, whiche he giueth to whom he will: See howe many things the fleshe deuiceth to shut himselfe out of the way of Salvation. Sayth is Gods gifte: but it is bestowed in this wise. He setteth his worde firste vnto thee, and biddeth thee beleue it, and in thy thought will he worke effectually. But take thou heed that by thy sinnes thou resist not the holy Ghost, which thing Stephen chargeth his owne Nation wythall. When Chryste looked vpon the Citie of Hierusalem, and thought vpon the desolation thereof, he wept and sayde: How often would I haue gathered



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and thée, yea and towards all folke that after the example of these perſones (that is to wit, of this ruler and this woman) doe ſee to him, according to that Propheſie of Iſaell concerning Chryſt: All that call vpon the name of the Lord ſhall bee ſaued. With this Propheſie doe both Chryſts words and his doeds agree. His words are: Come vnto mee all yee that labour and are laden, and I will reſreſh you. His doeds are euery where to bee met withall: Hee healeth the blinde, hee cleaneſeth the Lepers, and heereſeth this Iairus, and this woman, and hee ſuccoureth thoſe that call vpon him. This therefore is the ſumme of this ſtorie, that oure Lord wrought two miracles: Hee healeth a woman that had bin diſeaſed twelue yeares: and hee rayſeth the dead Daughter of this Iairus. In both theſe doeds he ſheweth what minde he beareth towards all folke. The places are thre.

- 1 The example of this woman, hir ſtate, faith, ſupplication and healing.
- 2 The example of Iairus & the rayſing of the dead mayd.
- 3 The mockage, wherthroug Chryſt was ſkornd of his enemies.

*Of the firſte.*

**A**lthoughe that in the Goſpell the Ruler Iairus bee mentioned firſt for comming to Chryſte: yet notwithstanding I will ſpeake firſt of this woman that had the bloudie iſſue, becauſe ſhee is placed in the middes of the ſtorie of this Ruler. Therefore there are in this woman ſoure things to bee noted: firſt hir eſtate: ſecondly hir faith: thirdly hir ſupplication: and fourthly the healing of the diſeaſe wherewith ſhee was combered. Of whiche things, eche one conteyneth a ſeueral leſſon and admoniſhement.

The ſtate of the woman was this: firſt ſhee was a ſimple and a feareful woman: ſecondely ſhee had bin combered. xij. yeares with an iſſue of blud, wherby it is ealie to coniecture how ſore ſhee was toſpent & weakened. He that is combered  
but

but one moone with so greivous a disease, is miserable, and afflicted inough: and what shall we say then of this woman that was troubled so many yeres: Thirdly Parke addeth that she had suffered many things at the Physicians hands, of whō some with one medicine & some with another had martyred the sille woman piteously. And for a bauntage she had by this time spent al hir substance vpon them, so that by this most greivous disease shee was brought to vtter beggerie: & yet al those expenses had don hir no good, but rather she was euery day worse than other. The remorde of conscience had made this bodily disease of hers moze bitter. For whereas the scripture sayth, that he which sinneth ageinst the Lorde, falleth into the hands of the Physician: What could she thinke else than y god had cast hir away? This was the state of this woman, harde inough, disease of bodye, gnawing of conscience, beggerie and contempt. But was she therefore an abiect before God: Did Christ make hir off for al that: No surely. For he came for the afflicted: he came for sinners. Let vs therfore take courage at this womans example, to rayse our selues in our miseries. Let vs acknowledge gods iust wrath ageinst vs for our sinnes: we haue herd what was this womans state: now foloweth hir faith. She came behinde him and touched the hem of his garmēt, for she thought within hir selfe: If I may touch but the hem of his garment, I shal be safe. This saying of hers declareth sufficiently, what maner of faith she had. She perswaded hir selfe for a certieintie, that if she might touch but the hem of his garment she should attaine to health. How came shee by so great sayth: By the vniuersall promise whiche shee applyed to hir selfe. Doubtlesse she knewe this promise of Chryste: Come vnto me: all ye. &c. Here she first attributeth to Chryste the prayse of truth: Secondly, shee applieth the generall saying to hir selfe, in this wyse. He calleth all folkes vnto him, he promisseth helpe in generall to all, he will refreshe all that are combered, I am one of those that are combered, I am one of that

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that multitude which he calleth wholly vnto him. Wherefore I verely beleue he will helpe me. **W**hat see how this woman stirred vp hir faith: How wil we apply this to vs.

As often as the crosse pincheth thee, either within or without, acknowledge this crosse to be as a certeyne Sermon, whereby thy miserie and damnation is set before thine eyes. Secondly, beholde the word of promise and the examples, and thinke that God is no acceptor of persons, but that he will haue mercie on all men in Chryst Iesu. With this confidence fall vppon Chryst, and persuaade thy selfe that he will heere thee and graunt thee thy requeste, if thou aske not poison, that is to say, if thou aske not that which will do thee no good, or which may hinder Gods glorie. And apply vnto thy selfe this saying: Come vnto me al. &c. which thing when thou hast done, thou shalt feele comfort.

But this woman had Chryst present and saue him with hir eyes: but he is farre from me. This a temptation of the flesh: ageynst which set thou first Chrysts promise: I am with you to the ende of the world. And secondly, that which the Lord said to Thomas. Blessed are they that beleue and see not. And mozeouer, that Chryste is no acceptor of persons, and howe by certeine examples when he was here in the flesh, he shewed howe he would deale with the rest that should call vpon him.

But I am a great sinner: I beleue thee. But Chryst came into the world to saue sinners. So sayth he first him selfe: I came not to call the righteous, but the sinners to repentance. Paule repeting this, sayeth: It is a sure saying and worthy to be embraced of all men, that Chryst Iesus came into this world to saue sinners. Also healthfull grace appeared vnto all men. Then let vs behold the examples of Gods mercie. Adam had cast him selfe and all the whole worlde into damnation: neuerthelesse, he repenteth and is redeemed. Paule persecuted Chrystes Church. Peter denyed Chryst: and Spanalles hadde defyled him selfe with horrible  
Idola



Idolatryes, and with plentiful bloodshed of the saints: and yet all these by their repentance were receyued into favour. Wherby is shewed how true this saying is in the Prophet: As truly as I live (sayeth the Lorde) I will not the death of the sinner, but that he should turne and live.

Whereunto make also these earnest assurances of Chryste: Merely, merely, I say unto you, he that beleeueth in me shall not perishe but haue life euerslasting. Set thou these sentences and these examples against the thought of the greatnesse of thy sinnes, and knowe thou that Gods mercye extendeth the hugeness of sinne, and that grace aboundeth aboute misdeeds.

But I know not whither I am predestinate. This is the sorest temptation and cometh even from Sathan himself. Who is false: Adam & his posteritie: For two were in him as in y<sup>e</sup> generall lump of all mankind. Who receyued y<sup>e</sup> promise: was it not Adam: Then even as thou arte false in Adam: so art thou partaker with him of the promise, so that thou wilt give credite to the word of promise. Againe, it is a cleer saying of Paule: God would that all men should be saved and come to the knowlege of his truth. Whereunto also maketh it, that Chryste giueth a generall commaundement to his Disciples: Go ye into the whole worlde and preache the Gospel: he that beleeueth and is baptised shall be saved, and he that beleeueth not shall be damned.

But sayth is the gift of God, whiche he giueth to whome he will: See howe many things the fleshe deuise to shut himselfe out of the way of Salvation. Sayth is Gods gift: but it is bestowed in this wise. He setteth his worde fast before thee, and hideth thee beleeue it, and in thy thought will he worke effectuallye. But take thou heede that with the Ieiues thou resist not the holy Ghost, which thing Stephen chargeth his owne Nation withall. When Chryste looked vpon the Citie of Hierusalem, and thought vpon the desolation thereof, he wept and sayde: How often would I haue gathered

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gathered thee together as the Hen gathereth hir Chickens,  
and thou wouldest not: Beholde Chryſt wil, and he willett  
note other thing than the Father willett. What would he?  
Gather the children of Hierusalem to his ſheepholde. But  
Hierusalem being deceyued by hir owne ſeducers and falſe  
Prophetes, woulde not: Hierusalem being taught with the  
bayte of riches, power, pleasures, and cares of this worlde,  
would not obey Chryſt hir ſhepherd. Wherefore as ſhe pe-  
riſhed by þe juſt iudgement of god: ſo perished ſhe by hir owne  
default. Wherefore truſting to Gods promiſes (ſpecially be-  
ing vniuerſall) and confirming our ſelues with examples:  
Let vs with this woman ſlee vnto Chryſte in oure ſorowes  
and afflictions: ſo wil it come to paſſe that we ſhal find help  
in time conuenient. We haue ſene the ſaith of this woman:  
Now let vs looke vpon that which I ſayd was to be conſide-  
red in the third place, concerning this woman: namely, what  
manner of prayer or ſupplication this woman made.

As ſhe holdes hir peace, ſhe ſpeakes to hir ſelfe, & ſhe doth  
nothing but touche the hem of Jeſus garmente. There is no  
poſſe to be heird of vs. True it is in deed: here are recited  
no wordes of praying: howbeit here be ſignes of one that  
prayeth, and the effects of prayer. The tokens or ſignes are  
that ſhe cometh to him, toucheth the hem of his garment,  
and within hir ſelfe, thinketh of his gentlenelle and from the  
bottom of hir hart wiſheth to obtaine mercie. Chryſt heards  
this wiſhe no leſſe than if it had bin a moſte earnest prayer.  
The effects that enſued it were comforte and healing.

We reade alſo of Apoſles, that though he moued not his  
lippen: yet the Lord ſayd vnto him, wherefore cryeſt thou vnto  
me? Whereby we are taught that the prayer whiche per-  
ceyth the clouds is not a wagging of the lips, nor a babling of  
wordes, & much talke: but rather an humble lifting vp of the  
minde to God, in which any thing is deſired of God, though  
ſayth in Chryſte. This thing is confirmed by the witneſſe of  
Dauid, who ſaith: To thee (O Lord) haue I liſt vp my ſoule:

Howeuer, for as muche as there is no greater seruice of God, than to call vpon him aright, and that it becometh the godly to be occupied continually therein: I will briefly say some what concerning right inuocation. I told a little before what true prayer is: nowe will I shewe what conditions praying ought to haue continually. There be five continual conditions: as it were properties of a godly prayer, which are these. First after what sort our mind must be framed to pray. Secondly what shoulde moue vs and prouoke vs to pray. Thirdly whom wee ought to cal vpon. Fourthly vpon what foundation wee should ground our selues when wee pcease into Gods sight to pray. And fifthly, what is to be sought, and when with condition, & when without condition.

The first. Our mind must be framed in this wise: First wee must put of all thought of glozping in our selues, like as this woman acknowledged nothing but filthinesse in hir selfe. Secondly wee must seele our needinesse, whiche this afflicted woman felt very great in hir selfe. Then lette a man with true repentance cast him selfe down before God, & that rather in minde than in bodye. That this woman did so, it appered in that she came behind him. Lastly let the minde be kindled to pray by assured sayth. For except a man haue stedfast faith with him, he wasteth his wordes rather than praieth. And it is manifest by the promises, that this woman brought such a kind of faith with hir vnto the Lord.

The second. The causes that may moue vs to pray, are many. This woman without doubt thought vpon Gods commaundement, in whiche he earnestly requireth this seruice at our hands. Ageine, she was not ignorant of the promises. Otherwise she had not come forth to praying with so great confidence. Whatsoeuer you shal aske in my name, (sayth Christ) my Father will giue it you. Besides this, she had felte the Diuels tyrannie, and hir owne needinesse, whereby she was moued to seeke helpe of him, who on ly is able to helpe. Also she considered the examples



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Whe sawe howe Iairus had made suite vnto the Lord for his daughters health, and many other examples do the think vppon. By these and many other causes he was stirred vp to praye. Wherefore let vs also be stirred to praye vnto God this service of Inuocation. First by the commaundement of God: Secondly by the promises: Thirdly thinking vppon the Diuels tyrannie: Fourthly by feeling our owne miserie and needynesse: and fifthly by the examples of the saints.

The third: Who is to be called vppon? Only God, who is the Father, the Sonne, and the holy Ghoste. For neither Angels nor men are to be called vpon. For this is the euermolting commaundement of God: Call vppon me in the day of trouble. Also: Thou shalt worship the Lord thy God and him only shalt thou serue. For to call vppon any creature, it is rank Idolatrie, for which the world is horribly punished, because such Idol service is high blasphemie against God.

The fourth: There is good cause to demaund vpon what foundation we may ground our selues to preace into Gods sight. For if we looke vppon our selues, our owne confusion and shame will fray vs away from praying. Ageyne, the scripture sayth: God heareth not the sinners. Certeine it is that no man trusting vppon his owne worthynesse, is able to pray. Wherefore that onely Mediator betwene God and man Christ Iesus is to be sought vnto, who offereth him selfe to be our spokesman, when he sayeth: What soeuer you shall aske of the father in my name, he shall giue it you. Through the worthynesse of him therfore haue we access to God the father.

The fift: What is to be prayed for? Thre kinde of things are to be sought for by prayer, and thre kinde of things are to be wished away by prayer. First we must pray that Gods glorie may be reuerenced amongs men. Secondly we must pray for soule health, and thirdly for things necessarie to the maintenance of this present life. And contrariwise, we must wish away, first whatsoeuer  
bin

hindreth Gods glory: secondly whatsoeuer is against our saluation: and thirdly whatsoeuer is troublesome too vs in this life. Let vs assure our selues wee shall obtaine these things, and specially those which are set in the first and second place. The good things or bad things of the third kind must be praised for or wished away, with condition that Gods glorie bee not diminished, nor our owne saluation hindered.

The fourth thing that I purposed vpon concerning this woman, is the healing of hir. Wherin is too bee tolde what Chryst sayd and did, and what had happened vnto hir. What sayd Chryst: Daughter bee of good comfort, thy sayth hath made thee whole. And in so saying he healed the woman by his diuine power. What happened too the woman: And the woman was made whole from that houre. Here wee haue many things: First, that those which beleue, are adopted Gods children, according too this text. As as many as beleued on his name, he gaue power too become the sonnes of God. Secondly in what sort Chryst is minded tooards the afflicted. Thirdly that faith obteyneth any thing of God. And fourthly that Chryst sheweth here the power of his owne Godhead, uttereth his wil, manifesteth his office, and confirmeth the truthe of his Gospel. Of these things I will speake no moze, bicause of the shortnesse of the time.

*Of the second.*

Also in this Ruler Iairus wee haue an example of sayth, Inuocation, Confession, and Hope. Beholde there came a certeine Ruler. Heer hast thou his faith, and vvorshipped him, Heer hast thou the fruit of faith, Inuocation. These two containe confession. Lorde (sayth he) my daughter is euen nowve decealed: but come and lay thy hande vpon hir, and she shall liue. Behold with how great hope he praieeth, And then maylerne heereby too repaire vnto Chryst in our necessities, too call vpon him by faith, too confesse him, and too assure our selues that wee shall obtaine of him whatsoeuer is for our

Ar. j.

welfare.

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welfare. But what doth Chryst: He followeth him. And when Iesus came into the house of the Ruler, and sawe the minstreis and the people making a noyse, he sayde: Get yee hence. And when the people were put forth: he sayd to the Damsel: Damsel arise. And the Damsel arose: and the same hereof was byted ouer all that countrey. Because the circumstances of this example do almost in all poyntes agree with the example of the woman: Let the things that I haue spoken already concerning the woman, suffice at this time.

*Of the third.*

**W**hen Chryste sayde: the mayd is not dead; but sleepeth, they scorned him. Here let vs looke vpon three things. First that the world not only is vnthankful towards Chryst his benefactor, but also laughed him to skorne. And why so? because the world is blind, and therefore cannot iudge aright of Chrysts doctrine and doing. The fleshly man perceyueth not the things that are of Gods spirit. Flesh hath no tast but of flesh. The wisdoms of the fleshe is at enmitie with God. Therefore: unless we will go astray and become skorners with the world, let vs hearken to the Gospell, that our mind may be moze rightly instructed concerning Gods workes. The second thing which we ought here not only to looke vpon but also to wonder at, is that Chryst neuertheless proceedeth in his holy purpose. He is not driuen away with neuer so great vnthankfulness of the world, that he should forsake his Church. He beareth rule euen in the middes of his enemies. The thirde thing that he teacheth to be obserued here, is Chrysts example. Therefore if we be skorned for our profession, let vs looke vpon the sonne of God, and let vs set light by these skornes, which are the Dinels diuaries. The malice of the world must not trouble vs, but the example of gods sonne must encourage vs: for he is with vs according to his promise: I will be with you vnto the end of the world. Vnto this our onely mediator together with  
the



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the Father and the holy Ghost be honour and glory for ever  
and ever. Amen.

*Vpon the. xxv. Sunday after Trinitie.*

*The Gospell. Math. xxiij.*



Hen yee therefore shall see the abomination  
of delolation, spoken of by Daniell the Pro-  
phete, standing in the holy place: let hym that  
readeth it, vnderstand it. Then let them which  
bee in Ievvry flee intoo the Mountaines. And  
let him vvhiche is on the house top, not come  
dovvne too fetch any thing out of his house. Neyther let him  
vvhich is in the fiede, returne back too fetch his clothes. VVoe  
shall bee in those dayes too them that are vvith Childe, and too  
them that giue sucke. But praye that your flighte bee not in the  
VVinter, neyther on the Sabboth day. For then shall bee greate  
tribulation, suche as vvas not from the beginning of the vvorld  
too this time, nor shall bee. Yea, and except those dayes shoulde  
bee shortned, there should no fleshe be saued: but for the cho-  
sens sake, those dayes shalbe shortned.

Then if anye man shall say vntoo you: Loe heere is Chryste,  
or there is Chryst, belecue it not. For there shal arise falsc Chri-  
stes, and falsc Prophets, and shall doo great miracles and vvon-  
ders. In so muche, that if it vvere possible, the very elect shoulde  
bee deceyued. Beholde I haue tolde you before. VVherefore if  
they shall say vntoo you: beholde hee is in the Deserte, go not  
foorth: beholde hee is in the secrete places, belecue not. For as  
the Lightning commeth out of the East, and shyneth intoo the  
VVest: so shal the comming of the sonne of man be. For vvher-  
soeuer a dead carkasse is, euen thither vvill the Eagles resorte.

*Ar. y.*

*The*

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The exposition of the Text.



This Sermon of our Lords, conteyneth a notable admonition, verie necessarie in this perillous time. For seeing that Paule sayeth: whatsoeuer things are writen, are writen for our lerning: there is no reason we should think that these things are spoken and writen for the Jewes only: But rather for vs who are now nearer the latter day than the Jewes were. This Sermon is bothe moste dreadfull and also most comfortable. For in respect of the vngodly and suche as repent not, no Sermon can be moze terrible, for it threatneth horrible punishment vnto them. But in respecte of the godly and those that repent, this sermon is full of comfort. For it promisseth deliuerance from all these miseries. When ye see these things (sayth he) lift vp your heads, for your redemption is at hand. The occasion of this sermon was a double demaund of Chrysts Disciples: who taking occasion vppon his foretelling of the destruction of Hierusalem (whereof the Prophecie goeth before in the self same Chapter) demaunded of him first when that should come to passe, and afterwarde what signe shoulde go before the Lords coming. Vnto these questions the Lord answered, not accoꝝding as their fleshly desire required, but accoꝝding as hee knewe to be profitable for their instruction to their soule helth. The summe of this Sermon is, that Chryst foretellethe the time of the destruction of Hierusalem, and sheweth the tokens of his coming vnto Iudgemente. The places are twow.

- 1 Chrystes answer and his foresaying.
- 2 The vse of this Doctrine.

¶ Of the first.

Chrysts answer hath .ij. parts: in the first of which he answereth to the first demaund: namely wherein his Disciples asked him when Hierusalem shuld be destroyed: & in the latter  
has

he answereth to the seconde demaund, wherein his disciples asked him of his comming to iudgement.

The former part containeth the signes that go before the destruction of Hierusalem, which being many, are reckened by, not only in the text which you haue herd, but also in the beginning of this Chapter.

The first signe is that there shal come false Chrysts, that is to wit, fond men, which shall bee themselves that they are Messiaes and Sauoures: whiche thing hath come to passe. For there came three Archknaues one after another, that drew a great multitude of men after the. One Teudas, and a certeyne *Egyptian*, and Simon the Sozcerer. Teudas (in the time that Culpus was president of *Jurie*) perswaded the people to take their goods and followe him to *Jordan*. For there he bare them in hand, he would with a becke diuide the waters, that they might passe dryshod, and so recouer their libertie, and set themselves free from the bondage of the *Romanes*. To whom the foolish people obeying, when they looked in vayne for the miracle, were all slain. This *Egyptian* also promised saluation, welfare, and rest to them, that followed him. But they also being deluded, suffered just punishment for their rashnesse. Simon the Sozcerer, (when he could not for money buy of Peter, the gift of giuing the holy Ghost visibly, and herd Peter say: Cursed be thou and thy money to,) deuised another way, which he by his Diuinitie crattes veruished and ouercast with a glosse of godlynesse. So he said he was the power of God, and through his sightes many were deceyued. Now, why God suffered this thing. Paule to the *Thessalonians* answereth: because they had no will to beleue the truthe. God sent them strong illusions, that they should beleue lyes. This punishment are they worthy to haue, that wilfully shut their eyes agaynst the clere light of the Gospell. Afterward the text containeth an admonition. For thus sayth Chryst. See that no man deceiue you. Many shal come in my name, saying I am Chryst.

Ar. iiij.

This



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This horrible punishment of the Jewish people, may put be in mind to feare God and reuerence Chrysts gospel.

The second signe that should go before the destruction of *Hierusalem*. *See* (sayth he) shal heere of warres, and of the rumors of warres. The stories testifie that many such warres went before the destruction of *Hierusalem*. First were slaine two thousand through the malapertnesse of a souldiour that scoffed at the priuie members of the *Jewes*. Ageine, murthers did set vpon men openly, and caryng swordes closely vnder their clokes slue all men that they met. Besides this, there were slayne at *Casarea*, two thousand. At *Schythopolis* thirtene thousand. At *Ascalon* two thousand and five hundred. At *Prothomais* twentie thousand. At *Alexandria* fiftie thousand: and at *Damasco* ten thousand. Beholde how true Chrysts foreshaying was, and howe soze the *Jewish* people was punished for their vnthankfulnesse. What shall I say of the famine, pestilence, & earthquake, that happened according to Chrysts prophesie: All these things do shewe the sinnes of the people, and yet they were but certain stoiches and fleabittings to the mischances that ensued.

The third signe, was the persecution of his Disciples. You shal bee hated of all men (sayth he) for my names sake. This persecution began at the death of the most holy martir *Stephen*, and afterward grew dayly more and more. Now, the affliction of Chrysts disciples was of foure sortes. First in their bodies: for some were whipped, some crucified, & some put to one torture and some to another. The second affliction rose of the stumbling block that was cast by those y<sup>e</sup> fel from the gospel. For many being discouraged with the bitterness of persecutions, fel frō the gospel to the exceeding great grief of Chrysts disciples. The third affliction of Chrysts disciples came by false prophets, of whom there were many in that time, and *Epiphanius* writeth of them: as y<sup>e</sup> *Simonians* which were the followers of *Simon the sorcerer*, who afterward fel downe in the middes of the *Citie of Rome*, and perished.

After

After these come the *Menandrians*, which were the followers of Menander: the *Saturnilians*, which hung vpon Saturnilius: the *Basilidians* which folowed Basilides: the *Nicolaïtes*, which folowed the filthinesse of Nicolas that was one of the seauen Deacons, the *Gnosticks*, of whome the franticke furies were without number. And as for Ebion and Cherinthus, which were enimies to the Godhead in Chryste, I will not speake of them. See howe manye armies they had of false teachers, that would not be content with the singlenesse of the Gospel of Gods Sonne. The fourth affliction of the Disciples was the malapertnesse, stubburnesse, and vntthankfulnesse of the whole people.

The fourth signe: And the Gospel shall be preached ouer all the world, for a witnesse to all nations. Paul witnesseth that this was done when he sayth: Verd they not? But their sounde went forth into all the worlde. Hitherto concerning the signes that wente befoze the destruction of *Hierusalem*. Nowe in the texte is described the figure of the destruction. VVhen yee see the abhominacion of desolation which is spoken of by the Prophete Daniel standing in the holy place, then let them that are in Ievvrye, flee vntoo the Mountaynes. As if hee had sayde, then shall the armie approche which shall destroy *Hierusalem*. This abhominacion was the wickednesse and Idolatrie of the Iewes, wherewith almost all the whole Nation was infected. It is called abhominacion, (which is as much to say as lotheliness) because GOD lothed it as a most filthy thing. And it was termed the abhominacion of desolation, for the punishment that ensued: which punishment was the desolation and waste of the Iewish people. Hitherto concerning Chrystes answer vnto the former demaunde of his Disciples, touching the destruction of *Hierusalem*. Nowe followeth his answer to the seconde demaunde, which was concerning his comming, where in foure things are to be considered. Firste, that hee bydeth vs beware of false signes: If any man saye vnto you:

Kr. iij.

Beholde

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Beholde heere is Chryſt, or there is Chryſt, beleeue him not. Another is that hee warneth his Diſciples that they ſhoulde not thorough diuiniſſe forget his admoniſhement. Beholde (ſayth hee) I haue tolde you of it beſore. As if hee had ſayed, I would haue you alwayes mindful of this my ſozetelling, leſt that forgetting it (after the example of others) yee renounce your profeſſion. The third is, that his comming ſhall not bee in the coziers of the woꝛld, or in the wilberneſſe: but that it ſhall bee in the open face of all the woꝛld. Like as the Lightning (ſayth hee) commeth out of the Eaſt, and flaſheth into the Weſt: Euen ſo alſo ſhall the comming of the Sonne of man bee. Therſore there is no cauſe why you ſhoulde beleeue them that ſhall come, and falſely take vpon them the name of the Meſſias. The fourth is the gathering togiether of the electe vnto Chryſt. VWhereſoeuer the carkalle is (ſayeth hee) thither vwill the Eagles alſo reſort. That is to ſay according to Pauls interpretation: When Chryſte commeth to iudgement, wee ſhall bee taken vp to meeete him in the aire, and ſo wee ſhall bee with him ſoz euer.

### *Of the ſecond.*

**F**oſmuch as theſe things that happened to the Iewes, are ſignes of thoſe things that ſhall come to paſſe in the latter dayes beſore the conning of Chryſte, into whiche dayes it is our hap to light: It is meeete that wee looke vpon thoſe things that are done in our age, and to ſee howe they agree with theſe things.

Among the ſignes, wee haue heard beſore, firſt that there ſhoulde come ſome that ſhoulde ſaine themſelues to bee the Meſſias: the like whereof hath happened a few yeres ago in Germanie. For a certeine Hollander named Dauid George, tooke vpon him to bee Chryſt, and deceyued many, who afterwarde being deade, was digged vp againe and burned. There were others alſo bothe of Iewes and of other nations, which came to an euil end, bothe they & their folowers.

Againe,



Ageine, as touching warres and brutes of warres, Turke  
and many other nations doe the w<sup>or</sup>ld wel this signe agree-  
eth to our time; and surely soer things are yet to be looked  
for. Besides this, the dayly reportes that are brought vnto  
vs, doe declare how soe the church is persecuted in many re-  
almes, as in Turkie, in Greece, in Italy, in Spaine, & in Holland.  
Many sects spring vp from time to time, exceeding greafe is  
the vnthankfulnesse of the w<sup>or</sup>ld towarde the Gospell, the  
manners of moste men are very corrupt. Vervnto maketh  
also the fourth signe of the Lordes comming vnto iudge-  
mente, that the Gospell is preached well nare ouer all the  
w<sup>or</sup>lde. And although this thing be not done openly euery  
where in publike place: yet notwithstanding, in al realmes  
of the w<sup>or</sup>lde there be some that heere the Gospell. Why is  
it preached? for a witnesse vnto vs: and that after a double  
manner. For it is a witnesse of saluation if we beleue the  
Gospell: and it shall be a witnesse of oure iust damnation, if  
we beleue not the Gospell. Nowe let vs gather the blessing of  
Chrystes forewarning.

The first blessing is that wherof I haue spoken already, name-  
ly, that all these things haue happened for oure instruction  
also, that thereby we may thinke, what hangeth ouer this  
moste vnthankfull w<sup>or</sup>ld, before the comming of our Lorde  
vnto iudgement.

The second. These things set before our eyes the grea-  
telle and filthinesse of our sinnes, & they are as it were cer-  
teine preparatiues of the punishments whiche they shall  
suffer that haue not repented.

The thirde. We are admonished here what vengeance  
abideth for them that defile themselves with the bloud of the  
Saints. He that persecuteth you (sayeth Chryst) persecuteth  
me. Why? because this persecution is made for the Gospell  
of Chryste and for professing of him. Nowe some of Chrystes  
aduerfaries reioyce when they haue done wickedly: but the  
tyrne will come, that they shall suffer bitter paynes for the

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blind of the faithful that they haue shed, whiche cryeth out fro  
the earth vnto God and calleth for vengeance tober with the  
last Judge shall pay them home in their time, according to  
this text: Vengeance to me and I wil requit it: their sote  
shall slip in tyme conuenient. The Lord delayeth punishe-  
ment, & according to the richnesse of his goodnesse and long  
suffering prouoketh them to repentaince. For he is not de-  
lighted in the destruction of sinners, but he would rather  
that all men should amend and liue according as he himselte  
witnesseth by his Prophetes in these wordes. As truly as I  
liue (sayth the Lord) I wil not the death of a sinner, but that  
he should turne and liue. Notwithstanding, he that abuseth  
this goodnesse of God, doth harden vp wrath to himselfe against  
the day of vengeance.

The fourth vse of this sojeywarning is, that it putteth vs in  
minde of repentance. When certeine reported vnto Christ,  
how Pilate had mingled the blood of the Iewes with their  
sacrifices and that the Count of Silo falling down had killed  
eyghten men: he sayd, except ye repent, ye shall all perishe  
likewile. For he anoneth that this was done, not onely for  
those that perished there, but also for others, that they taking  
warning at their mischaunce, mighte amende. Suche mores  
ought the miserie of the Iewish people to put vs in mind of  
repentance, specially seeing the cause is not vnlike, for they  
were plagued chauncy for contempt of religion. And I beseeche  
you what thing is there here vnlike? Wherfore let vs take  
warning by the Iewes to amend betimes, that we run not  
into the hands of the liuing God, sooner than we looke for.

The fifth vse is, that by the persecution of the Church whi-  
che at that tyme was very sore, we must lerne that the Citi-  
zens of Chrystes kingdome in this world must not flouthe  
and enioye the outwarde dominion of the world. For as the  
Church of Chryst is not bound to any certeine place: so the  
glory & renown therof consisteth partly in the conscience of  
the godly, & partly in loking for & apperance of Iesus Chryst.

The

The first is, that we shoulde ioyne our selues to the citizens of Chrysts kingdome, and not be frayed away with the hugeness of persecutions. For although al that will line goodly in Chryst must suffer persecution; yet notwithstanding, Chryst pronounceth them blessed, because that after the present affliction, shall folow glory wherunto there is no way but by the crosse.

The second is, that by the harmes of the Jewes and by their harts we shoulde become the waver. Therefore to the intent we go not astray with the Jewes, let vs folow the Lampe of Gods word: for this alone can make vs safe from misgoing. Thy word (sayth David) is a lantern to my feete and a light vnto my steps. And Paule will haue vs to cary before vs the word of God as a burning cresset.

The eighth is, that we are admonished to set the name of God (which is a most strong toure) against al y misfortunes that hang ouer vs. For thus sayth Salomon. The name of the Lorde is a most strong toure, to whiche the iust man shall flee and be saued. Some put their trust in chariots (sayth David) and some in horses, but we will call vpon the name of the Lorde. For the name of the Lorde is ment an humble prayer which proceedeth of true faith in Chryst, & this sayth is it that overcometh the world. For thus sayth the Apostle. This is the victorie that overcometh the world, euen your faith. Why so? Because they call vpon Chryst the vanquisher of y world, and haue Chryst present, against whom hell gates are able to do nothing. Let vs pray therefore that neyther our minde may be dazeled with byainesticke opinions, nor our sayth quayle in so great hurlyburlyes.

The ninth is, that we shoulde fortifie our selues against stumbling blocks, wherof there shal be very many: but when they come, we must remembre Chrysts saying: Beholde I haue tolde you before. Neither shal these stumbling blocks be al of one kind. For some stumbling blocks shal be of persecution: some of y felownes of the that profite Chryst: & some



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of them that fall from Chryſt. For many in theſe miſeries that are to come, ſhall utterly renounce Chryſts name: his Goſpell, and ſubmit themſelves again vnto Baſhan. Many in this ſmal company ſhall bee byrners vp of diuers ſects, and yet they ſhall profels Chryſt. Ageinſt this gære will Chryſt haue be ſent. And becauſe that harmis fozeſene doe hurt the leſſe Chryſt would haue his church warned of them befoze hand.

The tenth vſe is, that we ſtanding in the fear of God, ſhould waite for the coming of our Lozd Jeſus Chryſt, who ſhall bying vs full redemption, which redemption is the full and ſinall ende of all Chryſts benefites, vnto which al other be-  
nefites are appoynted. For the order of Chryſtes benefites is ſuch that is beſcribten in 1. Cor. 13. In theſe wordes: God hath made Chryſt our wiſedome, our righteouſnelle, our holynelle, & our redemption, to the intent that he which glorieth, ſhould glorie in the Lozd. He is our wiſdom, when he reueleth his fathers will vnto vs in his Goſpell. He is our righteouſnelle, when we by believing his Goſpell haue his righteouſnelle imputed vnto vs. He becometh our holynelle when we being ſinners are endued with the holy Chryſt, through whole operation we becometh purpoſe in new life. And at length he ſhall be our redemption, when full ſaluation ſhall happen vnto vſ through him, to whom with the father and the holy Chryſt be honoure, prayſe, and glorie worſhip without end. So be it.

### Upon the Purification of Saint

Adamy the Virgine.

The Goſpel. Luke. 1.



N D vhen the time of their Purification (after the law of Moyses) was come, they brought him too Hieruſalem, too preſent him too the Lord (as it is vwritten in the law of the Lorde: every man childe that firſte openeth the ma-

trix,

## The Purification of Mary. 319

trix, shall bee called holie too the Lorde) and too offer (as it is sayde in the lawe of the Lord) a payre of turtle Doves or two young Pigeons. And beholde there was a man in Hierusalem whose name was Symeon. And the same man was iust & godly, and longed for the consolation of Israell, and the holy Ghost was in him. And an answer was giuen him of the holy Ghost, that hee should not see death, before hee had seene the Lordes Chryste. And hee came by inspiration intoo the Temple. And when the Father and Mother brought in the Childe Iesus too doo for him after the custome of the Lawe, then tooke he him vp in his armes, and sayde: Lorde, now lettest thou thy seruant depart in peace according too thy woord. For mine eyes haue seene thy Saluation: VVhiche thou haste prepared before the face of all people. A light too lighten the Gentiles, & the glorie of thy people Israell.

### The exposition of the text.

**I**n this feast is handled a part of Chrystes storie, namely how he was offered vp in the temple, according too the Law: and how Symeon a righteous man acknowledged Iesus the Son of Mary too bee the very Messias, yea and that by instinct of the holy Ghoste, by whom hee had receyued an answer that hee shoulde not die before his eyes had seene Chryste the Lord. VVho when hee had seene hee tooke him into his armes, and blisset him. VVhiche done hee vttered his thankfulnessse too Godwarde in a song. Here wee muste call too remembrance what wee haue hitherto heard concerning Chryste, too the intent wee may knowe the continuall storie of him. VVee haue therefore herd first of his glorious birth, that he was borne in Bethleem. Secondly, of his Circumcision, that he was circumcized the eyght daye. Wheroly howe hee was acknowledged and honoured by the iust men. Nowe followeth the offering vp of hym in the Temple, whiche offering vp fell out according too the Law, when

## *The Purification of Mary.*

When he was full six weekes olde. The places are thre.

- 1 The offering up of Chryst in the Temple.
- 2 Simeons description and blessing.
- 3 Simeons song.

*Of the firste.*

**G**od had ordeyned sundry customes of offering in the olde Testament, not to the intent men should be iustified before God by the worke of sacrificing (for if the bloud of Dren and Cotes could haue put away sinne, Chryste had not come in the fleshe to purge sinne by the sacrifice of his bodie: but there were other causes, of which number are these.

The first is, that by this exercise, the Idolatrie of the Gentiles mighte be hindered. For in as muche as all men euen the moste barbarous, are touched with a certeine reuerence of Religion: they will set up fashions of worshipping God after their own deuice. Howbeit, bicause no seruice pleaseth God, saue that whiche is of his owne appointment, God him selfe ordeyned by Moyses sundry seruices, to the intent that by the multitude of Ceremonies whiche God had ordeyned, the Jewes people might be withholde from Idolatrie, and serue the one God that had brought them out of the lande of Egypte, and bestowed vpon them innumerable other benefites bothe ghostly and bodily.

The second cause is, that inward godlynesse might be exercised by these outward helps. For these outward sacrifices were not of themselves Gods seruice, but onely stirrings up of the true seruice and worshipping: which thing appereth by Esay, where God abhorreth outward sacrifices without inward godlynesse of minde.

The third is, that they should be open witnesses of thanksgiving, whereby this people should bothe be stirred up, and also confirmed, and testifie openly that they serued this God, which had brought them into the land of Canaan, and fedde them by miracle in the wilbernesse.



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The fourth is, that by this meanes the ministerie of Gods word might be stablished: that the ministers of Gods service and the Word might haue wheron to live. He that serueth at the altar (saith Paule) let him live of the altar. And Chrysostome: The labourer is worthy of his hyre. This custome did they hold in olde tyme in the church, when they came together to heere the word, and receiue the Sacraments. The godly according to their abilities bestowed somewhat for the maintenance of the ministers, and the reliefe of the poore, whiche gathering was called a contribution. From hence also filled the manner of tything.

The fifth is, that these blud oblations be a shadowe of the sacrifice of Chrysostome that was to come, and as it were a place whereth they were put in remembrance of Chrysostome to come. This did the godly wel vnderstand, as Abel, Noe, Abraham. For they did not thinke that they put away sinne and death by their sacrifices: but they trusted to the sacrifice of Chrysostome, by the vertue wherof, their sinnes also were purged. When Abel offered his sacrifice, he thought thus. First when he sawe the blud of the sacrifice, he thought vpon the sinne of mankind which had deserved eternal paynes. Secondly he looked forwarde to the thing it was signified: for he thought that his sacrifice was a figure of the promised seede: that is to wit, of Chrysostome, who shoulde purge sinne by offering himselfe in sacrifice. Thirdly by thinking so, Abelles sayth was confirmed and encreased, wherethrough he was bothe iustified before God, and accepted of God. Furthly vpon this faith ensued thanksgiving & newnesse of life. Suche as offered after this maner, pleased God. Thus much has spoken concerning the sacrifices of the olde Testament in generall. Now will I speake of that maner of sacrifices which is mentioned in this gospell.

There was a double commaundement appoynted to be obserued when any childe was bozne. The one was of the mother, howe many weekes she ought to abyde out of the compa-

## The Purification of Mary.

company of men. And the other was of the childe that was borne. Concerning the mother this was the order: that if she were delivered of a manchild, she should keepe hir selfe close forty dayes: and if it were a womanchild, she should continue close twyse as long. For then she ought to be out of the congregation, being dayes. And this thing was not done for any vnlawfulness that was in the woman, but for three other causes: that is to wit, needfulness, and further ordering. The needfulness was, that by this meanes consideration might be had of the helth of the woman, who after the throwes of hir childen, hath neede of rest that she may gather strength again, and goodly husbands ought at such times to haue speciall regard of the weakness of their wives: and it becometh women also to keepe this law of nature, both for their own sakes and also for other womens sakes. The meaning of it was, that this barring them out of company, should doe men to understand, that all which are descended of Adam, are barred from God for the sinne wherein they are borne, and that therefore they haue neede of Chryst to cleanse them.

The other commaundement concerned the childe that was borne: And that also was of two sorts. The one general and the other concerning the first borne.

The generall commaundement was that when the woman had fulfilled the time that she was excluded from the congregation of the church, there should be sacrifices offered whither it were for a sonne or for a daughter, in what order so euer they were borne. This sacrifice did put them in mind first that their children were borne sinners, and therefore had neede of cleansing and of forgiveness of sinnes. Secondly that by this meanes they should be consecrated to god. Thirdly that the parents should know that they begate children to God, & not to themselves or to Satan. And fourthly that there was a further meaning in the matter: namely that their children should be a figure of Chryst that was to be offered,

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ferred.

And through him was freed

Exod: 13.2

22.29

34.20

Numb: 3.  
13.

The speciall commandement was; concerning the first borne, as well in men as in beasts, that they should be offered unto God: first in remembrance of that great benefit, that the Lord sparing the people of Israel, did strike the first borne of Egypt, as well in men as in beasts. Secondly for the signification thereof, that is to wit, that the only begotten Sonne of God and first begotten son of Mary, should be offered up in tyme to come for our deliverance from the Egypt of sin. Let this suffice concerning the law and the signification thereof, and now let vs come to the offering up of Christ.

The law commandeth that every first borne which openeth the mother, being conceived of mans seed, should be offered up in this wise. But Christ was not so conceived after the manner of man, but he was conceived by the holy ghost, & borne of a most chaste virgin. And he was not bound by the law, to be offered up in the temple, after the manner of others that were first begotten. I answer. Christ was also at his free choice whether he would have bin conceived & borne, and after ward whether he would have bin circumcised and suffered death or no. But he y<sup>e</sup> was free because the term of al, to the intent he might make al free: as Paul saith. God became man, to y<sup>e</sup> intent to make men gods. Paule saith he was bound under the law, to the intent he might redeem those that were under the law. And therefore in being the first borne he would also be offered up in the temple.

But how was he the first borne? There was neuer any such borne. First he was first borne in his Godhead, for he was the eternall Sonne of God. Whis day (saith he) have I begotten this. Secondly he was the first borne son of Mary in his manhood. For he neuer bare any before him nor yet after him. Thirdly he was first borne in grace. For he was the first man that ever was borne, which being offered up unto God, was accepted of himselfe. Fourthly in power. For he was the first borne of the world, and fifthly that we might

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Al.

be



## The Purification of Mary.

bee bozne new men through him.

Furthermore it is to be marked, that mary offered a paire of young pigeons; whereby is shewed that she was pure. For the richer sort did offer a Lamb. Whereby wee may learne, not to be abashed of our poverty. It was Chrysts will to be bozne pure, that he might make vs riche, so that wee wylt accept his riches with a thankfull minde.

### Of the second.

**A**ND behold, there was a man in Hierusalem whose name was Simeon. Here we haue first a description of Simeon, and after ward, his blessing: first he is commended for his righteousness. For he liued so among his people, that he was counted of all men for a good and iust man. The Euangelist meaneth not by this, that he was so righteous, that he had no name of any other righteousness: (for in his owne song he confesseth Chyist to be his sauior: but that he liued blameles among men, and honestly, so as he did no man harme, but good to all men according to his power. Suche a one is called of Cicero, (or rather of al men, a iust or righteous man. Secondly he is commended for his godlinesse. For he feared God. Under the name of fear is comprehended the whole seruice of God, for he that feareth God, as he escheweth al things where with he knowes he shall offend him: so also doth he whatsoever he perceiue to be acceptable to him. This feare hath his beginning of faith: There is an other feare of God without faith, which is no seruice of God: and such a one there is in all the vngodly, for they alwayes dread Gods displeasure against them, and wold rather that there were no God, than to be punished for their wickednesse. The feare that is commended in Simeon, was none such. For it sheweth that he wanted for the comforte of Israel. By which saying is shewed that he longed very earnestly for the coming of Chyist. For he knew that the prophetes of Iacob and Daniel pointed to this time of his coming.

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foze he longed fo: it the moze earnestly, and wished that his life might be prolonged until he might see Chryste present. And it is no marvaile that he waited so earnestly fo: Chrystes coming. fo: he was (sayth the Euangelist) full of the holy Ghost. Suche was this holy man.

But what was the reward of this godlinesse: He receyuetb an answere of the holy ghost, that he should not see death before he had sene the Lordes Chryst: and by the motion of the same holy Ghost he came into the Temple. And what did he there: When the Parentes Joseph and Mary haue brought in the Child, he took him into his armes and prayed God, Powe both this holy olde man that to biche he desired so earnestly, and he giueth witness to Chryste, openly protesting this childe to be the same anoynted Saviour that was promised to the fathers.

To haue the godlinesse of Simeon what it was: now let vs set him before vs. Let olde men first and afterward al men learne of him to feare God. Let them learne to liue holilye and vprightly among men. Let them learne to take Chryste into their armes, that is to say, into their hartes. Let them set him out, praise him, and professe him. Which thing if they do, they shall one day with Simeon, receiue a plentiful reward in Heauen.

### Of the third

**N**ow foloweth Simeons song. Lord now lettest thou thy seruante depart in peace according to thy vword. This song hath customably bin song in the church many hundred yeres, & we are wont to sing the same when cozples are layde into their graues. fo: it cōteyneth a doctrine concerning Chryste & it teacheth vs whence chiefe comfort is to be sought, specially at what time we must depart out of this life. Now to the intent we may vnderstand this song the better, I will diuide it into two parts. In y first wherof the olde man Simeon reioyceth in his owne behalf: and in the latter part comprehendeth very briefly the benefits of Chryst towarde y whole world.

Sl. y.

The

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The first part is: Lorde now lettest thou thy seruant departe in peace according too thy vwoorde. For myne eyes haue seene thy saluation. Here the olde man Simeon reioyseth in his owne behalfe, that he had seene Chryste with his bodily eyes, according too the answere that he had receyued of the holy Ghost. For albeit he had seene him before with the eye of his faith, like as our Lord saith of Abraham, Abraham saw my day; & was glad: yet notwithstanding because he had receyued a promise of a holy ghost, & he should see Chryst present with his bodily eyes before he dyed, he was greatly delighted with his sight; & with great strength of faith desired weight too be deliuered too his body; & he might be gathered too his fathers in peace. But see, he receyued a promise that he should see the Lord anointed. Here is brought him a poore babe, there appeereth here none other outwarde countenance than of contempt. So he offended at this outwarde countenance. So. Whom he saw too be leaue with his bodily eyes, him sawe he too be greatell with the light of his faith. Whom he beheld too be in the shape of a seruant with his bodily eyes, him knew he too be King of Kings, & Lord of Lords. And he was not ignorant what Zacharias had prophesied of him: who saith: Behold thy King cometh poore. He knew he came not too take into his hand the kingdoms of the world, but too giue the kingdom of God too belouers. Herby also we may learn too beleue the scriptures, and too looke vpon Chryste and his church, not only with our bodily eyes, but much rather with the eyes of oure faith. And seeing he desired too be let go by and by, and too change this miserable life too death, he declareth sufficiently, that Chrysts kingdom is not of this world, but an euertlasting kingdom; whiche consisteth in peace of conscience. As if he should say, Graunt mee now that I may die in peace and happily. Whereof may we gather bothe instruction and comfort. Instruction, that the spirituall beholding of Chryst whiche is by faith, maketh a man too depart too full ye oute of this life; because hee that befoze his death

saith



saith Chryst in this wise, hath a light to guyde him vnto lyfe. He that foloweth me (sayth the Lord) walketh not in darknesse. Contrarywise, he that saith not Chryste, passeth from the death of this present lyfe vnto everlastyng darknesse. And we may gather comforte, bycause they that see Chryst at the instant of death, haue wherewith to comforte themselves. They know they are at the point to bee dismissed in peace. They know they shall not go to darknesse, but to everlastyng ioy. Bicause the thesse vppon the Crosse, not only saw Chryst with his bodily eyes piteously tormented, but also saw him conqueror of death, with eyes of his faith: he herd the Lord say: This day shalt thou be with me in Paradyse. So Steven at his death saw Chryst, and with exceeding pleasure and ioyfulnesse of mynde, sayde vnto him: Into thy hands (O Lord) I commit my spirit. After this maner, thou also when sicknesse brings thee to the pittes bynke, looke to Chryst thy Saviour by faith, and desire of him that he will let thee departe in peace, that is to say, that he will giue thee leaue to depart out of this lyfe, and to enter into the rest that is promised to al the faithfull.

This thought will make vs manfully despise this world, and the miseries of this present lyfe, and comfort our minde with hope of saluation, the whiche he that can not lye hath promised vs. Now ensueth the other part of this song.

VVhich thou hast prepared before the face of all people, to bee a light to lighten the Gentyles, and to bee the glory of thy people Israel. Here are brevely shewed two things. The one what are Chrysts benefites: the other, to whō these benefites are appoynted. The benefites are saluation, light and glorie. Without Chryst then, the world sticketh still in damnation, darknesse, and shame: and that is for sin. For Chryst taketh away damnation, and restoreth saluation: he driueth away darknesse & sheweth forth light: he remoueth shame and giueth glorie. How great things are these I pray you: Surely no man is able to value them sufficiently.

## The Purification of Mary.

But to whom are these benefites appoynted: To all people, Iewes and Gentiles: howbeit they must be receyued by faith. For they are offered vniuersally to all, suche is the vnserchable goodnesse of God: Howbeit with condition: he that beleueth shal be saved: and he that beleueth not, shall be damned. Wherefore if we canet these good things, let vs with Simcon receiue this our Lord and Sauioꝛ Iesus into the armes of our hart, & leane vnto him with steddy faith. To this our sauior be honoꝛ & gloꝛy foꝛ euer & euer. So be it.

## Upon the Annuntiation of our Lady

*Saint Mary the Virgin.*

**The Gospel.**

**Luke. i.**



AND in the sixth moneth, the Angell Gabriell vvas sent from God intoo a citie of Galilee named Nazareth, too a virgin spoused too a man whose name vvas Ioseph, of the house of Dauid, and the virgins name vvas Mary. And the Angell vvent in vntoo hir, and sayde: Hayle full of grace, the Lorde is vvith thee: Blissed art thou among vvomen. VVhen she savv him, she vvas abashed at his saying, and cast in hir minde vvhether manner of Saluration that shoulde bee. And the Angell saide vntoo hir: feare not Mary, for thou hast founde grace vvith God: Beholde, thou shalt conceyue in thy vvombe, and beare a sonne, and shalt call his name Iesus: Hee shall bee greate, and shall bee called the sonne of the hyghest: And the Lord God shal giue vntoo him, the seate of his father Dauid, and he shall reigne over the house of Iacob foꝛ euer, and of his kingdome there shall bee none ende. Then sayde Mary too the Angell: how shall this bee, seeing I knowv not a man? And the Angell aunsvvered, and saide vntoo hir: the holy Ghost shal come vppon thee, and the povver of the hyghest shall ouershadovv thee: Therefore also that holy thing vyhiche shal be borne, shal be called the sonne of God. And beholde, thy

thy cousin Elizabeth, shée hath also conceyued a Sonne in hir age: and this is the sixth Moneth, whiche was called barrein, for with God nothing shall bee vnpossible. And Mary sayde: Beholde the handmayde of the Lord, be it unto mee according too thy vvoord And the Angel departed from hir.

**The exposition of the text.**



**T**his feast conteyneth the story of the conception of Iesu Chryst, which is told vnto the virgin by the Angel of God. For long agoe the three thousande nine hundred & sixtith yere before his conception, God promised the seede of the woman that shoulde tread downe the Serpents head: that is to say, which shuld destroy the Devils works, sin, and death, God being mindful of this promise, sends his Angel to the most chaste virgin, to whome he bringeth tidings that shee shoulde conceive by the holy Ghoste without the seede of man, and bring forth a Sonne, that shoulde bee the sauour of the worlde. This is the summe of the story, whereof there be five principall points, and these are they.

- 1 A description of the message.
- 2 The Salutation of the Angel.
- 3 The comforting of the troubled Virgin.
- 4 An exposition of the message.
- 5 The maner of the conception.

*Of the firste.*  
**I**n the description of this message many circumstances are to be obserued, of whiche wee will consider euery one severally by it selfe, to the intente wee may drawe out of it some doctrine to confirme our selues.

The first is time. In the sixth moneth (sayeth hee) that is to wit, after the conception of Iohn Baptist, who according to the sayings of the Prophets, shoulde be the forerunner of the Lorde, that men myghte prepare the waye against the coming of their King. And it was the twentieth yere since



## *The Annuntiation of Mary.*

the Scepter was taken from *Juda*. For thus was it prophesied before by the Patriarke Jacob. The Scepter shall not be taken from *Juda* untill *Silo* come, that is, till the seed of the woman come, which was promised to our first Parentes. Therefore this circumstance of time cominceth, that this son of the virgin is the true Messias. For he was borne the selfe same time that the holy Ghost had spoken of before by the prophets. And as concerning the day, this is worthy to be remembered, that the killing of the paschal Lambe, the conception of Christ, & the passion of him, fell all vpon one day of the year, on which day the holy Fathers supposed that *Ada* was created. These things set out vnto vs the truth of Gods promises. God delayed to sende his Sonne a great while after the promise was made: but yet he continued true in his promises. The Sonne hath promised that hee will come to iudgement: but he maketh delay: yet will hee come when he thinks good.

The second. The Angel *Gabriel* was sent of the message. Why so: first that Gods ordinance might be obserued: for like as God was wont to send his Angels before to giue men knoweledge of his wil: so now an Angel is sent to be an ambassade in the saluation of mankinde. For the Apostle in the first to the *Hebrues* sheweth, that this is the dutie of Angels. Agein in as much as a bad Angel was the cause of our first destruction, it was conuenient that a good Angell should be the first messenger of the restorment of saluation agein. And thirdly this was conuenient for the moste pure virgin also, that a moste pure messenger should be sent vnto hir.

The third. That this messenger was sent from God. The Ambassadors of Emperours and Kings are looked for very desirouslie, that it may be knowen what is the pleasure of such grante Princes. Beholde, hee that sendeth here is the highest Emperour, and heere is the Ambassadeur that is sent. Therefore we ought of dutie to be directed vnto great wonder.

The.iiiij. The place to which he is sent, is rehearsed by name.

For

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For hee is sente to a Citie of Galilee named Nazareth. The cause that this was done, was for that it was so prophesied before. And besides that, God sheweth that hee regardeth the things that are base vpon earth. Wherefore there is no cause that any man should thinke himselfe a castaway, because hee is eyther poore or an abiect vpon earth.

The fifth: To what persone hee is sent, namely to a virgin that was betrouthed to a husband. In deed Chryst ought to be conceived of a virgin, and borne of a virgin, according to the sayings of the Prophets: for men haue bin brought forth into the world after foure sundry manners. The first maner was of Adam onely, who was shaped of the slime of the earth. The second was of onely Cue, who was wrought out of a ribbe of Adams. The third was of Chryst onely, who was borne of a moste pure virgin. And the fourth is the common birth of all other men, which are conceived of the seede of male and female together.

Chryst then was conceived and borne of a virgin. Firste for that if hee had bin borne of the seede of man and woman, he should haue bin conceived, and born in sinne. But it was mete that hee which came to take away sin, should be without sinne. Ageine it was mete that the Prophesies shoulde be fulfilled. It was said in the third of Genesis, the womans seede shall tread downe the Serpents head: And in the 29. of Genesis, the scepter shal not be taken away from Iuda, until the coming of Silo, that is to say: of the sonne of that foreshayd woman. Chap. 7. Behold (sayth he) a mayd shal conceive and beare a sonne. Whereouer it was convenient it should be so, for the signification of the spirituall regeneration, which is not the will of the fleshe, or of the will of man, but of the will of God. Whereupon S. Austin sayeth: It behoued oure head by special miracle as touching his body, to be borne of a virgin, so the intent he might doe vs to vnderstand, & those which are his members, must be borne a newe of the spirit. And whereas this virgin was betrouthed to a husband: there

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were

## *The Annuntiation of Mary.*

were good causes therof. For by this meanes bothe the worthinesse of mariage is commended, and provision was made for the sauegarde of the Virgins honestie and god name, yea and the virgin had giuen vnto hir a keeper, that should haue care of hir.

The sixth: That Ioseph was of the house of Dauid. And it was conuenient he should so be: chiefe for the Prophecies. For it was foretolde that when Christ came, he should be borne of the lineage of Dauid. Whiche thing was not vnknewen to the very Scribes and Pharisees.

### *¶ Of the second.*

**T**he second membze of this Euangelical storie, is the Salutation of the Angel, whiche is this: Haile full of grace, the Lorde is with thee: blisfed art thou among women. Here let vs think of our first mother Eve, and the moste holy virgin the mother of Iesus, and let vs marke howe diuers sayings they heard. Eve heard: I wil multiply thy sorowes. Sorowes are tokens of cursing, befoze faith. Mary herd Haile, that is to say, be glad. And he addeth the cause. Thou art full of grace: that is to say God hath receyued thee into fauour, and hath chosen thee alone of all womankind, to whom he will doe a singular benefite. The Lord is with thee: That is to say, thou hast God thy defender and Sauoure. Blisfed arte thou among women. That is to saye, like as Eve was cursed among women, or rather all women were cursed for hir sake: So art thou blisfed through the gift and fauour of God. For vnto thee is happened so great good luck, that thou shalt be the mother of the promised seede. This is the meaning of the Angels græting. Whereby it is easie to gather, how foolish they are that will make a prayer of it, wherewith they call vppon the blisfed virgin, contrary to the manifest word of God. Vnto whiche kinde of people I say no more but this at this time: Cursed is euery one that calleth vpon any creature, and which wresteth the wordes of the scripture to flatter blishe



blissh horrible Idolatrie, in contempt of the soune of God, to the slander of the most holy virgin, and to their owne most certein damnation. At such time as true Inuocatio is taught in the Church, it is also shewed therewith, that calling vpon Saintes is a seruice of the Diuell, brought into the Church by the Diuell.

*Of the thirde.*

**A**T the heering of this greeting, the virgin is troubled, and miseth vvithin hir selfe vvhat maner of saluration it should bee. Too vvhom the Angel said: Mary, feare not: for thou hast found fauor vvith God. See heer what Gods word doth. First it maketh asrayde, and afterwarde it comforteth. Feare not (saith he) as if he should say: I come not to bring thee tidings of any sadnesse, I come not to shew that God is angry with thee. For thou hast found fauour with God. Here we haue a sure doctrine, that only Gods fauour putteth away feare. All other things haue feare ioyned with them. Friends haue feare ioyned with them, least they should forsake vs: whe we haue most neede of them. Wealth hath feare, least it should bee appaired. Riches are not possessed without feare. For they may bee lost, & the losse of them leaueth sorow behind it. Who feareth, as which may bee overcome by a stronger than it self. Only Gods fauor driueth feare away. We that is in this, may freely both in life and in death, laugh the Diuell and all his craftes to scorn. Inasmuch as this fauor or grace is possessed by faith, and increased by goodly exercises, it standeth vs all in hand to beware: wee lose it not though our owne default. For if wee lose that, there remaineth nothing but trouble of conscience and curse.

*Of the second.*

**B**Ehold thou shalt conceiue, and beare a sonne, and thou shalt call his name Iesus. This is the declaration of the message: the sense whereof is this: I by Gods commandement do bring thee word, that shortly thou shalt be a mother, & beare a sonne whom thou shalt name Iesus. Undoubtedly, here the

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the most chaste virgin thought vpon the promised seed. She heeres it told hir on Gods behalfe, that she shal bear a sonne, whom she is willed to name Iesus, this name Iesus which signifieth a Saviour, she toke to be set against the curse and death, into which our first parents were falne for their transgression. This name is wont to be expounded more at large vpon the day of the Circumcision: wherfore as now I passe on to the rest.

He shall bee great sayth the Angel. Great in deede, as who is the son of the highest: Great in deede, as who should ouercome Sathan: Great in deede, as who should giue the greatest things: Great in deede, as whose kingdome is euerslasting. The Lord God (saith he) shall giue him the seat of Dauid his father, and he shal reigne in Iacobs house for euer, and of his kingdome there shall bee none end. If we marke this description, we shall finde foure things to be spoken here concerning Christ: For first he sheweth his true manhode, when he sayth that he shall be borne of the virgin. Ageine he suppresseth not his Godhead: for he saith, he shall be called the sonne of the highest. The sonne of the highest is of al one nature with the highest. Thirdly whē he addeth: he shall bee great, he signifieth the union in person. For although he be God and man, yet is he one person and not two. In the fourth place is noted his office, that he is a Saviour and a king that shal reigne for euer. How could it be said of Christ, that he should haue the seat of Dauid his father, when as he himselfe sayth, My kingdome is not of this world, according also as the sequelle hath declared, and that Dauids kingdome was a ciuill gouernement in *Ierrie*. Dauid was but the shadowe of the kingdome, but this his sonne possesseth the very kingdome it selfe. Dauids kingdome was a figure and shadowe of Chrystes kingdome, and therefore both are called one kingdome, because Dauid was the shadowe, and Christes was the very kingdome it selfe. Besides this, it is the manner of the scripture, to point out heauenly things by

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by outward images, to the intent the comparison may help  
our weaknesse.

*¶ Of the fifth.*  
**A**nd Mary sayd too the Angel, how shall this come to passe,  
seeing I knowe no man? As if she should say, how can I  
bee made with childe bodily (as thou sayst) seeing I haue not  
as yet companyed with man? The most chaste virgin knew  
it was an order established by God, that men should bee con-  
ceyued of the seed of man and woman. Neither had shee scene  
by here any example for the contrary, since the creation of  
our first parents. And therefore following the iudgement and  
experience of his reals, in the order that God had established,  
shee demanded: How may this bee seeing I know no man?  
shall this conception come by some strange manner? And the  
Angell answering, sayde vnto hir. The holy Ghost shall come  
vpon thee, and the power of the highest shall overshadowe  
thee. And therefore that which shall bee borne of thee, shall be  
called holie, the sonne of God. Here the Angell sheweth the  
manner of the Conception, and remoueth the cause of the  
Conception from nature, vnto GOD the maker of nature.  
As if hee had sayd: Thou shalt not conceiue of mannes seed,  
but of the seede alone shalt thou beare a Sonne; and that, by  
the operation, not of nature but of grace. For the holy ghost  
by his heauenly power shall cause a very manchild to be  
conceyued of the seede alone. Hieronim sayth Austin: By the  
grace of God by the power of God and the working of the  
holy Ghost, was that thing which is united to the word, ta-  
ken of the virgins flesh: and that for this cause, that it had  
bin conueyued of the seede of man, it had bin vncleane as all  
the rest are that come of Adam. And that which is of flesh  
is flesh, vnto truche, and vanto. John. 3. Power it behoued that  
by Christ should be brought in grace and truche. Wherefore  
hee could not be gotten by man, but it behoued that thing  
to be done by some secrete power of God: to the intent that  
being



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being cleere from all sinne, and holy, he might also make vs pure and holie, by becomming an holie & vnspotted sacrifice to his father. Ageine, hee was conceived of the holy Ghost, to the intende wee might knowe that whatsoeuer the sonne speaketh, is the most assured wil of the father. For the holy Ghost is the substantiall one of the father and the sonne. Furthermore because the holy Ghost is the spirit of sanctification and purging. For he of that blin which he had made pure, framed the body of Christe, that it might be cleane and free from all sinne, as is sayd afore also. These were, and are the causes, why it was not seemely for Christ to be begotten of the seed of man, but by the operation of the holy Ghost alone. And thereof doth the Angel give an intling, when he sayth, and therefore that holy thing that is borne of thee, shall be called the sonne of God.

Now although this blessed virgin gave credit to these wordes of the Angel, yet notwithstanding to the intent hir faith might be the better confirmed, he addeth a signe whereby shee is assured. And behold (sayth hee) thy cousin Elisabeth also hath conceived a Sonne in hir olde age, and this is the sixth moneth too hir that is called barren. As if he had said: thou reasonest w<sup>th</sup> thy selfe that it is against the law of nature, & the order established by God, that, thou shouldest conceive and be still a virgin, & bear a child and continue still a virgin. But I will shew thee another thing which is also against the order of nature. Thy cousin Elisabeth is barren both by nature & by reason of yeres: By nature surely, because shee hath lived so many yeres with a husband, and never had child, in so much that to hir reproche shee is called barrenne: By reason of yeres, for that shee is now past the yeres of childbearing, although shee had bin never so frutefull in times past: notwithstanding, this is the sixth month since shee conceived, such is Gods ordinance and will. Wherefore confirme thy selfe with this signe, and assure thy selfe it shall come to passe in deede, that thou shalt beare a Child also.

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See here the custome of God, who neuer dealeth with mā by his bare word, but alwayes addeth some outward signe, to the intent he may apply him selfe the more to our weaknesse, while he offereth his will to our mind by his word, & as it were visibly to our senses by outward signs, which are the seales of his word. So in these dayes he had disclosed his wil vnto vs by his Gospel, the which he sealeth vp with the outward signes of Baptism and the Lodes supper.

Howbeit, in this communication of the Angel with the virgin, this speech is to be noted wher he saith: for with God no word shalbe impossible. This word, & this saying of the Angel containeth two things. First it sealeth vp the truth and certentie of Gods promises. And secondly it admonisheth vs to set gods power ageinst all sense & iudgement of the flesh, & to assure our selues y God is true, although the whole frame of things shuld go about to persnade vs other wise: and to say with the virgin, do according to thy word: thou reuelest thy wil by thy word: fulfil thy wil by thy power, that thou alone may be glorified. Thou art a sinner, & bewailest thy misery. But herken what Gods word saith of his wil. I wil not the death of a sinner. Also, all that cal vpon the name of the Lord shalbe saued. Include thou within this word both Gods wil & his power, ageinst which nothing is able to stand. When y art sozowful bicause thou art at deaths doore, see vnto Christ & heer his word. Blisfed are they that die in the Lord. In this word ioyne togither Gods wil & his power, & then assure thy self y death shal be vnto thee the way to blissfulnesse, through Christ Jesus our Lord, to whom with the father & the holy Ghost be honor, praise, & glory world without end. Amen.

## *Upon the Nativite of Iohn Baptist.*

*The Gospel. Luke. 1.*

**E**Lizabothes time came that she should be deliuered, and she brought forth a son. And hir neibors and hir cousins berde how the lord had shewed great mercy vpon hir, & reioiced.

And.

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And it fortuned that in the eight day they came too Circumcise the childe, and called his name Zacharie, after the name of his father. And his mother answered and said: not so, but his name shal be called Iohn. And they said vnto him: There is none in thy kindred that is named with this name. And they made signes to his father, how he would haue him called. And he asked for writing tables, and wrote, saying: his name is Iohn. And they maruelled al. And his mouth was opened immediately, and his tounge also, and he spake and prayed God. And feare came on all them that dwelt nie vntoo him. And all these sayings were noised abroad throughout al the hie countrie of Ievrie, and they that herd them laid them vp in their harts, saying: what manner of childe shal this bee? And the hand of the Lorde was with him. And his father Zacharias was filled with the holy Ghost, and prophesied, saying: Praised be the Lord God of Israel, for he hath visited and redeemed his people. And hath raised vp an horne of saluation vntoo vs, in the house of his seruant Dauid. Euen as he promised by the mouth of his holy Prophets, which were since the world began: That we should bee saved from our enemies, and from the hand of all that hate vs. That he would deale mercifully with our fathers, and remember his holy covenant. And he would performe the othe which he swore too our father Abraham for too forgiue vs. That wee being delivered out of the handes of our enemies, might serue him without feare, all the dayes of our life, in such holynes and rightuousnesse, as are acceptable for him. And thou childe shalt bee called the Prophet of the hiest, for thou shalt go before the face of the Lord too prepare his ways. Too giue knowledge of saluation vnto his people for the remission of sinnes. Through the tender mercy of our God, vherby the day spring from an hie hath visited vs. To giue light too them that sat in darknesse, and in the shadow of death, and to guide our feete into the way of peace. And the child grew & vexed strong in spirit, and way in wildernesse til the day came, when he should shew himselfe vntoo the Israelites.



# The Natiuitie of Iohn Baptist. 329

## The exposition of the Text.

**A**lthough it bee a heathenish Idolatrie to call  
vppon Saintes, which thing is done by the  
Papistes in the feastes of Saintes: yet it is  
very behöefull (and that for many causes)  
to keepe still the feasts of some Saintes.

The first cause is, for that it is very profitable that the  
 storie of the Church should bee known. For from thence wee  
 may fetch instruction, confirmation, and comfort. The se-  
 cond is, for that it is a swete thing to thinke vppon Gods  
 benefites towards his Church, whereby cometh singuler  
 frute to the godly hartes. The third is, that thanks may bee  
 giuen to God for his benefites towards the members of his  
 Church. The fourth is, that by weying thzoughly the varia-  
 ble chaunces of the Saintes, wee may arme and strengthen  
 our minds against chaunces present and to come, which we  
 must needs taste of. The fifth is, that the Saintes maye  
 bee as it were samplers vnto vs, of repentance, conuersatio,  
 worshipping, confession, constancie, patience, and other ver-  
 tues, according to which wee may frame our lines. The sixth  
 is, that wee with godly gronings should desire to come to  
 the felowship of the Saintes. These and other weightie cau-  
 ses there bee, why wee retein feastes of Saintes in the  
 Church. Would God that many men abused not the feasts  
 of Saintes and other things to their owne pleasures and  
 madde deuises, like as many in the papacie abused chæstly  
 this feast, when they halowed it with daücing and reueling  
 with meetings of louers, with bibbing and tippling al night  
 long, and with other moze shamefull things which I will not  
 speake of, wherin they pleased not God nor the Angels and  
 Saintes, but they serued Satan to the reproch of God, and  
 of the Angels and Saintes. Thus much bræfly concerning  
 the feasts of Saintes, and the right vse of them. In this feast  
 I will entreat of one point only, that is to wit, the Roze of  
 Iohn, out of which I will build certeine admonishments.

# The Natiuitie of Iohn Baptist.

¶ Of the Storie of Iohn Baptist.

**I**n the Storie of Iohn Baptist, let these circumstances be weyed. His parents, his conception, his birth, his bzinging vp, his calling, his office, Chrysts recozde concerning Iohn, his death, and the things that hapned about his death and after his death.

Iohn Baptists parents wer Zacharie, a pæst, a holy mā, and of blamelesse life: and his mother was Elizabeth, a woman far striken in yeres and of singuler godlinesse. Of both these Luke the Euangelist beareth this witnesse in his first chapter: They were both perfect befoze God, and walked in al the lawes and ordinaunces of the Lord, that no man could find fault with thē. And they had no child, bicause Elizabeth was barren, & both were well striken in age. This description sheweth of what yeres the parents of Iohn were, with what innocentnesse they liued, & that being now growne in yeres, they were destitute of the comfort of their old age, bicause Elizabeth was barren, not only by nature when she was yet young, but also by reason of age, soz y she was now become an old woman. Notwithstanding, contrary to the course of nature & the discommoditie of barrēnesse, at length they obtaine that which they had sought at gods hands with great earnestnesse. Therfoze this circumstance of Iohns parents, teacheth many things. First y the prayers of the godly shal be heard at length. Secandly that wee must not cease fro praying, bicause our requests seeme to be delaid some what long. For wee must knocke stil til y doze of grace be opened vnto vs. Thirldy that the afflicted continuing in faith, & keeping themselves blamelesse, shal at length atteine comfort. Fourthly that those whiche are coupled in mariage, must liue in the feare of God, & be vnrebukeable. And fifthly that the ministers of Gods word & their wives, ought to shine befoze others in al kind of vertues. For like as Zacharie the husband beautified the dignitie of his office with the holinesse of his life: So his wife Elizabeth led a holy and blamelesse life.

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life. For they knewe themselves to be promoted to a place of such worship, that their life was more lookt vpon than others were. Would God there were not many that are Zacharies in talke, but no Zacharies in life. But they shal one day finde their iudgement.

The second circumstance is of Iohns conception, wherein many things are to be considered. For firste his conception was foretold by an Angel to Zacharias his father, as he was doing his dutie in the temple: which thing when the forespēt old mā beleued not, hee was stricken dumb in punishment of his vnbeleefe. Heer, first offreth it self the duefulness of the holy angels, which are gods messengers, & ministers to gods church, to defend it & serue it according to gods wil. But concerning Angels more is to be spokē vpon S. Michaels day. Secondly it is to be obserued heer, y God is wōt to heer those which executing their office accordingly, do cal vpon him w faith. For he y executeth not aright (as much as in him lieth) the office y is committed vnto him, is voyd of faith, and cannot pray. Wherefore, folowing the exāple of Zacharie, let vs both execute our charge as we ought to do, & also cal earnestly vpon God, y he may releue our necessities, for he is mind full of his promises. Furthermoze we are taught here, that Gods doing & determinatiō is not hindered by y impedimēts of nature. For although Zacharie were forespent, & that Elizabeth were barren both by nature & yeres: yet Gods purpose goeth forwarde, and Elizabeth cōceyueth according to Gods determination. Heer vpon we maye build a generall rule, namely that nothing can disappoint Gods determination & purpose. He hath decreed to raise again the dead, but vnto nature this seemeth vnpossible: Which is most to be beleued in this case: Nature, or Gods word. Let the praise of truthe be given to God, & let vs beleue it for a certaintie, y he which is y almighty truth & the most true almightinesse, both wil and can perfozme whatsoeuer he hath determined. Wherefore a barren woman conceiueth, & a forespent old man becommeth

Et. y.



## The Natiuitie of Iohn Baptist.

becommeth a Father against natures will, how bee it at the commaundement of him that is the authoꝝ of nature, whom the Child acknowledged in his mothers womb, when at the coming of Mary after hir conceyning at the voyce of the Angel, hee sprang in his mothers wombe, in witnesse that God receiueth infants, & wil be worshipped of them, according to the Psalmie: out of the mouthes of infantes & sucking babes hast thou made perfecte thy praise. But more is to bee spoken of this matter on the day of the visitation of the blessed Virgin.

The third circumstance is of his birth, wherof Luke speaketh in this wise: Thou shalt (sayth the Angel) cal his name Iohn, and thou shalt haue ioy & gladnesse, and many shall reioyce at his birth. And when Iohn was bozne, the neighbors hearing what had hapned to Elizabeth, did set out the mercy of God and reioysed with Elizabeth. This circumstance puts vs in minde of thankfulness towards God for his benefites receyued: it putteth vs in mind to reioice with thē to whom God doth good: it puts vs in mind of the dutie of godly parents, namely that we shuld beake our children vnto God: & it puts vs in mind of the gladnesse which we receiue of the blessing of God, that we should refer it to Gods glory.

The fourth circumstance is of Iohns bringing vp, wherof the Euangelist speaketh thus: The Childe grew and waxed strong in spirit, and was in wildernesse vntil the day that he should shew himself to the Israelites. And while hee was in wildernesse, (as Mathew telleth) hee had a garment of Camels hair, & a Lether girdle about his loynes. And his meate was Locusts and wild Honie. This is a description of manerly hard bringing vp. For in as muche as it was a highe office that hee should take vpon him, hee was not to bee brought vp in pleasures, but rather hee was to bee enured to paines taking from the Cradle. For (as one sayth) it is a great matter to bee enured from a Childe.

But what shall we learne hereby? Puncterie: In no wise. What then? We must learne three things hereby. Sobernesse,

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Sobernesse, obedience towards God, and enurance too hardnesse. For sobernesse and restraint of life as by this example of Iohns commended: not onely too those that shal be ministers of Gods word, but also too al Christians. Secondly, obedience too Godward in our vocation is commended vnto vs. For it is not too be thought that Iohn chose this worke and this kind of living, as though it were a holier thing too liue in wildernesse than in the open assembly of men: but he thought it behoued him too follow his calling. Moreover enurance is commended vnto vs by this example, too the intent that being acquaynted with hardnesse, wee may nat be discouraged with the burthen of troubles, if at any time wee be put too the bearing of hardnesse. Those that be brought vp deintely, become womanish, so as they be meete for the doing of no notable thing, according as experience teacheth in many. The Lether girdle that was about his loynes, was a token of the contention which he should haue in his office, against the Scribes, Pharisees, Herod, & other the enemies of Christs kingdome.

The fifth circumstance of Iohns calling, Of this circumstance Luke writeth thus: The word of the Lord came vnto Iohn the sonne of Zacharie. This was the word of calling, whereby he was called of God too the ministerie. Here is modestie commended vnto vs, that wee should after the example of Iohn, waite for the voyce of the caller, whether it be of God without meanes, (which hapned oft in olde time, after which sort the Prophets, Apostles, and others now & then were called: ) or of God by meanes, that is too wit by men, that haue authoritie too call too any seruice in the common weale or in the Church. Against this example of modestie do curious folkes offend, who without calling climb vp into offices, by the windowes or the roofe of the house, rather than by the doze. Such are they which by friends or by large giftes hunt for spirituall promotions, and that not too serue God, and edifie his Church, but too save their bellies, which

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thing cometh commonly to an ill end.

The sixth circumstance is of his office, wherof Luke speaketh in this manner: And he came into all the coasts about Iordan, preaching the Baptism of repentance for the remission of sinnes, as it is written in the booke of Esay. The voice of a cryer in wilderness, prepare the way of the Lord, make straight his pathes. &c. We haue Iohns office, namely that he baptizeth and preacheth repentance, that he may prepare the way of the Lord, and poynt out Christ our Lord. And because he was the first minister of God that baptized by Gods commaundement, he was called Baptist. And because he preached repentance, he was called a Prophet. And because he poyned out Christ, he was called Elias, that he might come in the spirit of Elias, and prepare the way of the Lord. In this mannes office doe shine many vertues: as constancy, stoutnesse, confession, tribulation, defence of the truth, earnestnesse and endure to enlarge Christs kingdome. He feared not Herode: he regarded not the Pharisees. But he maintained his office stoutly euen to the death.

The seventh circumstance, is of Christs recorde concerning Iohn. Of this circumstance writeth Mathewe in his eleventh chapter, where Iohn being cast into prison, sendes two of his Disciples to Iesus, to know of him whether he were the same that was to come, or whether some other were to be looked for. And after Christs answer, is immediately put Christs recorde concerning Iohn. What went ye out (sayth he) into the wilderness to see? A reede? No: for he is so: as much as this commendation of Christs given vnto Iohn, is declared in the thirde Sunday in Advent: I will say no more of it here.

The eight circumstance is of Iohns death, & of those things that happened about his death & after his death. In his death are these things: the occasion of it, the cause of it, the kind of the death, & Iohns example. The occasion was this. Herod toke away his brothers wife, and bleth him as his owne. Wh

cause



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cause Iohn saw this thing to be against the law of God and the honestie of nature, he sayd to Herod. It is not lawfull for thee to haue thy brothers wife. Therewith Herod taking displeasure, did cast Iohn in prison. Before Iohn had done so, Herod loued him: he esteemed him as a Prophet: and now and then vsed him as a counsellor. But as soon as Iohn began to reprove him for his incest; and vncleane life, Herod of his frænd became his enimie, & cast Iohn into prison as an euill doer. This example of Herodes is folowed of many now a dayes: They make much of Gods seruants as long as they displease them not, and as long as they blame not their vices: But as soon as they betwray their disease, by and by like mad men they lay hands vpon their Physicians.

The cause of his death was Herods othe. For when Herod at a feast had beheld the daughter of Herodias dancing, she looked him so well with hir dancing, that he swore he would giue hir whatsoever she would aske, euen to the one halfe of his kingdome. As soon as the Damsell herd this, she runnes to hir mother, and asketh counsell of hir, what she should request. Hir mother (who hated Iohn for finding fault with hir whoredom) had hir aske Iohn Baptists head, whiche thing she obteyned. For out of hand a hangman was sente for to cut of Iohns head, and so it was deliuered to the Damsell.

Thus haue we the cause of Iohns death, and the kinde of his death. Behold, here at the request of a yong wenche was put to death that noble personage, than the which there was not a greater among them that are bozne of women according vnto Chrystes testimonie. This verely is the lot of the church. Here we see that Chrystes church is gotten with blud and kept with blud. This example of Iohns, is to be folowed of all sincere ministers of Chryst: Namely, rather to chuse death than to winke at mennes sinnes: assuring them selves y he which accepted Iohns blud as a most acceptable sacrifice, will also haue regard of them in the mid of the fire.

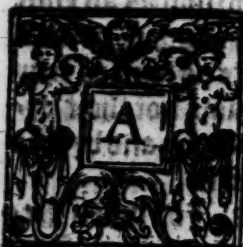
Et. iij.

## *The Natiuitie of Iohn Baptist.*

To him therefore be honoz, praise, thanksgiving, and glory  
for ever and ever. So be it.

## *The Visitation of Mary.*

¶ The Gospel. Luke. i.



And Mary arose in those dayes, and went in-  
to the Mountaynes with haste, into a Ci-  
tie of Ievvie, and entred intoo the house of  
Zachary, and saluted Elizabeth. And it for-  
tuned, as Elizabeth heard the Salutation of  
Mary, the babe sprong in hir belly. And Eli-  
zabeth vvas filled with the holy Ghost, and  
cryed with a loud voyce, and sayd: Blissed art thou among yv-  
men, and blissed is the frute of thy vvombe. And whence hap-  
peneth this vntoo mee, that the Mother of my Lorde shoulde  
come too mee? For loe, as soone as the voyce of thy salutation  
founded in mine eares, the babe sprang in my belly for ioy. And  
blissed arte thou that beleeuest: for those things shall bee per-  
fourned, vyhiche vv ere tolde thee from the Lorde: And Mary  
sayde. My soule magnifieth the Lord: and my spirite reioyseth  
in God my sauoure. For hee hath looked on the poore degree  
of his handmayden. For beholde from hencefoorth shall all ge-  
nerations call mee blissed. Bicaule he that is mightie hath done  
too mee great things, and holyc is his name. And his mercie is  
on them that feare him throughout all generations. Hee shew-  
eth strength vvith his arme: hee scattereth them that are proud  
in the imagination of their harts. He putteth dovyne the might-  
ie from their sears, and exalteth them of lowe degree. Hee fil-  
leth the hungry with good things: and sendeth away the rich  
emptie. Hee remembreth mercie, and helpeth his seruauant Isra-  
ell. Euen as hee promised vntoo our Fathers, Abraham and his  
seede for euer. And Mary abode vvith hir aboute three Mo-  
neths, and returned ageine too hir owne house.

The

## The exposition of the Text.



Herfore feasts of Saindes were appoynted in the Church, is already shewed bothe at o-  
ther tymes, and also vppon the very daye of  
John Baptist. The effect of the matter com-  
meth vnto this ende, that we may haue ex-  
amples of repentaunce and of Gods mercy.

1. (to speake more at large) firste that when we are saue  
with them, we shoulde not dispaire of forgiveness, but loke  
vp for grace, repenting vs earnestly of our sinnes, after the  
example of the Saindes. Secondly that we shoulde folowe  
their sayth: according as Dauid warneth, commending A-  
brahams sayth vnto vs, Rom. 4. And thurly, that we shoulde  
endeuer to be like in conditions to the Saindes, living after  
an honest, godly, and upright fashion, and renouncing all un-  
godlinesse and worldly luses, as Dauid teacheth in his Psal-  
me 141.

For this purpose, let vs thinke, that this feast also was  
instituted, not that we shoulde call vpon the holy Virgins,  
which is wicked Idolatrie: but for the intent we may haue  
wherewith both to edifie our munde and to direct our life to  
godlinesse and vertue, after the example of this most chaste  
Virgin.

Some the name of this storie is, that the Virgin Mary  
after shee knewe that her sonne was with Child by the  
holy Ghost, & that Elizabeth her cousin nioin in hir olde age  
was great with Child also, went to hir cousin Elizabeth to  
be holpe ther by: and that vpon their meeting, then talked  
together of that which was hapned, and comforted one ano-  
ther. And for the intent that Dauid might shew a token of his  
thankfulness, hee made a Psalm, and song it to the praise  
of God. The places are these.

1. The storie of our visitation.  
2. The song of the Virgin.  
A.C.B. 707



# The Visitation of Mary.

Of the firste.

In the story of the virgin foure circumstances are chiefly to be considered, whiche are: firste the mutuall curtesie betwene the Virgin and Elizabeth. 2. The Salutation of the Virgin. 3. Elizabeths record of the Virgins faith. 4. The miracle of the Babe springing in his mothers wombe.

The first circumstance. Mary arose in thole dayes & went into the Mountaynes with halle into a Citie of Ievvry, and entred into the house of Zachary. The blessed Virgin uttereth a moste faire frute of hir faith, that is to wit, love towards hir neighbour. For shee being a yong woman bylbe no lesse of Elizabeth being an olde woman, but wente to hir in haste, to help hir, and comfort hir, thinking thus: Beholde my kinswoman is troubled with peres: and beleeves that, she is by miracle become childe bearing, whiche thing was denyed by nature. Therefore she hath neede of my helpe. Wherefore I will go to hir that we may take comfort together one of anothers talke, & to do hir some service. What by may yong married womes learne, howe it becometh them to be minded toward aged women. Although Mary were endued with greater gifts than ever any woman in the world was: yet was she not proude of it, she thinks not: Shall I that am garnished with so great gifts, do service to this olde trot? But rather shee thinketh that the greater she is, and the more excellling in principall gifts, so muche the more is she bounde to do other like service. Albeit that Joseph dreamed that the Sunne and Moone and eleven starres did worship him, by whiche dreame was signified that his parentes and bretheren shoulde one day worship him as their Lord: yet was he not proude of it, but served his olde Father, and was obedient to him, according to the rule of Iesus the Sonne of Syrach. The greater that thou arte, so muche the more, humble thou thy self in all things, and thou shalt finde favour before GOD. Be gentle to speake vnto in the company of the poore, and humble thy self vnto thine elder.

elber. He that frameth his life after the rule and the exaple of Mary, shall reape most plentiful frute. For first he shall finde sauour in Gods sight. For as God resisteth the proude: so he giueth grace to the lowly. Secondly he shall finde fauour among men. For like as all men hate proude folkes, so they loue those that be lowly and gentle to speake vnto. Besides this, he deserueth, that yong men shoulde honoure him when he is olde. For as it is Gods iust indgement, that he which in his youth despised old men, should be despised himselfe when he is old: so is it Gods iustice that he which in his youth did reuerence old men, and had them in estimation, should be honoured and loued of yong folke when he is olde. Also let our maydens learne hereby, not to run gadbing about to other folkes houses, nor to giue themselves to idlenesse, but to doe their businesse speedily after a godly and womanly fashon: except perchance they had rather folow the example of Dina, who brought home shame with hir, than the example of the blessed virgin, who brought home honoz and an euermore lasting report of honestie with hir. In old time no treasure was moze set by of maidens than shamefastnesse. But now a days many shew al maner of shamelesse lightnesse, both in apparell and behauior, of whom a great number do iustly abyee their vnshamefastnesse.

The second circumstance is of the Greeting. For the virgin entring into Elizabeths house greeteth hir by and by. A frendly greeting is a token of curtesie, lowlynesse, and good will. The vsuall manner of greeting among the Jewes, was, peace be to thee, and peace be to this house: which manner of greeting putteth vs in minde of many thinges. For first this order of greeting is a confession whereby we acknowledge all peate, all good fortune, yea and all prosperitie to be of God. Secondly it is a prayer. For he that with a true meaning hart sayth, Peace be to thee: it is as much as if he should say, I beseeche thee O heauenly Father, to graunt thy peace to this man: and to defende him with thy protection

## The Visitation of Mary.

protection against Satan the vnappealable foe of thy church. Thirdly this greeting is an exhortation, whereby we exhort him that we salute, to call vpon God, to preserve the man himselfe, his house, his children, and whatsoeuer is his. Fourthly his greeting and wishing of peace, is a certaine warning that we haue enemies, that lye in wayte for vs continuall. All hereby we are put in minde, not to sleepe, but to wake, that they fall not vpon vs vnwares. Fifthly, this godly salutation is a thanksgiuing. For when we wish peace of God to other men, we openly acknowledge that God is the author of peace, whom we praye in this confession. Therefore let vs learne of this virgin, to requeere one another, with mutuall greetings of anoyntment. The third circumstance is, Elizabeths testimonie concerning the virgins saith: And Elizabeth was filled with the holy ghost, and cryed out with a loude voyce, and sayd: Blessed art thou among women, and blessed is the fruite of thy wombe. &c. Blessed art thou that hast beloued, for all things shall be performed that the Lord hath spoken vnto thee. Elizabeth is filled with the holy ghost, by whom she is certified of the virgins conception. For in as much as it is against nature for a maid to bee with child, it becometh the author of nature to bee the teacher of grace, and giuer of the gift whiche happened contrary to nature. Again, according as she was taught by the holy ghost, she commendeth the virgins saith when she saith: Blessed art thou that hast beloued. Which short sentence teacheth many things. For first it covertly giueth an inkling that al be wretched which are faithlesse, secondly it teacheth that vnto the belouers befalleth the true blessednesse, whiche is in Christe Iesu the moste plentyfull wellying of all blessednesse. Thirdly it sheweth what is the fruite of faith, when she saith: For those things shall be performed whiche the Lord hath spoken to thee. As if she should say: Although the experience of all men crye against it: although nature say nay to it: although reason deter-

mine



mine flat against it. Yet shall the thing be performed that the Lord hath spoken to thee, namely that thou being a maid, shalt beare a Sonne, according to Gods word. Hereby may we also lerne, what is the true inclination of Faith, and after the example of the virgin, to giue credite to Gods word, though all the whole nature of things should seeme to warrant the contrary.

The fourth circumstance. At the virgins greeting the child sprang in his mothers wombe, and by a certaine gesture gaue knoweledge that the Messias was at hand in the virgins wombe. Surely this was a greate miracle, that a Babe as yet vnborne into the worlde, acknowledged the repayer of nature. By whiche miracle bothe the sayth of Elizabeth and Mary was confirmed, and the goodnesse of God towarde infants declared, who promised Abraham long agoe, that hee would be the GOD of him and of his seede for evermore. In assurance of which promise, hee established a law, that every male childe of eyght dayes olde should be circumcised. In as much therfore as this promise perteyneth vnto vs, the Anabaptists doe wickedly and shamelesly, who will not haue the infants of Christians baptized: that is to wit, will not haue them enioy their enselement, whiche are heires of the heauenly grace according to the promise. The Anabaptists saye thus: He that heareth and beleueth, is to be baptized: but an Infant heareth not, nor can beleue: and therefore hee is not in any wise to be baptized. But the wretches are deceived. They ought to reason thus rather. The Infants of Christen folkes haue the promise. Therefore this promise is to be sealed vp vnto them by Baptisme, as it was sealed vp to the Children of the Jewes by Circumcision. The worde of promise offreth grace: and the Sacramente of the promise sealeth by the grace, and teacheth by outward token, according as is sayd vpon the day of our Lords supper. Therefore let vs set John before vs, who in his mothers womb being full of the holy Ghoste, is heire of the grace common to all Infants

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Infants that haue the promise. But they say, this was a miracle, I confesse it was a miracle, and surely a great miracle, like as all Gods workes in his Church are miracles. notwithstanding, I put too thus much, that this selfe same miracle teacheth vs, that Babes are able to receiue the holys Ghoste. If they be able to receiue the holy Ghoste: if they be the Children of Abraham: if they be heires according to the promise: If Chryste commaunde them to be receyued: why are they not to be baptized: specially seeing that Baptisme is a certeine sealing vp of these things.

### *¶ Of the second.*

**W**hen Mary had herd Elizabeth talk of the benefit done to hir by God, namely that she should be the mother of the Messias, she uttereth the thankfulness of hir harte towards God, whome she prayeth in this Psalm, partly for that exceeding great benefite, whiche happened vnto hir, and also for the mercye, might, and truthe, whiche he extendeth towarde men, while through his mercye he receyue them that fear him into his fauour, iustly punisheth the stubbozn, and now at length performeth that he had promised so long ago to the fathers. The vse of this Psalm is, that knowing Gods mercifulnesse we shoulde beleue: that knowing his myght, we shoulde feare: and that knowing his truthe, we shoulde hope, and with patience wait for the things that God of his grace hath promised: setting his mercye against sinne, his might against the Devils tirannie: and his truth against all the temptations that the fleshe or the Devill ministreth. And for these causes the aunient Church hath ordeyned, that euery daye in the congregation of the godly, this song of the Virgins should be song. Nowe let vs briefly expound euery verse.

- 1 My soule dooth magnifie the Lord.
  - 2 And my spirite reioyseth in God my Sauyours.
  - 3 For he hath regarded the lowlynesse of his handmayd.
- For beholde from henceforth all generations shal call mee blessed.

**This**

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This is to say: I prayse God highly, and am altogether set vpon gladnesse, and that for God my sauiours sake. For he is my ioy, because he hath bestowed so great fauour vpon me. He hath regarded and with free fauour embraced me his lowly and base handmayde, who haue liued hitherto despyred in base estate, and euen after the manner of byle bondslaves: yea and so regarded me, that all ages shal fro henceforth accompt me (not base and despised as before, but) blessed: to whom so great grace is extended, that I shall bee the mother of the Messias, who is the sauiour of me & of all that beleue in him. By Maryes example we may lerne, first to acknowledge our owne vilenesse, & to cast our selues down before God in true repentance. Secondly to acknowledge Gods benefitts towards vs. Thirdly to praise god for his benefitts: & fourthly to prouoke other to thankfulness by our example.

4 For he that is mightie hath magnified me, and holy is his name.

The chaste virgin maketh here no boast of merites. She attributeth nothing to hir owne power, but imputeth all things vnto God, who only is mightie, & whose only name is holy, and therefore deserueth most highly to bee reuerenced. For as oft as God is named, he ought to bee prayed for his holinesse, which shineth forth in all his works with exceeding mercy, iust iudgement, myghtinesse, and truth, according as the virgin declareth particularly in hir psalme.

5 And his mercy is on them that feare him through all generations.

This verse teacheth three things. First that God is mercifull. Secondly how largely Gods mercy spredeth it selfe. And thirdly to what persons that mercy befalleth. Concerning Gods mercy there bee many notable sayinges and examples. I sayth he will bee thy God, and the God of thy seed for ever. Also I am the God that sheweth mercy. And in Esay: I am with thee because I am thy mercifull Lord God. And the son of Syrach: Gentle & mercifull is God, & will release sinnes in the day of trouble. Here vpon Paule calleth God



## *The Visitation of Mary.*

God the father of mercies, saying: Blessed be God the Father of our Lorde Iesus Chryſt, the father of mercies, which comforteth vs in all our troubles. The exāples of this mercy that hath bin shewed, are many. Of which the cheefest is, that he hath giuen his only begotten sonne, that the woꝛld might be saued by him. Heerunto maketh this saying: For God loued the woꝛld, that he gaue his only begotten sonne, to the intent that all that beleue in him should not perish, but haue life euermore. Images of this mercy are the prodigal child, the Samaritane, and the lost sheepe. How largely extendeth this mercy of God: The virgin answereth: from one generation to another: that is to say, to all ages and to all nations, according to this saying: The earth is full of Gods mercy. Heerto pertaineth this place of pſalm: Gods mercy endureth for ever and ever. By Gods Justice Adam and all his posteritie was made subiect to wretchednesse. And by Gods mercy Adam and his offspring was made partaker of grace, so they purchase not damnation to themselves by their owne default. Heerunto pertaineth that saying of Esay: I haue giuen thee to be a light to the Gentyles, that thou mayest be my saluation to the uttermost parts of the earth. And Simeon sayth: A light which thou hast prepared to all people. To whom befalleth this mercy: Mary answereth: To those that feare him. This selfe thing doth Dauid witnesse in these wordes: The mercy of the Lord is from generation to generation vpon them that feare him. And againe, his saluation is nere them that feare him. Wherefore where as is the true feare of God, there also Gods mercy taketh place. But what is this feare of God: It is true godlynesse and religion, where with they are endued that leane vnto Chryſt by stedfast faith. But here must discretion be had betwene the cause of mercy, and the quantity of them to whom it befalleth. There is none other cause than Gods fatherly good will & well liking in his deere beloved son, according as he him selfe sayth: This is my beloved sonne

sonne in whom I am well pleased. The qualitie of them too whom mercy befallerh, is not merite or desert, but a marke of Gods children, whiche are made his children by faith, according to this: he hath power too as many as beleeue in his name, too become the sonnes of God. By fayth only are wee bozte the sonnes of God: but when wee are become the sons of God, wee must (as it becommeth Gods children) liue in al godlynesse, innocencie, & other vertues, the which the blessed virgin cōprehendeth heer vnder þ name of the feare of God.

¶ He hath shewed strength vwith his arme, he hath scattered the proude in the imagination of their owne harts.

¶ He hath put downe the mighty from their seate, and hath exalted the humble and meeke.

¶ He hath filled the hungry vwith good things, and the rich he hath sent empty away.

¶ She setteth out Gods iudgement ageinst the proude, and his mercy towards the lowly. Hereof are shewed examples without nūber, both by þ holy histories, & by daily experience.

9 He remēbring his mercy hath holpen his seruant Israel.

10 As he promised too our forefathers Abraham and his seede for euer.

This is too say: God hath accomplished his promise of mercy by sending his son. Therefore he is sothfast, & to be praised for his sothfastnesse. Too who be prayse, confession and glory of mercy, power, rightuousnesse, & truth for euer & euer. Amen.

*Upon the feast day of S. Michael the Archangell.*

*The Gospell. Math. viij.*



¶ At the same time came the disciples vntoo Iesus saying: VWho is the greatest in the kingdome of heauen? Iesus called a childe vntoo him, and set him in the midst of them, and sayd: Verily I say vntoo you, except yee turne

Vv.j. and

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and become as children, ye shal not enter intoo the kingdome of heauen. VVhosoever therefore humbleth himself as this child that same is the greatest in the kingdome of heauen. And vvho-soever receyueth such a child in my name, receyueth me. But vvho so doth offend one of these litle ones vvwhich beleue in me, it vvwere better for him that a milstone vvwere hanged about his necke, and that he vvwere drovned in the depth of the sea. VVoe vntoo the vvorld, because of offences: necessarie it is that offences come. But vvoe vntoo the man by vvhom the offence commeth. VVherfore, if thy hand or thy foote hinder thee, cut him of, and cast it from thee. It is better for thee too enter intoo lyfe halt or maymed, rather than thou shouldest (having vvwo handes or vvwo fecte) bee cast intoo euerlasting fyre. And if thine eye offend thee, plucke it out, and cast it from thee: It is better for thee too enter intoo life vvwith one eye, rather than (having vvwo eyes) too bee cast into hell fyre. Take heede that yee despise not one of these litle ones. For I say vntoo you: that in heauen thei Angels do alvvayes behold the face of my Father vvwhich is in heauen.

### *The exposition of the Text.*

**H**is feast was appoynted and receyued in the Church, to the intent wee might learne Gods benefites towards vs, who hath giuen vs his Angels to be our keepers. VVherfore the congregation is to be taught this day concerning Angels chiefly. Howbeit soasmuche as the Gospell that is wont to be red this day, containeth singular lessons: I will first open the Texte of the Gospell, and afterwarde speake somewhat concerning Angels. The occasion of this Euangelical lesson, was the statelynesse of Chrysts disciples, who after they had herd Chryst make mention of his departure: fell at strife for the soueraintie: whom Chryst calleth back from their error, & sets a child in the middes of them, saying: Except ye be as children ye shall not enter into  
the



the kingdom of heauen. Besides this, he dissuadeth them fro ministring occasion of offence, & comendeth childzen vnto vs that wee should receiue them into the church, knowing that of suche is the kingdome of Heauen. The places are foure.

- 1 The reasoning of the Apostles about the soueraintie and the reproue of them.
- 2 The warning to auoyd offence.
- 3 Chrystes commaundement of receyuing Childzen.
- 4 The nature and office of Angels.

*¶ Of the first.*

**T**He Disciples came vnto Iesus, saying: vwho is greatest in the kingdome of Heauen? Here cometh first to be marked the blindness of Chrystes Disciples, vnderstanding not yet what manera one Chrystes kingdome is. They dreamed it should be a ciuil government, wherein Chryst should reign as chiefe soueraigne, & his Disciples as Dukes should rule the whole world vnder him. And therfoze they demaund which of them should be chiefe and next vnto Chryst. So wonderful blindness had betwitched their mindes;

Agein, wee may see here the Devils venom which wrought euil in those instrumentes of God, namely Chrystes Disciples, who were ordeyned to be Apostles and ambassadours of Chryst our king in his spiritual kingdome. What doth the Deuill? he stayneth them with the moste vgly vice of pryde, in so much as they fell already to reasoning for the soueraintie: that is to say, which of them should be Lord ouer the rest. What doth Chryst vnto this folishe pryde of his Disciples? Surely he might iustly haue cast them of, as proud & vutterly vnniet to bear any sway in the government of his spirituall kingdome: yet doth he not so, but admonissheth them fatherly. And as he correcteth their erroz: so he sharply reponeth the vice of pryde. For thus saith he: Iesus called a Child vnto him & set him in the midst of the, saying: Verely I say vnto you: Except ye turne & become as children, yee shall not enter into the kingdome of Heauen. Here he teacheth by example and doctrine,

W. y.

trine,

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trine, what maner a ones he would haue the ministers of his kingdome to be. He wil haue no oddes betwixt them as touching the affection of their minds. He wil not haue one looke loftely at another: but y they should be louingly minded one to another, shewing dutifulnesse one to another. He wil not haue the in his ghostly kingdome, to reign proudly one ouer other after the manner of the heathen. For in ciuill gouernements there is an other consideration to be had. Ageine, he maketh heer a difference between his own gouernment, and the woꝛldly kingdomes. He that is cheef in woꝛldly kingdomes wil be honozed and serued of al men. Contrarywise he that wil be cheef heere, must be seruant to all: not in woꝛds as the Pope is, but in very dede, as were Paule, Peter, the Apostles, and other sincere preachers of the Gospel. So is he greatest in Chrystes Church that is most seruant, and he is least that is most lordly. Now to the intent Chryst may reuoke his disciples fro this pride, he addeth a most soꝛe threat, saying: Except yee become children, yee shall not enter intoo the kingdome of Heauen. But what meaneth the Worde that he would haue his Disciples like little Children? Doth not Paul teache otherwise, when he wyrteth to the Corinthians in this wise: Let vs not be children in vnderstanding. Chryst wil haue vs like to Children, & Paule wil haue vs unlike to Children. Bothe are true. We must be like to Children, and ageine we must be unlike to Children. We must be like to Children, aske in true lowlinesse and denying of our selues, as the Worde sayeth: whosoener humbleth himself as this Child. Therefore he that will be Chrystes Disciple must lay down all pride. Wherunto pertyneth this saying of Chryst: he that wil folowe me, let him denie himself. What is to saye that wil be my Disciple, let him haue a lowly opinion of himselfe, and let him take nothing proudly vpon him. Ageine, we must be like unto children in respect of merits. For like as childen cannot boast of their own desertings against their parents: euen so may not Chrystes

Disciples.

disciples boast of any merites before God, but confesse them  
 selves to be babes, as who are able to do nothing without  
 his fatherly providence. Thirdly we must be like children in  
 affection, for as children comit them selves wholly to the  
 regard of their parents: so must Chrysts disciples put them  
 selves wholly into Chrysts tuition, looking for all welfare  
 at his hande. Fourthly we must be like children in purpose  
 of obeying. Good children stande not reasoning what manner  
 a thing it is that their father comandeth: but they take hede  
 what he comandeth, & follow his wil as their rule to worke  
 by, as Abrahā did, who at Gods comandement was redy to  
 slea his only begotten sonne for sacrifice. Abrahā had not  
 thinking what shal this deede profite God: The death of any  
 sonne is most troublesome vnto mee, and can do no good to  
 God. But rather he thought thus: Thou my God hast com-  
 manded me this, therefore will I follow thy wil as my rule  
 to worke by, and I will obey thee. Lastly we must be like  
 children in malice: that is to wit, like as children giue not  
 themselves to naughty practices, nor gather not conetously  
 nor sclaime filthy lustfulness: so must Chrysts disciples  
 absteyne from euill. *¶* And we must be unlike to children, first that we be not  
 found like babes, seeking after vntoware things, as children  
 doe before their senses are settled. Secondly that we be not  
 like to those children which are not able to conceiue any  
 small thinge for want of power of discretion. Thirdly that  
 we giue not our selues to playing with fleshly affections.  
 Fourthly, that we be neuer not uncerteinely and busiedly  
 like children in the doctrine of godlinesse, & that (as Paul saith)  
 we be not carted about with euery blast of doctrine, but that  
 we be as the rocke which standeth firme. For when Peter exhorteth  
 when he sayth: As new borne babes, & Peter saith: *¶* After this  
 he sayth: My house receiveth also reward of true lawfulness, whē  
 he sayth: My house receiveth such a child in my name, recei-  
 ueth me. Let this be largely aduisedly. First by this saying:



## S. Michael the Archangel. 2

Christ will haue vs embrace his chylde tomingly, and that for  
his sake. Secondly, it witnesseth, & what sooner is bestowed  
vpon the goby in his name, he effectuallly as if it were besto-  
wed vpon himself. Whom wold not this promise stirre vp to  
doe & deeds of curtesy to his brethren, & specially to the mem-  
bers of Chryst's church? On the other side, it warns vs of the  
punishment which they shall suffer that despise any of those  
that beleue in Chryst. He that offendeth one of these which  
beleue in mee (sayth he) it is better for him that a myl-  
stone were hanged about his necke, and he drowned in the  
bottom of the sea. This thynke ought to holde vs twyche  
in our duties, that we should not be so ready to offend o-  
thers. But of this point there followe more.

Of the seconde.

**W**ho bee to this worlde for offences. Needes must offences  
come. Notwithstanding, who bee too that man by whom  
the offence cometh. This saying of Chryst's containeth thre  
things. The first is, a forewarning that the worlde is full of  
offences. The second is, a somwhat worke in the heart of the ear-  
ner of the sinne. The thirde is, a threatening of the punishment  
that shall light vpon the author of the offence.

The first teacheth vs, warneth vs, and confirmeth vs. It  
teacheth vs what shall come to passe, namely that the worlde  
shall be full of offences. Secondly, that these offences shall  
light vpon our side, that is to say, punishment, vnder which  
men shall cry too to their helpe by reason of their iniquities.  
Wherof sayth he (Basil sayth) is a notable mone, to her  
which they that grone vnder the crooke doo vnder their grace.  
Wherby that the Church shall not be at rest in this life, but  
& when it shall seeme that quiet, then shall troubles arise so  
many, together with it shall be wonderfully shaken. The church  
that in this worlde is like the bryd, which layeth hir  
eggs & hatcheth them, and bringeth vp hir young ones vpon  
the sea. This bryd can neuer warrant hir self one caldrie day,  
but frameth hir self to all hazards. When the sea is caling,  
N. 100

tho and his young birds are glad: & if any tempest arise, that  
beares it out with a stout courage; feeding his minde with  
hope of a calms. For the church is in the world as on the sea;  
where she bringeth forth children. She can neuer be in any  
safety of the stormes of this world; such as are all false pro-  
phets, the devil, a mans owne flesh, and the lewd manners &  
examples of men. When these stormes are comming against  
the Church; then must she be in a readinesse against all for-  
tunes. But at the length she shal overcome all things by Je-  
sus Chryst, the overcommer of the world; inhom when we  
take holde on by sayth, we also become overcommers of the  
world; according to this saying: This is the victorie that o-  
uercommeth the world; even your sayth: Why doeth this o-  
uercome the world: because it hath Chryst.

Secondly this saying of Chrystes warneth vs, that we  
our selves be not eyther by word or dede an occasion of of-  
fence vnto others; by suffer our selves to be led into offend-  
ces; and slip backe agayne into our former darknesses, and so  
fall away shamefully from Chryst: as it hapneth to many  
now a dayes, where Sophisters and Tyrantes taste and sur-  
moyse all things at their pleasures.

Thirdly this saying of Chryste confirmeth vs in the sayth  
of Chryst: For when we see the sequels answerable to the  
foresaying; we are assured of the Gospel, and strengthened  
in our sayth; that we shoulde not with the most parte of the  
world renounce our profession.

The seconde thing that Chrystes saying conteyneth, is a  
somewhat dark touching of the causes of offences. Needs must offe-  
nces come sayth he. What to blame is this necessity? Of God? No  
truly: For God is not the author of evil, neyther delight he in  
offences; but is angry w<sup>th</sup> the authors of offence, as he punisheth  
with them the same. Whence are they then are they of the de-  
vill? Yes verily, yea of the Devil. For he prayseth nothing  
else than to bearethome Chrystes Church by offences, and  
troubling blockes in doctrine, in manners and in affliction.

048 *S. Michael the Archangel. 2*

The Devil loynes to him the Sophisters, Hypocrites, and  
struts of the world, to whom he stirreth up to the intent he  
may leane nothing vnattempted, which by any means may  
make eyther to the overthrowe of to the rending of the church  
in peace and that with the story of the church itselfe; both  
before the flood, and after the flood in Egypt in the wilderness  
in various persecutions, vnder Judges, Kings and Captaynes;  
in captiuitie and out of captiuitie, vnto the coming of  
Christ. Again, after Christ the story of the church hath infinite  
wile testimonies of tumbling blocks, to wit, with Sathā like  
an infinite number of Christ's church. *Christus est in medio ecclesie*

The third thing that Christ sayeth conteyneth, is a short  
ning of punishment whiche the author of offences shall endure.  
VVo be to that man (sayth he) by whom the offence com  
meth. His meaning is, that those which are an occasion of of  
fence to others, shall be punished with most greuous paines.  
And it is not to be counted but he taketh everlasting paines.  
Whoso, to the intent he may take the better heed, & wile  
become not author of offence, I wil entreat of them briefly.

Some kindes of offences are to be eschued, whiche take  
their differences of their causes. There is one kind of offence  
that consisteth of evil doctrine, or of corrupting the doctrine of  
the Church. He that after this manner is an offence vnto o  
thers, followeth the steps of the Devil his father, who ouer  
threw the first man and woman with this kinde of stumbling  
block. Gen. 3. Another kinde of offence is that whiche spring  
eth of evil manners, that is to wit, when other folke regar  
ding thee, do counterfeite thine ill conuicions. As that in this  
world is an offence to men, but not to the kingdome of Sa  
thā, & overthroweth the kingdome of Christ, and therefore  
great heed is to be taken of them. Where (I pray you) is  
ther one among a number that giveth not occasion of offence  
in this world? Whither ye look to the Clergie, or to the lay  
tie, or to the papist state; or to the seditious; ye shall see al things  
full of offences of many sorts: so as it is as and say I might that  
Christ





mies of the Church. But some set not, but continued in their  
 innocence, wherein they do serue to God and his Church.  
 Of which the Epistle to the Hebrews sayth thus: Are not all  
 ministering spirits, & sent to minister for their sakes, which  
 shall bee heires of saluation & of the euill Angels the Roper  
 sayeth; that Satan with his compaignie is a lyer and a mur-  
 derer from the beginning. And Peter sayth: The Devil go-  
 eth about like a Lyon seeking whom he may deuoure. Her-  
 by it is easie to vnderstand that the Church in this wo:ld  
 is as a Citie: which as it is defended within by good Angels:  
 so is it assaulted without by ill Angels. When seeing we are  
 set in so greates danger, let vs pray God to defende vs with  
 his Angels, with his blisshp, heuout, and power for  
 euermore. Amen.

### *Upon the feast of all Sainctes.*

*The Gospel. Luke. 11.*

**E**lus seeing the people, went vp into the Mountaine  
 and when he was set, his Disciples came ynto him,  
 and after that hee had opened his mouth, hee taught  
 them saying: Blisfed are the poore in spirit for theirs  
 is the kingdome of Heauen. Blisfed are they that moune, for  
 they shall receyue comfort. Blisfed are the meeke, for they shall  
 receyue the inheritaunce of the earth. Blisfed are they whiche  
 hunger and thirst after ryghtuousnesse, for they shall bee satis-  
 fied. Blisfed are the merciful, for they shall obteyne mercy. Blis-  
 fed are the pure in harte, for they shall see God. Blisfed are the  
 peacemakers, for they shall bee called the Children of God.  
 Blisfed are they whiche suffer persecution, for ryghtuousnesse  
 sake for theirs is the kingdome of Heauen. Blisfed are ye when  
 men reuile you and persecute you, and shall falsly say all maner  
 of euill sayings ageynst you for my sake: reioyce & bee glad,  
 for great is your reuward in Heauen. For so persecuted they the  
 Prophets whiche were before you.

The exposition of the Text.



**E**cclesie of Saintes, were appointed in the Church, not without right weighty causes, which I will rehearse in order, that we may vse the feastes of Saintes, to our owne behoofe. The first cause is, that the State of the Church may be knowne, for that is exceeding profitable, for thereby we understand both the State of the Church, and also what defenders & what enemies the church hath had.

The second is, that Gods benefits towards the members of his Church may be thought vpon. Simeon a persecuter became an Apostle. Peter for all that he had denied his master, was receyued into fauor agayne. Mary Magdalen the sinner was accepted for a daughter, while she stayed vpon Christ by faith. At the very point of death, Christ offered himself to be seene of Simeon. And so in suer of the Saintes are generall benefits of God to his church.

The third is, that hauing considered these benefits of God towards the Saintes, we should give God thanks, for that he was so mercifull to wretched sinners, turning them from the Lord by true repentance, as to receive their own fauor, and to garnish them with so many benefits, and to hold them by with his spirit in this wilderness.

The fourth is, that the sundry casualties of the Saintes should be wept and compared with the perils of our times. As the godly were oppressed by the vngodly in old time: so are they at this day. In times past the Saintes beloved by our godly gouernours, and now and then againe were faine to seeke the harbours of euill: and so the church payes also. In these variable chaunces we must haue our selves with the examples of the Saintes.

The fifth is, that we should followe the Saintes in holines, in life, in seruing God, in protection, in chastitie, and in other vertues. The Saintes therefore must be as it were



# The feast of all Saints.

were examples and fildes to lead our life by Gods word requireth repentance, worshipping of God, confession, and patience; And the *Saintes* minister unto vs examples of the same.

The first is, that we with godly growings should desire to come to the company of the *Saintes*, to the intent that being at length delivered from these distresses, we may live happily for evermore with Christ. In consideration whereof Christ auoucheth his disciples to be blessed, although they be afflicted with sundry miseries in this lyfe. And to this purpose pertaineth this dayes Gospel, concerning sundry blindneses, according as we shall here anon. Therefore let vs declare every blindnesse fearefully by it selfe. There is but one voyde.

## Of the blessednesse of Christs Disciples.

**B**linded are the poore in spirit, for theirs is the kingdome of heauen. In this sentence Christ sheweth the first step to the these riches. The these riches are the possession of the kingdome of heauen, and of eternall life. And the first step to this riches is the poore in spirit, because he that is rich in this world, being as it were filled & perched, we see our felicitie whereby we are at all rightminded.

But not so much, that is out of the kingdome of heauen. As it is well sayd that the first step unto health is the knowledge of mans disease. because he that knowes his disease, lacketh no remedy. And the first step to the heavenly riches is the poore in spirit, because he that is rich in this world, lacketh no remedy. And thus as heauens is by nature a free world without the pollution heere now. In this poore in spirit is the first step to the heavenly riches. And Christ imparted his riches vnto vs, & we haue not the heavenly riches befall vs for desert or his payment, but by the benigne of the heavenly King, to call vpon whom by faith, the redemption of this mortalitie pouertie ends, & we be free from the mourning

of this place is, that there is no cause why they should thinke them selues vnhappye, that from the bottome of their harte feel themselves in very deap to be voyd of all rightuousnesse, sith this selfe same feeling of a mannes owne pozenesse is the first step wherby he mounteth vp to the chief riches: that is to saye, to the kingdome of Heauen: not by it selfe and of it owne nature, but bicause it compelleth vs to seeke him, who is the onely way into Heauen.

What manner a thing spirituall or ghostly pouertie is, it may be the easier vnderstood by a comparison. For like as the pozenesse of beggerie, is not onely extreme needinesse, but also the open profession of the same: so the pozenesse of spirite, is not onely the vttermoste want of heauenly riches, that is to wit, of rightuousnesse, holinesse, and innocencie: but also the profession of the same want before God, of who we desire releafe of our needinesse, for Chrystes sake. This pozenesse then consisteth in true repentance and in crauing the riches of Heauen.

The Pharisees abused this place. For out of it, they taught that by pouertie, that is to say by beggerie, men merited the kingdome of heauen, whereas Paule in the sixth to the Ro- maines sayeth plainely: Eternall life is Gods gift through Iesus Chryste our Loyde. If it be a free gifte: surely it is not purchased with pouertie, whiche doubtlesse deserueth nothing of it owne nature, but is a punishment; the cause whereof is partly wastefulnesse, partly sloth, partly the penaltie of some sinne, and partly trypalles sake as was the beggerie of Lazarus.

Blissed are those that mourne, for they shall receyue comfort. This is a wonderful Sermon. He auoucheth the mourners to be blissed, whereas nothing is moze ageinst blissednesse than mourning. But Chrystes saying is to be vnder- stood of the successe of the mourning, and not of the time of mourning. For thus sayth he: bicause they shall receiue comforte, that is when their mourning is at ende in this world.

This

## *The feast of all Saints.*

This mourning proceedeth partly of the poyntesse of spirit, & partly of the miseries of this present life, which do as it were with a certeine fire boile vs & trie vs, & as it were w<sup>th</sup> spurs quicken vs w<sup>th</sup> to craue the endlesse ioy whiche shall wipe away all teares. When is not mourning of it selfe the cause of blisfulnesse, but bicause it diueth vs vnto Chyist, who is the autho<sup>r</sup> of all comfort. Her vnto therfoze maketh that saying of Paule: we reioyce in tribulations, bicause they work patience: patience, trial: trial, hope: and hope is not confounded, bicause god loneth vs. Herby it may be easily perceined, that Chyiste speaketh not of enery kinde of mourning, but of the mourning y<sup>e</sup> is acco<sup>r</sup>ding to God & not acco<sup>r</sup>ding to y<sup>e</sup> wo<sup>r</sup>ld.

Blissed are the meke, for they shall receyue the inheritance of the earth. The meke are peaceable, milde, gentle, curteous, & such as byde their affections: such as are easie to be entreated to forgiue wrong when they are misused: and such as had leuer lose a thing than to stand in contention for it. This vertue of meeknesse, springeth of the true feare of God & of true lowlinesse: the which, Chyist commendeth to those y<sup>e</sup> are his, saying: lerne of me bicause I am meke & lowly of hart. It is a rule, y<sup>e</sup> Chyists Disciples must be meke. The exaple of the rule is Chyist. For he wil that we loke vpon him when we mind this vertue. The Lo<sup>r</sup>d sayth not: lerne of me to rayse the dead, to chase away diuels, to walk dryshod vpon the sea, to fast .xl. dayes & .xl. nights without sustenance: but he sayth, lerne of me, for I am meke and lowly of hart. This lowlynesse hathe with it brotherly louingnesse, whereof the Lo<sup>r</sup>d sayth: By this shall all men knowe y<sup>e</sup> to be my Disciples, if y<sup>e</sup> loue one another. But what is promised to the meke: Blissednesse, and that is for the sequele therof. For they shall possesse the earth by right of inheritance: not for that we shall liue vpon the earth, but figuratiuely. For the land that was promised in old time vnto the fathers, was a figure and representation of the heauenly kingdome, and therfoze the very thing it selfe is called by the name of the shadowe of it.

They



They that abuse this place to stablish the doctrine of merits, as though we could earne heauen by our owne power, are fooles and vnderstand not Chrysts wordes. He saith, they shall possesse the earth by right of inheritance: Whether is that right of inheritance: Are we not therfore heires, bicause we are freely adopted in Chryst by faith: Doth not Paul say: Eternal life is gods gift through Iesus Chryst our Lord: It is another matter to speake of the causes of saluation, and to speake of the new qualities of the y are heires of y saluation.

Blissed are those that hunger and thirst after rightuoufnesse, for they shall bee satisfied. Chyristen folke in this life shal neuer draw so much water out of the fountaynes of saluation, but that they shal bee moze thirstie, than before. Wherefore heer the Lord comforteth them, promising that the time shal come, that they shal bee satisfied: for the which satisfying and suffizance, they shal profess themselves happy. Whosoener hungeth and thirsteth after rightuoufnesse, wiseth two things. first that God may bee openly glorified by right doctrine, holy life, and profession. And secondly that ech man pynatly should acknowledge God, conceine faith in Chryst, bee filled with the holy Ghost, and mind gods rightuoufnesse in holy and pure life. Of this filling speaketh Daniel, & sayth it shall then bee, when his glory shall appere. For there (as it is in the Apocalips) the Sainds shall neither hunger nor thirst any moze.

Blyssed are the mercysfull, for they shall obteyne mercye. Here is commended vnto vs, mercy towarde those that bee in miserie. For Chryst will haue his Disciples not only to bee touched with their owne misfortunes, but also to rue other folkes miseries: Which thing vndoutedly is the buetic of true charitie. Neyther doth Chryst require only that we should bee sorre with other men for their harmes and miseries: But he requireth our deede therewithall: His wyll is that we should put in our helping hand. And least they might be discouraged with the unthankfulnesse

## The feast of all Saints.

of men, he addeth a promise. For he promisseth that he which is mercifull to his neighbour, shall obteyne mercy agayne. and that, not only with God, but also among men. God promisseth mercy to the mercifull, and bringeth to passe also that we finde mercy among men, while he boweth their mindes to do vs good.

Blissed bee the pure in hart: for they shall see God. Clean-  
nesse of hart is her commendation vnto vs, which is set ageinst two very great vices, craftinesse, and lustfulnesse. When it is set ageinst craftinesse, it is a simple or single good meaning, whereby we deale with men sincerely and plainly without craft or fecthes to deceiue them. This saying of Chryll ther-  
fore is quite against the iudgement of most men. For a man by this little thowt liues then happy men, when they can craft-  
ely compasse men and winde them in, to deceiue them. In respect whereof they hunt bothe for the commendation of wisdom and for gayne, and also gape for the favour of great men. For without doubting, Chryll will not haue his Disciples do so, but rather that they should be contented with a simple well meaning, so as their hart, hand, and tongue may be uni-  
al to agree thoroughly at one. As these both he promisseth that they shall see God, in the sight of God consisteth the highest bliss. As for the cleanness of hart is set ageinst lustfulnesse, it is the very true holinesse, whiche Paule calleth holynesse, when he saith: Performe holinesse, without the which no ma-  
shall see God. For like as God abhorreth lust: so he is excee-  
dingly delighted in the charitie of the faithfull.

Blissed are the peace-makers: for they shall bee called the  
children of God. Here Chryll commendeth to his Disciples a great vertue and a rare. Peace-makers and those that en-  
deavour to make and mainteine peace and quietnesse. These  
blisse they haue a contrary desire to the children of Sa-  
than, that be called the children of God, as who after the ex-  
ample of God their father, are authors of peace & quietnesse,  
and so helpe & delight many with this their seeking of peace.

For like as precious balme filleth all the whole house with his swete sent: so one man that is a seker of peace, is able to bring to agreement a great companie that is at odds: And therfore not without cause doth Dauid commend the desire of concorde and peace, singing thus: Beholde, how good and pleasant a thing it is for brothers to dwell in unity. As the excellent oyntment that runneth downe from the head vpon the beard, euen vpon the beard of Aaron, and doth pisseth downe by the skirtes of his garmentes. As the dew of Hermon that falleth vpon the mountayns. For as the dew maketh the ground fat through the blessing of God, so wheresoeuer there bee many peacemakers, there are fruitfull and happie common weales, Churches and householdes. Contrarywise, where as is not the loue of peace, there is scorching and droughte, that is to say, extreme miserie and wretchednesse.

Blissed are they that suffer persecution for righteousness sake: for theirs is the kingdome of heauen. Because the stumbling block of persecution doth moste shake the mindes of the weak: he doth in very good season put his Disciples in mynde of the Crosse, to the intent they shoulde not be dismayed with the sharpnesse of persecutions, and so renounce their profession: but rather loke wisely vpon the kingdome of heauen which is set before them, the desire of atteynement whereof, might make them strue more earnestly to enter into it by many tribulations. Therfore let vs folow the example of those that runne in a race: who alwayes haue an eye to the prize that is appoynted by the mayster of the gaming, and so runne forth cheerfully till they come to their races end. So will Chryste haue his to do: he will haue no loytering, but vnwearyable endurer of running, tyll they come to the end of their race which is the kingdom of heaue.

Ageine wheras Chryst nameth but one cause of persecution, namely Righteousnesse: his meening is, that wee shoulde so order our life, that wee bee not compelled to suf-



## The feast of all Saints.

fer for our owne fault, for our owne misdoings. For then should persecution be a just punishment; and not a testimony of the defence of righteousness and truth. And Peter admonisheth us that we should not suffer as evill doers, but as well doers: and that, after the example of Chryste, the Prophets, Apostles, and many Martyrs. Blessed are you when men revile you and persecute you, and falsely report all manner of evil sayings against you for my sake. He expoundeth what it is to suffer persecution for righteousness. If they revile you (sayth he) wrongfully. If they persecute you for hatred of the Gospell. If they report all evil of you falsely (for if they say truth, you shall not be blissed). If ye suffer persecution for your finnes, ye shall not therewith be happy. For (as one sayth) it is the cause and not the blood, that maketh a martyr.

Reioyce and be glad, for great is your revyarde in heaven. Reward is a recompence of obedience yielded to God in persecution. The Lorde meaneth not by this saying, that we merit heaven by persecution, for heaven is the inheritance of his children. But rather he spurreth us forward to the sufferance of persecution, by setting before us his Fathers clemencie, who promisseth a recompence for the troubles that we endure in this life, whiche recompence is founded upon the crosse of our Lorde Iesus Chryste, to whom with the Father and the holy Ghost, be honour, power, and glorie, for ever world without end.

Amen.

All glorie, honour, thanks, and prayse, be given too God alone.  
The Father, Sonne, and holy Ghost, three severally in one.

## FINIS.

# A Table too finde the Gospel, pels, conteyned in this yvooke.

- |  |  |
|--|--|
| <p>1 The firste Sunday in Advent. fol. 1.a</p> <p>2 The second Sunday in Advent. fol. 5.a</p> <p>3 The third Sunday in Advent. fol. 8.b</p> <p>4 The fourthe Sundaye in Advent. fol. 12.a</p> <p>5 Christmasse day. fol. 16.a</p> <p>6 Saint Stephens day. fol. 21.b</p> <p>7 Sainte Iohn Euangelistes day. fol. 26.a</p> <p>8 Sundaye in Christmasse weeke. fol. 29.a</p> <p>9 New yeeres day. fol. 32.b</p> <p>10 The Twelfth day. fol. 36.b</p> <p>11 The firste Sundaye after the Epiphanie. fol. 41.a</p> <p>12 The second Sunday after Epiphanie. fol. 45.b</p> <p>13 The thirde Sundaye after Epiphanie. fol. 51.b</p> <p>14 The fourth Sunday after Epiphanie. fol. 56.b</p> <p>15 The fifthe Sundaye after Epiphanie. fol. 61.a</p> <p>16 The Sunday called Septuagesima. fol. 65.a</p> <p>17 The Sunday called Sexagesima. fol. 70.a</p> <p>18 The Sunday called Quinquagesima or Shrove-sunday. fol. 75.a</p> | <p>19 The firste Sundaye in Lent. fol. 79.b</p> <p>20 The seconde Sundaye in Lent. fol. 84.b</p> <p>21 The thirde Sundaye in Lent. fol. 88.b</p> <p>22 The fourthe Sundaye in Lent. fol. 93.b</p> <p>23 The fifth Sunday in Lent commonly called passion Sunday. fol. 98.b</p> <p>24 Palme Sunday. fol. 103.b</p> <p>25 Maundy Thursday. fol. 106.a</p> <p>26 Good Fryday. fol. 111.a</p> <p>27 Easter day. fol. 124.a</p> <p>28 The seconde holy daye in Easter weeke. fol. 130.a</p> <p>29 The thirde holy daye in Easter weeke. fol. 135.b</p> <p>30 The firste Sundaye after Easter. fol. 140.a</p> <p>31 The second Sundaye after Easter. fol. 144.b</p> <p>32 The thirde Sundaye after Easter. fol. 149.b</p> <p>33 The fourth Sundaye after Easter. fol. 154.b</p> <p>34 The fifthe Sundaye after Easter. fol. 159.b</p> <p>35 The Ascension day. fol. 164.a</p> <p>36 The sixth Sundaye after Easter. fol. 168.b</p> <p style="text-align: right;">VVhitsunday</p> |
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# The Table.

|    |                                       |        |    |  |       |
|----|---------------------------------------|--------|----|--|-------|
| 39 | VWhitsunday or Pentecost.             | 173.a  | 57 | The fifteenth Sunday after Trinitie.   | 262.b |
| 40 | VWhitson Monday                       | 178.a  | 58 | The sixteenth Sunday after Trinitie.   | 267.b |
| 41 | VWhitson Tuesday                      | 182. b | 59 | The seuenteenth Sunday after Trinitie. | 272.b |
| 42 | Trinitie Sunday.                      | 186.a  | 60 | The eyghteenth Sundaye after Trinitie. | 278.a |
| 43 | The firste Sundaye after Trinitie.    | 191.b  | 61 | The nineteenth Sundaye after Trinitie. | 283.a |
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| 45 | The thirde Sundaye after Trinitie.    | 201.a  | 63 | The xxj. Sundaye after Trinitie.       | 293.b |
| 46 | The fourth Sunday after Trinitie.     | 206.a  | 64 | The xxij. Sundaye after Trinitie.      | 299.a |
| 47 | The fifthe Sundaye after Trinitie.    | 210.b  | 65 | The xxiiij. Sundaye after Trinitie.    | 304.a |
| 48 | The sixthe Sundaye after Trinitie.    | 215.b  | 66 | The xxinij. Sundaye after Trinitie.    | 309.a |
| 49 | The seuenth Sunday after Trinitie.    | 221.b  | 67 | The xxv. Sundaye after Trinitie.       | 314.a |
| 50 | The eyght Sundaye after Trinitie.     | 226.b  | 68 | The Purification of oure Lady.         | 318.b |
| 51 | The ninth Sundaye after Trinitie.     | 231.a  | 69 | The Annuciation of oure Lady.          | 323.b |
| 52 | The tenth Sundaye after Trinitie.     | 236.a  | 70 | The Natiuitie of S. Iohn Baptist.      | 328.a |
| 53 | The eleuenth Sunday after Trinitie.   | 241.a  | 71 | The Visitation of our Lady.            | 332.b |
| 54 | The twelfth Sunday after Trinitie.    | 246.b  | 72 | Sainct Michael the Archangel.          | 337.a |
| 55 | The thirteenth Sunday after Trinitie. | 251.b  | 73 | The feaste of all Sainctes.            | 341.b |
| 56 | The fourteenth Sunday after Trinitie. | 257.a  |    |  |       |



# To the Reader.

**F**oasmuche as this present worke shall come to the hands of all men, as well of the rudest, unskilfullest, and vnlearnedst sorte, that are utterly ignorant of the Latin tong, and of the right vnderstanding of such wordes, as are taken out of the Latin into English, for the more beautifying of our speeche, & better exprelling of our myndes; as to the burden of the skilfull and learned sort: I haue added a bræfe declaration or exposition of certein of those wordes vsed in this my Translation. Wherein as I seeke and wish the furtherance of the one sort, (so to read and not vnderstand would doe them small pleasure;) so I desire the fauorable acceptation of the other sort: whose helpe and ayde I gladly craue to the amending and gentle interpreting of such faults as haue escaped either me in translating, or the Stationer in printing.

**A**bandon. to giue ouer, to yelde vp, to leaue or cast vp, to forsake, to put into the hand or power of an other man, to submit to an other mans will or vse.

**Absurditie**, a thing clean contrary (or at least wise irksom) to reason, suche a thing as it grieueth a man to heere it, irksomnesse, fondnesse.

**Accessorie**, that which commeth from elsewhere, an appurtenance that is not properly or peculiarly belonging to a thing, that which naturally is no parte or member of a thing, and yet goeth with it in such wise, as it may at all times be separated from it without impayring the former condition, estate, and nature of it. An accident or extraordinary.

**Administration**, the manner of disposing and ordering of things, as well in small matters, as in gouernement and great affaires.

**Admiration**, wonderment or maruelling at a thing, high

## An exposition of certeine woords.

commendation and prayse given to any thing, reioyce-  
ment or delight in a thing.

**Admonition**, admonishment, warning, inkling, foretelling  
of any thing.

**Advocate**, a spokesman, a counsellor, such a one as by his  
advice and traueill aydeth and comforteth a man in his  
nede.

**Affected**, mynded, disposed, inclined, affectioned.

**Aggravate**, to make heynous, to set out to the utter-  
most, to burthen a man with a thing, to lay sore to  
ones charge.

**Allegorie**, is a Sentence or Oracion, importing in it a mee-  
ning diuers or fraunge from the common sense of the  
woords, and it is as it were a continuall Metaphor.

**Metaphor**

**Aliaunce**, kindred that commeth in by marriage, and by a Me-  
taphor, it is the linking, knitting, or ioyning of folkes  
willes and consents together in any thing.

**Apprehended**, to lay holde vppon a thing, to take holde of a  
thing, to catch a thing, to attaine to a thing.

**Ardent**, feruent, burning, glowing, hotte, earnest, vn-  
feyned.

**Authenticall**, that which is of authoritie, that whiche carry-  
eth a weight, estimation, or maiestie, substanciall, effec-  
tuall, authorized, allowed.

**Barbarous**, is properly he that is not a Greeke or a Roman,  
which name is now applyed to any that is in conditi-  
ons and manners rude, fierce, cruell, vncivill, vnnurtu-  
red, or in speeche grosse, vncarned, harsh, vneloquent.  
Also it signifieth an Alient, Forreigner, or straunger  
bozne.

**Benefactour**, any body that bestoweth a good turne, pleasure,  
benefite or frendship vpon vs.

Calu-

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**Calamitie**, properlye a laying of Cozne by exceſſe of winde and ſoule weather, and by a Metaphoze, alſo it ſignifieth any manner of greate trouble, affliction, aduerſitie, or miſerie that ouerthroweth a man or bringeth him vnder ſote.

**Celebrate**, to ſet forth, to publiſhe, to ſolemnize, to utter, to declare, or to do a thing with praile, deuotion, reuerence, pompe, or ioyfulneſſe.

**Centurion**, a Captaine of a hundzed men.

**Circumſtance**, a farre ſetche or windlaſſe in a matter, a thing that comprehendeth matters in it. Alſo the large ſetting out of a thing by his ſeueral members and particulars. A going about the buſhe.

**Circumſtant**, things that are about vs, things that beſet or beſeige vs, things that enuiron and hem vs in on all ſides, things alwayes conuerſant and at hand with vs, things that accompanie vs.

**Ciuillie**, curteſie, good behauiour, honeſt conuerſation, comely and gentle behauiour.

**Communion**, fellowſhip, partaking, partnership, companie, vſe or enioying of a thing in common. Alſo the vnitng or knitting together of diuers perſones as it were in one league and bond of aliance, as well by inſeperable conſent of wil and affection of minde, as by outward conuerſation and trade of life.

**Conſecrated**, halowed, made holy, put or appoynted to a holye vſe, assigned to the ſeruite of God.

**Conſtancie**, a ſtedfaſt and continuall ſticking to the truthe, & an vnmouable abiding in all goodneſſe. It is contrary to wauering.

**Contrite**, bowed or broken, as things are bowed in a moſter. Wherof cometh Contrition, which is an inward remorse with an earneſte ſorrowe and greefe of minde for ſinne, or for offending God.



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*Convince*, to proue a thing substantially, euidently & plainly:  
to overcome by manifest and apparant reason: to shew a  
thing by suche effectual and open arguments, that the ve-  
ry aduersarie may not be able to gainsay it.

*Crosse*, is put for any persecution, affliction, trouble, losse, hin-  
derance, diseale of body, or disquietnesse of minde.

*Curiositie*, an ouermuche carefulnesse, or inquisitiuencesse in  
other mennes matters. He that is infected with this vice,  
Paule termeth a Busybody.

*Curiousnesse*, is an ouermuche precisenesse in a mannes owne  
doings.

**D** *Elusion, or Illusion*, *Pocherie*, *mochage*, a deceitfull thing,  
and whatsoeuer bleareth mens eyes that they cannot  
discerne the truths.

*Demonstration*, a pointing to a thing with the finger, a set-  
ting forth of a thing to the eye, an open, plaine, and mani-  
fest shewing of a thing.

*Deprau*, to marre, to corrupt, to infect, to staine, to defile.

*Distinguish*, to put a difference betwene things, to sepe-  
rate into partes or membres, to disseuer, to diuide.

*Durable*, longlasting, of long continuance, that which endu-  
reth wel, that whiche is able to holde out.

**E** *Exclude*, to shutte out, putte out, thruste out, or  
keepe out.

**F** *Elicite*, happinesse, blisshednesse, blisfulnesse, the full and  
perfect state of being well, the full fruition or enioying of  
God and all good things.

*Figurate*, to signifie or pretend a thing after a covert & darke  
manner, to shadowe or represent, to meane or betoken, to  
imploy or purpose, to beare the image or likenesse of a  
thing, to counterfet.

# An exposition of certeine woords.

G

**Glorie**, is a renowned and vniuersall reporte of worthynesse, purchased by deserts of many great benefites and good turnes.

**Glorifie**, to giue glorie, honour, praise, or commendation to any body, or to mainteine the good name, honour, and estimation of a bodye. Also to bring to euerlasting blisse and heauenly felicitie.

H

**Habitation**, a dwelling place.

**Hypocrite**, is suche a one as in outward apparel, countenance, or behanioure, pretendeth to be another man than he is in deed, suche a one as counterfetteth himselfe to be holy or righteous, and is not.

**Honour**, is the estimation that is giuen by agreeable iudgement and consent of good men to any body in commendation and rewarde of his singular vertues.

**Impediments**, lets, hinderances, stoppes.

**Incest**, vnlawfull copulation of man and woman within the degrees of kinned or alliance forbidden by Gods law, whether it be in marriage, or otherwise.

**Incorporate**, to graft one thing into the body of an other, to make one body or substance of two, or mo, to mixt or put together.

**Incurre**, to runne into.

**Infallible**, vndeceyvable, that whiche wil not deceiue, nor can be beguyled, vnguileful, vndeceitful, deceitlesse, sure, certeine, assured, sothfast.

**Institute**, to begin, to go in hande with a thing, to ordeine, to purpose, to appoint, to make, to found, to stablish, to decre, to set by a new, to bring in a new.

**Interpret**, expounde, open, make plaine and manifest to an other mans vnderstanding, to shew the sence or meaning of a thing. Also to accepte or take the meaning of a thing

Ex. v.

in

## An exposition of certeine woords.

in good or ill parte.

*Invocation*, is a calling vpon any thing with trust in the same.  
It consisteth of two partes, that is to witte, of prayer and thanksgiuing.

*Iustified*, found rightuous, made rightuous, accounted or accepted for rightuous, that is to say, free and cleere from sin or set free from sinne and the penalties therof.

M

*M*agistrates, are all Princes, Rulers, Gouvernours, or Officers placed in authoritie by God, or by the souerain of any common weale.

*Majestie*, the statelie portre and honorable renowne of any Prince, people, superiour, or soueraine: and the comely & beautifull grace of any thing that is excellent.

*Matrone*, an auncient, sober, and discrete woman, that eyther hath, or hath had childzen, such a one as for hir sad behauiour deserueth to be called a motherly woman.

*Mediation*, the earnest minding or thinking vpon a thing, the often consideration and musing vpon a thing, mindfulness, studie.

*Metaphor*, is the putting ouer of a worde from his proper and naturall signification to a fozeine or vnproper signification. As Ihol. 62. where the worlde is termed a fiede, Chryste a seedman, and his word the seed: in whiche speeches, the words fiede, seedman, & seed, impozte other things than their proper signification yeldeth.

*Minister*, a seruant that is alwayes at hand, or that is ready to put his hande to all things. It is a name slyly giuen to the Clergie, as whiche putteth them or ought to put them continually in mynd of their dutie and calling, which is to be seruants of God and his Congregation, and not Lords ne seruants of the fleshe, the world, and the Diuel.

*Morall*, pertyning to manners, behauiour, conuersation, and life among men.

*Mysterie*, a secret or hid thing, & vnderstanding & knowledge whereof



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wherof passeth the capacitie of common reason too teache vnto.

**O**racle, an aunswere or saying of God, or of a Prophet in Gods name, such as is certein and infallible.

**P**arable, is an applyng of some thing that hath no life or no body, too our matter, fittly alledged for some likelynesse or vnlikelynesse which it hath too our purpose.

**P**articularitie, is the restrayning of the largenesse of Chrysts benefites (which are offered generally too all men) vnto a feawe: And it is properly the occasion of falling which as well the wilfull as the weake do take by mistwresting or by misvnderstanding the doctrine of Election and predestination.

**P**astor, Shepherds, a name aptly applyed too the Ministers and Curates of Chrysts church, wherby they are put in minde too feede their flockes with Gods woorde and Sacraments and good example of life.

**P**erplexitie, anguish, distresses, (according too our English prouerbe) a pecke of troubles. When men bee so snarled and entangled, that they wote not which waye too winde them selues out, or what way too turne them.

**P**omp, the countenancing of things in furniture and setting forth too the outward shewe.

**P**refigurate, covertly, darkly or slightly too fojetoken, foreshew, import, shadow, or represent a thing too come.

**P**reposterously, aukly, frowardly, ouerthwartly, vntowardly, vndastly, setting the cart before the horses, arduerlie, topstierue.

**P**riuation, the vtter taking away, boydance, or bereauing of a thing, so as it haue no more being.

**P**rohibition, a forbidding, a forwarning, a forfending, a commaundement or lawe restrayning a man from doing a thing.

Pro.

## An exposition of certein woords.

*Propiciation*, procurement of mercy, forgiveness, attonement and saour.

*Propiciatorie*, that whiche reconcileth, or whiche purchaseth mercy, forgiveness, attonement, and saour. Also it is put for the mercy seate.

*Proposition*, a ground or foundation in a sentence or oration, wherupon to build, dilate, argue, gather and conclude the matter. Also it is sometime put for the full effect, content, purport, and meaning of a sentence or matter.

*Purifie*, to purge, to cleanse, to make cleane, to make pure, to skowze.

*R*egeneration, or new birth is when by being washed outwardly by Baptism, and cleansed inwardly from sinne by the working of the holy Ghoste, we are grafted into Christe, and made the children of God, and heires of his heavenly kingdom.

*Renegate*, is he that renounceth or forsaketh his profession: as when a Protestant becommeth a Papist. A Turncote.

*Reprobate*, a castaway, a forlorne person. Also a frowarde, peruerse, wilfull and obstinate person, such a one as is given vp to his own wickednesse, and hardened in his wilfulnesse, and so consequently past grace.

*Sacrilege*, is properly the stealing of Holy things, or of things dedicated and appointed to a holy vse, or the stealing of things out of a holy or halowed place. And so by a manner of speech, it is any spitefull or contemptuous fact done to the derogation of Gods glorie or the breach of Religion, and is as it were high treason to God.

*Sanctifie*, to hallow, to make holy, to keepe holy: whereof commeth Sanctification, which is hallowing, making holy, or holynesse. As Christ is our Sanctification, that is to say, Christ is our holynesse, or the thing that maketh vs holy.

Saluation,

## *An exposition of certeine woords.*

*Saluation*, soulehealth, or rather perfect blisse, heavenly ioy, & everlasting welfare bothe of bodye and soule. Or it is the clere deliuerance and free sauing of vs from sinne, death, hel, the Diuel, and damnation, by Iesus Chryst.

*Satissfaction*, is a making of amends for misdoeds, displeasures, or wrongs done, to the full contentation of the partie that was grieved.

*Secular*, worldly, of the world.

*Societie*, fellowship, companie.

*Solemnize*, to do a thing with great pompe, reuerence, or deuotion.

*Sincere*, pure, cleane, vncorrupt, vnnungled, vndefiled, vnfeyned, vnstapned, voyde of guile, voyde of craft, sweet, sound, vpright.

V

*T**Abernacle*, a Tent, Hall, or Pavillion, such as men of war pitch in the fields to lie in.

*Testimonies*, witnessings, witnessebearings, reco2des, depositions.

*Throne*, a kings seate or chaire of estate, a sège Royall.

*Tumult*, vp202e, hurlyburly, commotion, insurrection.

*Type*, a figure, shadow, signe, token, representation, or Image of a thing to come.

V

*V**Nite*, to make one thing of two or mo, to cupple, to knit to ioyne together.

*Vocation*, or calling is that estate, degré, or trade of life to which any man is allotted, eyther by birth, by commaundement of God, by appoyntmente of the Magistrate, by oportunitie of time, or by necessitie.

## *FINIS.*



It is too be noted, that the two miles mentioned in the 19.<sup>th</sup> leafe of the first side and 22. line, are dutch miles which make of our Englishe miles, seauen miles and a halfe.

Also it is too be noted, that the authour of this work denieth the Table of the ten commaundements in such wise as that he putteth the fifth commaundement into the first Table vnder the name of the fourth, and beghineth the seconde Table with the sixth commaundement, whiche is of prohibiting murther, which he accounteth as fifth in order, proceeding after the same manner vnto the last commaundement, whiche he denieth into two commaundementes, contrary to the vsuall order and account of our Church.





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Anno Domini. 1 5 6 9.

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CVM PRIVILEGIO.